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# INDEX TO VOL. XXVI.—1895.

|                                                                                                            | Page.                                                    |
|------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|
| Amoy Mission of the L. M. S., The ... ..                                                                   | Rev. F. P. JOSELAND, 480                                 |
| Antagonism against the Missionary, Is this because he is a Missionary or because he is a Foreigner?... ..  | Rev. W. ASHMORE, D.D., 511                               |
| An Revoir ... ..                                                                                           | W. J. H., 351                                            |
| Auxiliary Societies in Relation to Missionary Work...                                                      | Mr. G. MCINTOSH, 217, 271                                |
| Book Table ... ..                                                                                          | 45, 90, 141, 195, 236, 292, 338, 387, 444, 486, 542, 582 |
| Braves in Captivity ... ..                                                                                 | Rev. GEORGE DOUGLAS, 462                                 |
| Canton—Five Storms of Wrath, 1870 to 1894...                                                               | Rev. HENRY V. NOYES, 51                                  |
| Changes in the Aspect of Mission Work in View of Recent Events                                             | Rev. J. EDKINS, D.D., 501                                |
| Chinese Equivalents for Greek Proper Names in New Testament                                                | Rev. R. H. GRAVES, D.D., 377                             |
| Chinese Classics in the Pulpit, The ... ..                                                                 | Rev. E. T. WILLIAMS, M.A., 403                           |
| Chinese Tract Society ... ..                                                                               | 588                                                      |
| Chong-pah, Occupation of ... ..                                                                            | 23                                                       |
| Col. Denby and Missions in China ... ..                                                                    | 424                                                      |
| Cook, The Late Miss ... ..                                                                                 | 529                                                      |
| Correspondence ... ..                                                                                      | 45, 87, 193, 235, 292, 333, 387, 439, 486, 536, 575      |
| Diary of Events in the Far East ... ..                                                                     | 50, 99, 149, 199, 249, 301, 352, 450, 499, 549           |
| Divine Plan as revealed in Scripture of establishing Native Churches, their Nourishment and Support ... .. | Rev. J. L. STUART, 453                                   |
| Editorial Comment ... ..                                                                                   | 47, 93, 145, 197, 237, 293, 341, 389, 446, 494, 543, 589 |
| Educational Department.—Book Crusade in Japan, The ... ..                                                  | J. C. F., 473                                            |
| Books for Elementary Schools                                                                               | Prof. W. M. HAYES, 185                                   |
| Chemical Terminology ... ..                                                                                | J. F., 238                                               |
| Country Schools...                                                                                         | Rev. P. W. PITCHER, 74                                   |
| Educational Reforms ... ..                                                                                 | Rev. GILBERT REID, 476                                   |
| Elementary Education ... ..                                                                                | 232                                                      |
| Extracts from an Address delivered at a Conference of Teachers ... ..                                      | Dr. E. J. EITEL, 324                                     |
| Government Examinations in Science ... ..                                                                  | 331                                                      |
| Latest Educational Trend in Japan, The                                                                     | Prof. M. L. GORDON, 566                                  |
| List of Educational Articles from the Recorder, 1869-1894 ... ..                                           | Rev. P. KRANZ, 228                                       |
| North-China College and Theological Seminary, The                                                          | Rev. D. Z. SHEFFIELD, 224                                |
| Notes and Items ... ..                                                                                     | 44, 79, 138, 190, 233, 289, 330, 384, 431, 477, 533, 569 |
| Parker's Trigonometry ... ..                                                                               | J. C. F., 42                                             |
| Place of Educational Work in the Missionary Plans for China, The ... ..                                    | Rev. T. W. HOUSTON, 130                                  |
| Programme for the Next Triennial Meeting of the Educational Association of China ... ..                    | 426                                                      |
| Treatises on Chemistry                                                                                     | JAS. B. NEAL, M.D., 187                                  |
| Village Day-school, The                                                                                    | Rev. SAMUEL COULING, 37                                  |
| Foot-binding; Two Sides of the Question ... ..                                                             | 551                                                      |
| Formosa, Mission Work in. ... ..                                                                           | 60                                                       |
| Fuhkien, Evangelistic Work by a Layman in                                                                  | Rev. WILLIAM N. BREWSTER, 313                            |
| God and Man in the Chinese Classics ... ..                                                                 | Rev. J. C. HOARE, 201, 260                               |
| Graham, Miss Lucinda, M.D.—In Memoriam ... ..                                                              | Miss MACKENZIE, 33                                       |
| Hager, Lizzie Blackman.—In Memoriam ... ..                                                                 | C. A. NELSON, 191                                        |

|                                                                                                                       | Page.    |
|-----------------------------------------------------------------------------------------------------------------------|----------|
| Hall, a Short Sketch of the Life of the Late Dr. J. GEO. E. HARTWELL, 210,                                            | 280      |
| Happer, Rev., A. P., M.D., D.D., LL.D.—In Memoriam Rev. HENRY V. NOYES,                                               | 30       |
| Home for Chinese Women and Girls ... .. Rev. W. S. HOLT, D.D.,                                                        | 563      |
| Hwa-sang Massacre, The ... .. Rev. P. W. PITCHER,                                                                     | 436      |
| Hymn written by Fanny Crosby on the Departure of Dr. Hall for the Mission Field ... ..                                | 86       |
| Hymns and Hymn-books for the Chinese ... .. Rev. G. F. FITCH,                                                         | 466      |
| Japan, A New Epoch in Christian Work in ... .. Rev. H. LOOMIS,                                                        | 120      |
| Korea, Pioneer Work in. Dr. Hall's Work completed Rev. SAMUEL A. MOFFETT,                                             | 84       |
| Kucheng Martyrs, The—In Memoriam ... ..                                                                               | 432      |
| Kwang-tung, Statistics of Missions in. 1868 ... .. Dr. J. G. KERR,                                                    | 81       |
| „ Province, Missions in the. 1893 ... .. Rev. ANDREW BEATTIE,                                                         | 82       |
| Kwong-sai, Sketch of Eight Years' Work in the Province of ... ..                                                      | 11       |
| Lessons from Lü-shun-k'eu ... .. Rev. S. I. WOODBRIDGE,                                                               | 20       |
| Literature for the Christian Women of Shanghai ... Miss MARY GALE, M.D.,                                              | 309      |
| Malcolm, Mrs. C. A.—In Memoriam ... .. M. MACKENZIE,                                                                  | 34       |
| Manchuria, Notes on Mission Work in ... .. Rev. JOHN ROSS, D.D.,                                                      | 17       |
| McCartney, Mrs. Kasie.—In Memoriam ... ..                                                                             | 321      |
| Mills, Rev. C. R., D.D.—In Memoriam Rev. C. W. MATEER, D.D., LL.D.,                                                   | 422      |
| Missionary Journal ... 50, 100, 150, 200, 250, 302, 352, 402, 452, 500, 550,                                          | 597      |
| Missionary News... .. 94, 147, 199, 239, 295, 344, 391, 497, 546,                                                     | 592      |
| Missionaries and Reprisals ... .. Rev. R. H. GRAVES, D.D.,                                                            | 524      |
| Native Church Finance ... .. Rev. JOHN C. GIBSON,                                                                     | 303      |
| Native Agents for Mission Work, The Need and Training of                                                              |          |
| Rev. WM. H. LACY, A.M., B.D.,                                                                                         | 514      |
| Nestorianism in China ... .. Mr. W. J. LEWIS,                                                                         | 251      |
| Notes on Chinese Etiquette ... ..                                                                                     | 1        |
| Notes on Translation. New Testament ... .. Mr. C. F. HOGG,                                                            | 470      |
| Nü Erh Ching, The; or Classic for Girls ... .. ISAAC TAYLOR HEADLAND,                                                 | 554      |
| “Origin of Things, The” ... .. Rev. A. P. PARKER, D.D.,                                                               | 114, 176 |
| Parliament of Religions, The: A Review ... .. Rev. A. T. PIERSON, D.D.,                                               | 161      |
| Periodical Literature for China, A ... .. Rev. WILLIAM S. AMENT,                                                      | 353      |
| Presentation Testament to the Empress-Dowager of China Rev. T. RICHARD,                                               | 151      |
| Proclamation issued by Lient.-General Nodzu at T'ien-chwang-t'ai                                                      |          |
| Rev. J. CARSON,                                                                                                       | 318      |
| Remarkable Proclamation, A ... .. Rev. T. W. HOUSTON,                                                                 | 561      |
| Results of the Parliament of Religions ... .. JOHN HENRY BARROWS,                                                     | 101      |
| Rules for the Guidance of Translators, Revisers and Editors, working for the British and Foreign Bible Society ... .. | 71       |
| Shensi Mission. Annual Report, 1894 ... .. Rev. MOIR B. DUNCAN,                                                       | 124      |
| Sites, The Late Rev. Nathan, D.D. ... .. MARY C. NIND,                                                                | 213      |
| Sketch of the History of the North-China Mission of the M. E. Church                                                  |          |
| Rev. I. T. HEADLAND,                                                                                                  | 414      |
| Spiritual Life of the Missionary, The ... .. Mrs. M. G. GOLDSBURY,                                                    | 56       |
| Stewart, The Rev. R. S. and Mrs.—In Memoriam HUGH STOWELL PHILLIPS,                                                   | 526      |
| Takeichi, Ansai, A Christian Statesman in Japan ... .. K. YABUCHI,                                                    | 572      |
| Three Motives for Mission Work ... .. P. KRANZ,                                                                       | 182      |
| Ti Tzu Kuei, 弟子規, or Rules of Behaviour for Children                                                                  |          |
| ISAAC TAYLOR HEADLAND,                                                                                                | 368      |
| To the Christian Missionaries laboring throughout China.. ... ..                                                      | 438      |
| Topics suggested for the Week of Universal Prayer ... ..                                                              | 510      |
| Unity and Federation in the Mission Field ... .. Rev. JOHN STEVENS,                                                   | 483      |
| Unity and Federation on the Mission Field, Some Thoughts on                                                           |          |
| Mr. C. R. FORSYTH,                                                                                                    | 315      |
| Vernacular Literature, The Spread of ... .. Rev. J. A. SILSBY,                                                        | 508      |



to p 11

THE

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### *Notes on Chinese Etiquette.\**

*"If you do not learn the rules of propriety your character cannot be established."*—CONFUCIUS.

IT is hardly possible to overestimate the importance to every missionary of an intimate acquaintance with Chinese notions of propriety. The contempt with which foreigners are often regarded is doubtless largely due to their neglect of this matter. And it is not to be wondered at that a people so different in thought, tastes, habits and dress, should view us with amazement and suspicion. If, therefore, a missionary is to find favour among the Chinese, and gain a hearing for his message, he must conform as far as possible to their ideas of what is becoming.

In the following pages some of the more important points are touched upon, which it is well for every missionary to know.

#### I. DRESS.

A foreigner's dress is the first thing which attracts a Chinaman's attention, and it sometimes calls forth severe criticism. To appear in public clad in a short jacket and tight-fitting trousers is an offence to his sense of common decency; for a respectably dressed Chinaman always wears a long robe reaching to the ankles. Though we do not all consider it necessary, or even advisable, to adopt the Chinese dress a modification may be recommended,—such as a long robe made of silk or foreign material, reaching to near the ankles, loose round the body, without a belt, and with sleeves longer and looser than ordinary,—a style of garment resembling our dressing-gown. Some missionaries think a long frock-coat sufficient.

\* These notes were prepared by Dr. Christie, of U. P. Mission, Manchuria, and adopted by the Mission. Being most admirable and frequently asked for by beginners we reprint them.—ED.

White and black are Chinese mourning; but blue, maroon, and indeed any plain colour, look well in the eyes of the Chinese. White puggaries round the hat seem strange to them. Native top-boots form part of a Chinaman's full dress, and may with advantage be worn by foreigners while visiting.

Chinese women dress in loose, flowing garments, which seem specially designed to conceal the contour of the body. Any tight-fitting dress, therefore, is unbecoming, and should be discarded by foreign ladies, or covered by a loose robe or cloak when moving about among the people.

## II. TRAVELLING.

1. *Chair-travelling*.—Only officials of high rank are allowed to use chairs in Moukden and Peking; but foreigners do not recognise this law, and outside these cities there is no rule in the matter.

2. *Cart-travelling*.—Carts from the south give way to carts coming from the north, except when the former are heavily laden, or are occupied by travellers of rank. To sit on the tram of a cart is considered *infra dig.*, especially while passing through a town or village, as that seat should be occupied by servants. If a lady has alighted from her cart she should remount before entering a village, and it is proper to drop the blind while passing through.

3. *Riding*.—When riding on the side-path a horseman should make way for foot-travellers. It is polite to dismount on entering a village where a friend lives, especially when nearing his door, and to ride slowly through any village or town.

4. *Walking*.—On a narrow path, whether in town or country, men always give way to women, the blind, and old men.

On the street it is not considered proper to look round, or laugh and talk loudly; and it does not look well to carry a stick, especially inside a city.

Any one going out after dark should be accompanied by a servant with a lantern, not so much to throw light on the path as to show that inspection is not feared.

5. In *meeting* a cart or chair do not look at the occupant, for, if recognised, etiquette will compel him to alight. If both, however, are in carts or on horseback a slight bow or "*kung-shou*" will suffice. If only one is on horseback or in a cart the foot-traveller should request him not to dismount. Before accosting any one a traveller must always alight or dismount. If asking the way the question must always be preceded by some polite phrase, such as, "May I borrow your light?"

6. In crossing *ferries*, or passing through *barrier-gates*, foreigners are not compelled to pay, but it is always well to do so.



7. *Inns*.—If a little prudence is exercised there should be no difficulty in getting a private room, if there is one in the inn; for foreigners, and especially ladies, may legitimately claim this as a right. If any annoyance is caused by intruders or people looking in, the most effective and dignified remedy is to appeal to the landlord and remind him that he is responsible for the comfort of his guests.

Whether inn-food is eaten or not the regular sum should always be paid for the night's lodging, which in Manchuria is *144 cash*, about 5d. As a foreigner causes a good deal of trouble to the servants he should also give liberally to the "small till." The usual sum for a single traveller is *48 cash* at the midday meal and *80 cash* at night. It sometimes pays to give a small present of something foreign to the innkeeper, especially if that place is likely to be frequently visited.

8. A *pourboire* is always given to carters and chair-bearers, the sum largely depending on their conduct. Rather than get a name for meanness it is better to err on the side of liberality.

### III. SALUTATIONS.

It is very impolite not to notice a salutation from even the poorest, or to fail to return it in some way. A foreigner may have difficulty in knowing which form of salutation to adopt; but as he is regarded as a guest in China he should never make the first advance, and should in general return the same form as he receives. In the case of servants and inferiors this is unnecessary, a slight bow being sufficient acknowledgment. The missionary should learn from his teacher the formal salutes and how to return them.

The *Ch'ing-an* is the form used by officials, *Yamén* people, soldiers and Manchus in general. It is made by bending the right knee till it almost touches the ground, while the right arm is kept straight to the side.

The *Tso-i* is used by merchants and Chinese in general. In making it bring the closed hands together in front of you, bow slowly, lowering the hands to near the knees, then raise them gently to the level of your face.

The *Kung-shou*, a form of the *tso-i* without the bow, is generally used when a guest is taking his departure.

When acquaintances meet on the street each turns half round, brings his hands to his sides, bows, and then passes on. Friends who have not met for some time, however, make a more formal salutation.

Men should not, as a rule, look at or speak to women if met on the street. However, if a missionary meet a female member, neigh-

bour or familiar acquaintance, there is nothing wrong in recognising her, and even saying a few words. Male members may recognise foreign ladies in the same way.

Any person making a salutation, of whatever kind, must face the person saluted.

#### IV. VISITING.

Foreigners must not forget that they always remain guests in China, and should never take the initiative in calling, especially on officials.\* The earlier a call is returned the more respect is shown; so a first visit should be returned as soon as possible.

1. *Receiving Visitors.*—Before calling, a visitor should always send his card, stating the time he proposes to arrive and asking if it is convenient to receive him. When he arrives have the doors of the second gate and of the dwelling-house open and meet him somewhere between the two. Return his salutation, taking care to stand to the west; for the position of honour is north before south, east before west. Keep a little behind him as you approach the house, and on reaching the door invite him to enter. He will stand aside and request you to pass in before him; but this is pure ceremony, and he does not expect you to do so, and so you politely urge him to go first. This performance has to be repeated at each door, and sometimes is very trying to a foreigner's patience.

When inside the room it is important to offer the proper seat. In Chinese houses this is easy, for the seat of honour is the innermost on the *kang*; but foreign houses are differently arranged. A general rule is that the seat farthest from the door is the place of honour, and, other things being equal, the north is more honourable than the south. You invite your guest to be seated first, but this he is unwilling to do. The controversy is ended by your sitting down slowly, near the door, and he will seat himself at the same moment.

The servant now brings tea. If it is a first visit, or if you wish to be very respectful, take the cup, when filled, from your servant, and with both hands place it before your guest. He will then rise, and with both hands receive the cup, saying something polite; after which he may return the attention by assisting you to your tea in the same way. When reseated wait a short time before inviting him to drink. In drinking he takes the initiative. You raise your cup at the same time, keeping your eye on him; take the same number of sips and put down your cup when he does so. The servant should see that the cups are not allowed to be empty,

\* In other parts of China there is a proverb that hing-kêh-pai-tso-k'êh (the traveller or new comer pays his respects to the residents.)—ED.

or the tea cold. If cakes or fruit are on the table you yourself must place some on his plate, taking care to use both hands, unless where chop-sticks or forks are required.

Visitors usually bring their own pipes, but it is customary to have one to offer, as smoking is a universal habit. Light is provided by an attendant. If the day is hot it is polite to invite your guest to take off his hat, saying, "*Sheng-kuan*," or some such phrase; and at the same time you may take off yours. Under any other circumstances it would be a breach of etiquette for either to uncover the head. (This rule does not apply to ladies.)

Do not introduce one official to another of superior rank. To bring them into the same room would place both in a very awkward position.

During the visit sit straight up and show as little of the hands as possible (short sleeves which do not cover the wrists look bad). Do not place your elbows on the table, or cross your legs, or fold your arms, or stroke your beard, or place your hands behind your back. If you wear spectacles it is polite to take them off, at least for a moment, when meeting a visitor.

If your guest rises stand up at once. When about to leave he makes a *tso-i* or *ch'ing-an*, which you must return. As he retires you follow him, always seeing that the doors are open. They are passed through with the same ceremony as on entering. Outside the front door he turns round and requests you not to escort him; but you insist in doing so. At the middle gate he again begs you to return, which you may do if you please. If a distinguished visitor, however, or one you wish to honour you escort him to his cart, where a *kung-shou* is made. You then stand aside till he is inside his cart, when *kung-shou* are again exchanged. You stand till the cart begins to move, and then return at once to the house.

The above rules are fully carried out only in the most formal calls. The more intimate the acquaintance the less formal is the intercourse; but this only experience can teach.

If otherwise engaged when a visitor calls it is quite polite to send the message "*Tang-chia*," which the servant ought to know how to deliver. To detain a visitor at the gate is most disrespectful.

It should be remembered that Mohammedans eat and drink only out of their own vessels, but tea should be offered.

2. *Making Calls*.—When visiting you should be guided by the above rules. Your servant should take in your card before your cart enters the compound, and you must not alight till invited. On entering the house you will be given the seat of honour. If a second visitor arrives you must rise at once and offer him the highest seat. A first visit should not be a lengthy one. Do not



jump on or off a cart, but wait till the servant places the footstool. Having ascended enter the cart backwards, seating yourself with as little motion\*as possible.

Special visits are made at the New Year and at the festivals of the fifth and eighth moons. New Year calls are made during the first five days of the year. The earlier the visit is made the more respect is shown. Ladies do not go out until the sixth day. In making these ceremonial calls it is not always necessary to alight from the cart. It is quite sufficient if the servant hands in your card at the gate with the customary congratulatory expressions.

Congratulatory calls should be paid to official acquaintances when promoted in rank, or appointed to important offices.

When leaving home for a length of time P. P. C. cards (*Tz'u-hsing-t'ieh*) are usually sent.

#### V. FEASTS.

When friends are formally invited to dinner, cards of invitation are sent out a few days previously. There is a regular form of invitation, which can easily be ascertained. If a guest is late in arriving a servant may be sent to inform him that things are ready. The guest is received as in an ordinary call. He brings the card of invitation with him and hands it to his host on arrival, who receives it with both hands, bowing at the same time. The host arranges the guests at table, being careful to do so according to rank. A foreigner would do well, before inviting guests, to find out from a reliable Chinaman how to seat his friends, as this largely depends on the shape and position of the room. In Chinese houses foreigners are sure to be offered the seat of honour; but, of course, before accepting they must indicate their unworthiness in the usual way.

The host first assists his guests to wine, fruit, etc., and, after a start is made, they are free to return the kindness by helping him. Forks and knives are usually provided for foreign guests, but it is polite to use chop-sticks if at all possible, for otherwise strict etiquette would compel the host to use the foreign method also. After finishing food the guests thank the host, rising and making a *ch'ing-an*.

Food is also provided for the guests' servants, or, if this be inconvenient each servant receives two *tiaos* or thereabouts.

If the friendship is intimate the host may send a servant the following day to inquire as to the welfare of his guest.

An invitation must not be declined at once. The excuse for not accepting must be sent a few hours before the feast by a servant, who takes his master's card along with the invitation card.

## VI. BIRTHS, MARRIAGES AND DEATHS.

1. The *birth* of a child, especially a boy, is the occasion of great rejoicing. Friends should call and offer congratulations, and many send a present of edibles to the mother. When the child is a month old presents are sent to it, and the rejoicings are brought to a close by a feast.

2. The ceremonies in connection with *marriage* and *death* are too numerous and too intricate to describe, and vary according to the part of the country to which those concerned belong. Many of the customs, being of an idolatrous nature, are not observed by native Christians, and are of no practical importance to a missionary. It is the universal custom to attend the funeral or marriage of a friend, even without being invited; and as a feast is always prepared a money present should be given, the amount varying according to the position of the donor.

3. The length of the time of *mourning* for parents is twenty-seven months; for other relatives the time is shorter. During this period the mourner should neither pay nor receive visits, except of an important business nature. This rule, however, is kept strictly only by officials and rich men, and is usually disregarded by members.

## VII. PRESENTS.

Presents are exchanged from the 20th of the 12th moon to the first day of the year, during the first five days of the 5th moon and from the 10th to the 15th of the 8th moon. A present should always be accompanied with a card. Not fewer than four articles should be sent, and always even numbers. It is quite respectful to accept only part of a present, but to return all would be regarded as an insult. A gratuity should be given to the servant who brings the gift, the amount depending on the value of what is sent. The more given, however, the more honour is done to the master. An even number of *tiaos* should always be given.

Special presents are made on such occasions as marriages, births and birthdays.

## VIII. TITLES AND MODES OF ADDRESS.

1. *Tao-tais* and all officials of higher rank are styled *Ta-ren*. A *chih-fu* also receives this title, but only by courtesy.

2. A *chih-chou* or *chih-hsien* is styled *Ta-lao-yeh*.

3. Officials of the lower rank are addressed as *Lao-yeh*.

4. It is customary, when an official calls, to ask him his *T'ai-fu*, and it is quite respectful, if intimate, to use this instead of his official title.

5. *Lama priests* are styled *Lao-yeh* or *Ta-lama-yeh*; their superior, *Ta-ren*.

6. *Buddhist priests* are called *Ho-shang*.

7. *Taoist priests* are called *Lao-shih-fu*.

#### IX. SERVANTS.

The relation between master and servant in China is different from at home. In some respects they are regarded as equals, while at the same time rigid rules define their relative positions. When servants have been a long time in a home they are looked upon almost as part of the family, and are quite familiar with all the private affairs of the household.

When a guest arrives the servants who meet him salute him; and it is no breach of propriety for them to come into the room, even when their master is present, listen to the conversation, and if spoken to join in it, always, of course, standing. When the master leaves on a journey the servants of the household make their bows and express their good wishes; and they receive him in the same way on his return. These salutations he ought to acknowledge. When travelling a native master and servant sit at the same table and eat the same food, unless the master is an official of some rank.

Foreigners are apt to keep their servants at too great a distance; at the same time there is a danger of going to the opposite extreme, which is perhaps even worse. The familiarity should never be such as to allow the servant to carry gossip to his master. The master's bearing should always be such as to command a respectful mode of address. For instance, the pronoun *ni* (you) should never be used by the servant; he should listen in silence when reproofed, and should never turn his back when spoken to. He must not sit in his master's presence (unless invited), nor appear before him without his long robe, nor with his pig-tail coiled round his head.

In dealing with all subordinates a good principle is to combine firmness with kindness. Any exhibition of softness or relaxation of rule is regarded as weakness, and calls forth contempt rather than gratitude. At the same time it is the greatest importance not to lose one's temper or show irritability, even under the most aggravating circumstances. Rough language lowers the person who uses it more than those to whom it is applied; and to strike a man, or in any way to use physical force, is considered by the Chinese degrading, and quite beneath any one who pretends to any knowledge of propriety. On the one hand, kindness and patience; on the other hand, an appeal to the established rules of conduct, mingled with a little judicious sarcasm,—these are the most powerful weapons that



can be employed in bringing a Chinaman to reason. If masters are to gain the respect and goodwill of their servants they must study Chinese character, and be careful not to take away from those under them what is called "*face*." For instance, a Chinaman loses *face* if he is reproved in the presence of others, or if made to appear ridiculous. It does not improve a servant to be constantly finding fault, and a master will often find it pay to ignore small offences. Never mention dismissal to a servant until you have made up your mind to dismiss him, and are about to do it; nor should you ever threaten to send any one to the *Yamèn* unless you are prepared to take immediate action. Do not harbour suspicion of your servants, and never indicate any distrust unless sure of your ground.

Foreigners should remember that their teachers are literary men, and should not be treated as servants.

#### X. GENERAL HINTS.

1. Foreigners should be careful what gestures they make, especially with the hands. Some movements have a definite meaning to a Chinaman, and must be avoided.

2. Never ask a Buddhist priest his name, nor a Taoist priest his age.

3. Cards should not be too large, and the letters should be of medium size. It is well to have a note on the back, "For visiting only," to prevent their being used for other purposes.

4. Paper on which are printed or written Chinese characters must be respected, and should not be thrown out or used as waste paper.

#### XI. HINTS FOR LADIES.

The position of women in China is very different from what it is in Christian lands. Although they have considerably more liberty than in India yet they are on all hands hampered by restrictions, and the unmarried more than the married. The former are looked upon as only guests while in their father's house; their real homes being those of their future husbands. An unmarried, or even a young married lady, may not go out, walk on the street, or pay visits without an elderly chaperone; and those who can afford it go in carts. If travelling any distance the chaperone must be a relative. The age of a lady makes no difference so long as she is single; and until betrothed or married she must live under her father's roof, or that of relatives. Girls are married at an early age, and unmarried women are almost unknown.

Customs differ even in Manchuria. In Moukden women have more freedom than in other cities. In the villages the working-

class women and girls move about quite freely, but not so those of the upper class. Members are already considerably more free in their intercourse than the ordinary non-Christian citizens.

From the above it will be seen that a European lady in leaving her father's home and coming to live in China, alone and unmarried, is acting quite contrary to Chinese ideas of propriety. But the work demands her presence, and the difficulty must be faced. While it is impossible for foreign ladies to conform to Chinese social customs in their entirety it is well to adopt every precaution against the possibility of giving occasion for scandal. It should also be remembered that what would be considered improper at home should never be done in China.

Every lady living in the interior should have an *amah*, or female servant, not too young, who must live in the house and accompany her on going out or in paying and receiving calls. If, in the course of her work, a lady visits a village, she must be accompanied by an elderly woman; and they should, if possible, stay in a house where there are old women and no young men.

As far as possible it is well, in taking walks, for several ladies to be together; and a young lady should, if practicable, be accompanied by an older. Ladies and gentlemen should avoid shaking hands or taking arms in public; and ladies should be careful not to kiss in the presence of Chinese. These practices are very offensive to a Chinaman.

A foreign lady's teacher must be an elderly man.

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The subject of this paper is a very wide and intricate one, and only its surface is touched here. Each missionary should study it independently and judge for himself how far he will conform to Chinese ideas. In this, however, there can be no difference of opinion that if missionaries are ever to reach a class which has hitherto been almost entirely beyond Christian influences—namely, literary men and officials—it will not be by setting aside customs, which to foreigners may seem absurd, but which to them are the essence of all politeness and self-respect. To us the connection may seem very remote between these minute outward observances and anything real and inward; but in a Chinaman's mind they are inseparable. Confucius says :—

“If you are grave, you will not be treated with disrespect; if you are generous, you will win all; if you are sincere, people will repose trust in you; if you are earnest, you will accomplish much; if you are kind, this will enable you to employ the services of others.”

## *Sketch of Eight Years' Work in the Province of Kwong-sai.*

[Read at the Canton Missionary Conference, 3rd October, 1894].

**K**WONG-SAI (Broad West) province in the time of Wells Williams had not been much visited by foreigners, and little was known about it. He says in his "Middle Kingdom:" Kwong-sai has been seldom visited by foreigners whose journeys have been up the Kuai-kiang or Cassia River into Hunan, but in later years some of us have journeyed in and done Christian work in the province.

The people of the province have been compared to that of "Hunan," owing to their hatred of foreigners and everything foreign.

There are 81 walled cities in the province, and the population is estimated at 8,121,327, and I think the population has fully risen to that number, for since the Tai-p'ing rebellion the province has been fairly prosperous, and people from other provinces have immigrated, and are now occupying the fertile plains and valleys.

When I first thought of writing a paper on this province my idea was to give a general outline of all the work that has been done in the province, but for several reasons I have had to confine myself to a sketch of eight years' work in Kwong-sai.

I arrived in China in February, 1886, and was appointed to work in Kwong-sai province, and naturally I tried to get as much information about the province as possible, but was not successful in gaining much, so decided to make a journey myself.

I have gone several times over the same ground, but I will here only record a few of the experiences and incidents on some of these journeys.

First Journey.—To Kwong-sai by way of Pakhoi.

At Hongkong another missionary and myself went on board a steamer for Pakhoi. We were only a few hours out of Hongkong when a dense fog settled down, and we could not see a ship's length. Great care was taken in navigating the ship, but all at once a dark object was seen in front, and in a minute more the ship was on a rock. There was a good deal of excitement among the Chinese, and they were all put on to the rock; some cargo was put overboard, and fortunately the vessel was got off. This was the most exciting time, as we did not know but that the vessel would fill with water and go down. After examination we found we could return to Hongkong in her, which we did, thanking God for deliverance.

In a few days we got another steamer and arrived in safety at Pakhoi. There we lived at the Church Mission Hospital and visited



the district around. About fifteen miles from Pakhoi is the large and important city of Sim-chow-fu, in which we had good opportunities for several days, but we found that the most direct way to the west river in Kwong-sai was by way of Yam-chow, so we returned to Pakhoi and found a wood-trading junk, which gave us a passage to Yam-chow. The journey across took the best part of a day with a favourable wind. At Yam-chow the people are very anti-foreign and bitterly opposed to the Roman Catholics. Here I had my first encounter with a fellow of the baser sort. One man, evidently bent on mischief, followed me through the streets, seeking to get up a disturbance. All went well till passing an academy, where the students were at the door, and they urged this fellow to beat me. He suddenly grasped my foreign umbrella, which he had been eyeing for a while. I held on to it as best I could, but after a little struggle I saw he was determined to have it, so I let go, and to my astonishment he walked quietly away, and I was left minus my good umbrella which I brought from home. It taught me a lesson not to carry a good umbrella to the country again. Yam-chow is at the mouth of a small river, which is navigable as far as Suk-uk. The principal trade up the river is in salt, and down in timber. The journey up can be made in three days. The people are rough, and robbers abound. This was made evident by the fact that all the coolies carrying poles had a spear at the end of them, and some travellers had swords in their belts. At Suk-uk we made the best days' sales of books of the whole journey. In one day we sold 1009 Gospels, over \$6 in money.

From Suk-uk we crossed the country for two days, came to another small river, and one day's journey took us out to the main west river below 'Nam-ning-fu.' The whole journey from Pakhoi by Yam-chow to the west river in Kwong-sai can be made in six or seven days. When we arrived at the west river we turned towards Canton, and as we came down the river we passed city after city, market after market and villages without number, and little was being done for the spiritual welfare of the people. Much circulation of the Scriptures had been done; preachers had visited some parts, and there were four or five Christians in the province, but there was no Protestant chapel in the whole of the province and no regular resident preacher, native or foreign. From that time the spiritual welfare of the people of that province has weighed heavily on my heart, and the following pages will illustrate, in a measure, what little has under God's blessing been accomplished.

Second Journey.—In May, June and part of July, 1888, we passed up the main west river to Ng-chow, then on to T'ang-yun, where we entered the river that goes south-west to Pak-lan. The



river is very tortuous in its course, the country fertile and wooded. After we passed the district city of Yung-yün a strange rumour got abroad about us, which followed, or rather went before, us all the trip. It was, that we had a chicken which weighted twenty catties, and that if we received money we would show it. At one market thirty miles away the people were so sure of the rumour that nothing would satisfy them, but that they should see the inside of a basket one of my men had.

From Pak-lan we went to Wat-lam-chow, which is a distance of fifteen miles and the centre of four Yün districts. I was told before this that I would receive a very hearty welcome there, and that great numbers would come to see me. I had been instructed by the mandarin to lodge at a certain large temple. When I arrived the crowd rushed in after me. The keeper of the temple urged me to go, or rather pushed me through a back door into a kitchen and then into a back garden. But the crowd beat the door, hooted and yelled, "Bring out the foreigner." I asked the keeper to let me out that the crowd might see me and then go away. He saw there was no other way, so reluctantly let me go. The crowd was greater than I thought it was, but I pressed through it to an eminence where I could get my back to the wall and could see the people and none of them get behind me. Experience has taught me that this is the best way to keep a crowd in hand. Here I stood and spoke to the people and sold books till dark. In itinerating off the beaten track the above experience has to be gone through again and again. Here in one day I sold 700 Gospels.

In May and June, 1889, I made a journey, accompanied by another missionary, up the Lan-chow river. This river branches off the main west river at Kwae-p'ing. In a few hours we came to the first rapid, where there are two large temples sacred to the gods of the rapids. Here every boat makes a *shan-fuh*, that is, makes a large feast and seeks the gods' protection and blessing on the journey, for the rapids are many and dangerous. Just beyond this is one of the grandest and most magnificent passes I have seen in China. Fourteen days' journeying brought us to Lan-chow-fu. Having heard that a missionary had been stoned and driven away from here we were more careful. We arrived at noon, went ashore and found the people rather troublesome, but all went well till we got out to the side of the river and had to walk back some distance to our boat. The crowd began to pelt us with mud, and when we got to our boat stones were convenient, and the crowd used them freely. We managed to get back to our boat with only a few bruises, but one stone came through the side of the boat into where we were, and one of the sailors got a severe cut on the head. The next day

we moved our boat up to the centre of the city, and again went ashore for several hours. Some seemed bent on mischief. The young men were getting our books to look at, and running away with them, and the crowd was laughing and getting more bold. I saw something must be done, or the crowd would get beyond our control. Just then a lad of seventeen or eighteen took a book and made off with it, and I ran after him. He ran about thirty yards and dropped the book. This movement had a good effect on the people. I heard some of them say, 'He does not fear,' and after this three evil-looking fellows, who had followed us all the morning, disappeared. At another time and under different circumstances the very opposite might have been the case. We cannot lay down rules for action, we must be guided by circumstances. If the whole of the people are against us and the feeling very bitter the best thing to do, in my opinion, is to get away as soon and as quietly as possible, but if only a few are against us a bold and determined stand will often gain our point.

#### CHRISTIAN WORK.

In 1889 there were four Christians connected with our mission in the province. Just before this a boatman from Kwong-sai was converted and joined our Church in Canton. He went back to his home, and had to suffer much persecution. His wife was taken from him, and the uncles said they would not give her back unless he worshipped the idols. He stood fast, and bore a good witness for Jesus Christ, and through him new work was opened at Shek-tong, Ping-nam district.

In July, 1890, when I was there, we rented a room for a chapel at three hundred cash a month. The room was not ready for the Sunday service, so we decided to have it in our boat, which was anchored several miles away. On Saturday the preacher took a small boat and went to the village, and on Sunday morning, shortly after daylight, left with the members and inquirers. They arrived all right at our boat, and we were in the middle of the service when three men came in, who evidently had been walking very quickly. After the service I was told that these three men had received a sum of money from the villagers to follow our preacher and bring back the men, as they said he was kidnapping them.

When the three men came to our boat and saw us praying and worshipping the true God they could only return to the villagers, accompanied by the members, with the message, We are all here.

The native preacher and a colporteur went to live in the rented house, but after three days a mob of over 100 people came with bamboo poles and swords, beat them and drove them out. Then

they wrote a petition to the mandarin accusing the Christians of all manner of evils. Our preacher also appealed to the mandarin, giving the true facts of the case, that they had been driven out, beaten, but lost nothing.

This true petition was the means of turning a persecutor to think favourably of Christianity. The petition afterwards fell into the hands of Ü Kin-pun, one of the persecutors, who reasoned in this way, If I had been one of these Christians I certainly would have said I lost from \$20 to \$30 worth of clothing, &c. From that time he became an earnest inquirer, and afterwards a true Christian, and is now an able and bold witness for Jesus. Among ourselves we call him Paul—having been turned from a persecutor to a preacher.

In the beginning of 1891 we had fourteen Christians in Ping-nam district. We arranged for a class to study the Bible for ten days. It was held in my boat at Ping-nam district city. We were having splendid meetings, and four men had been baptized. All went well till the eighth night, when just at dark there was a loud beating of a gong, and in a very short time it was raining stones on our boat. The ropes tying the boat to the shore had to be cut, as no one could go out to loose them. The Chinese guard boat refused to allow us to anchor near them, so we anchored in the middle of the stream. Next morning the mandarin, a Hunan man, refused to see us, and sent his runners to hurry our boat off. We left and went to a market six miles below, and there finished the class and spent the Sunday with the brethren.

During this class one of the members gave a piece of ground in Shek-tong village to build a chapel on, others helped with money, and those who could not give money gave labour. About a year afterwards we began to build the first Protestant chapel in Kwong-sai. It was built little by little, for the people would come and make a disturbance, so it was stopped for a few days, and when the objectors came again it was up a little higher. Again a noise was made, and the same peaceable tactics adopted till the little place was finished. From the report of my first trip after the chapel was finished I take the following:—In about two hours we arrived at Shek-tong village. We passed several houses. Then my eye caught a nice little white-washed house, and above the door the characters 'Fuk-yam-tong' (Gospel Hall). I lifted my eyes to heaven, and from the depth of my heart thanked God for the privilege of beholding the first chapel in this destitute and Gospel-resisting province. It is small, only thirty-four feet long by twenty broad; but, that even that small chapel has been allowed to remain is a cause of great joy (to me), and I trust God will still protect it for the glory of His name.



In September last year there was a water-famine in the district. The chapel was blamed for causing it, so the leading men of the village determined that if rain did not fall in five days they would destroy the chapel. The brethren prayed to God for help, and on the fourth day rain fell, and again the chapel was spared.

Shek-tong, Ping-nan district, is our main station on the west river. From there we have two out-stations, where services are held when convenient; one at Pang-fa-shan, one day's journey, and another at Tseung-chan, four days' journey.

A second main station is on the Kwai-lam river near Ping-lok. Several years ago a Christian from the Swatow Baptist Mission removed to live at T'ung-on, Ping-lok. Three years ago one of our colporteurs found him in this lonely and out-of-the-way place. He had been testifying for Jesus, and had gathered a few inquirers around him. Afterwards one of our native preachers spent several months there, and last year an ordained brother went, and out of a number of inquirers selected nine men and one woman, whom he baptized. These were the first fruits at Ping-lok. This year Mrs. McCloy and myself visited this station and found the Christians bright and earnest. Their number is now twenty. If the Lord has opened the way I trust a small chapel is now being built there.

In May this year a chapel was again rented at Ng-chow-fu. Several were deeply interested, two were candidates for baptism. The 'fu magistrate (the prefect), a Hunan man, has raised a persecution against us, but we trust through the goodness of God this unjust and unprovoked persecution will soon cease, and that the wrath of man may be made to praise Him. What we desire in appealing to the powers that be is not special favour for our converts or exemption from just taxes, but religious liberty: the right of the people to worship the God they choose and in the way they desire, that which our forefathers the covenantors fought and died to secure for us.

Our converts in Kwong-sai have to stand much persecution, but it seems to make them brighter and more earnest Christians. Few half-hearted ones join us, owing to the persecution they have to endure.

In the past six years we have had 77 baptisms in Kwong-sai province:—

|                 |     |     |     |     |     |     |    |
|-----------------|-----|-----|-----|-----|-----|-----|----|
| 1889            | ... | ... | ... | ... | ... | ... | 4  |
| 1890            | ... | ... | ... | ... | ... | ... | 6  |
| 1891            | ... | ... | ... | ... | ... | ... | 11 |
| 1892            | ... | ... | ... | ... | ... | ... | 7  |
| 1893            | ... | ... | ... | ... | ... | ... | 33 |
| 1894 (6 months) | ... | ... | ... | ... | ... | ... | 16 |



Some of these have gone to their reward, and one cause of thankfulness is that during these years only one has had to be excluded, and he was hard pressed by his uncle.

Many interesting stories could be told about how some of these men have been brought to trust in Jesus, but I will only relate one, that of Mr. Sung, sixty years of age, who I baptized last year. He was at one time bitterly opposed to the Gospel. Two years before this his son was baptized, and when the father knew of it he got into a great rage and threatened to beat and banish him. He took the Christian books from his son and said he would burn them, but threw them in the loft, and one day, some time afterwards, while he was in the loft, picked up one of the books and read a little. Some days afterwards he felt a desire to read a little more, which he did secretly. For months a conflict between light and darkness went on in his soul, but finally he took a bold stand as a worshipper of the true God, and was satisfied with Jesus as his Saviour.

A few months ago, as he was getting weak and near the end of his earthly journey, many came to exhort him to worship the idols and appease their wrath, but he was steadfast to the end. He exhorted all who came to him to follow Jesus.

He has fought the good fight. He has finished his course. He has won the crown. Many others are still fighting, are still running the race, pressing towards the crown. These need our sympathy and prayers.

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### *Notes on Mission Work in Manchuria.*

Being substance of an address at the Shanghai Missionary Prayer Meeting.

BY REV. JOHN ROSS, D.D.

[United Presbyterian Church of Scotland.]

SO great was the ignorance of the Chinese in Manchuria in 1873 that they believed Jesus to be the actually reigning king of foreigndom. The name was known at all only through the Roman Catholics, whose conduct made it unfortunately a name to be hated. In that year an unoccupied shop in Newchwang was rented as a chapel. The reason why this chapel was readily secured was that a murder had been perpetrated there, and no ordinary merchant would occupy the premises. A year of preaching exorcised the evil influences, and a chapel had to be taken elsewhere. Shortly thereafter a chapel was rented in Moukden,

then believed to be intensely anti-foreign. It too was a place which stood untenanted on account of its dilapidated and damp condition. The missionary there could secure as lodging only a wretched room in an alley of one of the inns. Because of the crowds of inimical people following him there was a guard—not of his seeking—sent by the Governor-General to watch his inn and stand between him and the unfriendly crowd when he went to the street.

The little chapel was crowded to suffocation every afternoon by well dressed people—some hostile, some curious. Some of the former were there daily to disturb the meetings, to prevent any preaching, and especially—as they defiantly declared—to make it impossible for any man to become a “foreigner.” For their belief was that the missionary was sent to provide by fair means or foul a party of Chinese who would be traitors to their country and the friend of the foreign nation yearning to seize the lands of China. Yet within the first year one intelligent man—a school teacher and native doctor—became a “foreigner;” he was the first baptized believer. Thereafter the number of baptisms grew till they were more than a hundred for Moukden alone, and five hundred for the united mission.

For, meantime, missionaries were added by both the United Presbyterian Church of Scotland and the Irish Presbyterian Church. The two missions are supported by the two Churches, but the native converts form the Presbyterian Church of Manchuria. This Church has its own presbytery, whose proceedings are conducted in Chinese, and has on its roll twenty-three congregations of fully 3000 people received into the Church by baptism. These congregations begin with Newchwang in the south and occupy the country at irregular intervals through Kirin to the Sungari as it wends its eastward course towards the Amoor. Though there are men in every way qualified for the work, and congregations able to support them in it, there is yet no ordained native pastor. The congregations unfortunately prefer meantime to be under the care of the foreigner. The number of those favourably disposed to Christianity, and who are acquainted with its leading principles, greatly outnumber those who are baptized members.

Of those within the Church only a small fraction has been brought in by the foreign missionary directly and immediately. The work has been all but entirely the work of the earlier converts. Among them have been several graduates and other scholarly men not graduates. These have mostly been won to Christianity by their reasoning powers. They have failed to be of any great service in bringing souls within the fold. Others—a few of fair scholarship—

have been devotees connected with some form of Buddhist sectarianism. They were sincere enquirers after truth and willing to undergo any privation to silence the clamour of a guilty conscience. In Christianity—Jesus the crucified Saviour, the revealer of the mercy of the Eternal Father—they found peace. Their hearts burned within them, and they must needs tell to others what had done good to their own souls. These are the most successful ingatherers of men. From among the most zealous and intelligent of these evangelists have been selected and paid to devote all their time and energy to the preaching of the word. These are the guides of the Church and its pillars of strength. Some of them are far more valuable than can be any foreigner. By means of these earnest evangelists, who have been trained for years in Bible truth, Manchuria is now occupied as are few Chinese provinces. There is scarcely a city without its chapel and native evangelist, or evangelists; while not a few large market towns are also thus occupied. The knowledge of Christian truth, which twenty years ago was so rare, is now very general; nor are there many large places throughout Manchuria where ignorance of saving truth is unavoidable.

The agency which has accomplished so much already, and from which we look for much more in the future, is simply and only the preaching of the Gospel. Education, which is largely used elsewhere as a hand-maid of the Gospel, has had no attention paid to it in Manchuria. Our time and means have been so much occupied with the daily preaching to the people that there has been no opportunity, even had there been the inclination, to engage in school work. All we have attempted is to secure for the children of members the means of learning to read the Scriptures. Mr. and Mrs. Macintyre have bestowed a good deal of attention to the instruction of members' children in villages through the agency of Christian women, whom they had taught by the evangelists when these were disengaged. This work has been conducted at extremely little cost—a small allowance to the female teacher. Other agencies tending to the material well being of the people, as famine relief and medical work, have been useful in removing much ill-feeling and killing suspicion. The latter especially has been instrumental in retaining or gaining the goodwill of the authorities and of making them feel debtors in some measure to Christianity. But all who have proved themselves sincere believers by actively propagating the faith they professed have been won entirely by the preaching of the Gospel. In the dark circumstances now by this deplorable war enshrouding the church in Manchuria it is our belief that the older and more instructed congregations and members will stand firm in the faith



which they have received. There are parts of our field where the people are not as intelligently acquainted with Christian truth as we could wish them to be. In their behalf our prayer is that He whom they profess will keep them from falling. And as to the future, despite the gloom of the present, we believe that the earnest, intelligent and loving proclamation of the truths connected with Jesus the Saviour from sin will yet bring the Chinese people to the feet of Him—the “King of kings and Lord of lords.”

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### *Lessons from Lü Shun K'eu.*

BY REV. S. I. WOODBRIDGE.

[Southern Presbyterian Mission.]

**T**SZ KUNG asked about the *sine qua non* of a government. The master replied, “There must be a sufficiency of food, a complement of troops, and the full confidence of the people in their rulers.” Tsz Kung enquired, “If it were absolutely necessary to dispense with one of these three which would it be?” “Take away the troops,” said the master. “In case it was imperative that one of these two should be foregone which would it be?” “Take away the food,” answered Confucius, “because from of old all die, but a people without integrity cannot stand.” 民無信不立. *Analects.*

The great Chinese General, Tso Tsung-t'ang, was once presented with a tree from Japan. Being much delighted with the gift he poured forth his ecstatic feelings in the composition of an “Essay on a Japanese Tree.” It was about the time when the question of coast defences was uppermost in the Chinese mind, and like many Western writers, who wish to ventilate their peculiar views, however extraneous to the subject in hand, he lugged into his monograph this all absorbing topic and discussed at length the absolute necessity of securing the sea border of the Chinese empire by placing foreign cannon all along the littoral. The world knows that China went wild over Krupp guns and poured out in the most lavish manner her treasures of sycee to secure the coveted prize, just as though guns could load themselves up by Imperial Edict and be fired off by one stroke of the Vermilion Pencil!

The result of all these preparations is now apparent. Since the essay of the doughty general (written in the stiffest *Wên-li*) was



composed China has carried on one unsuccessful war with France, and is now engaged in another with Japan. At present the gravest disaster threatens the empire, for China has been hopelessly defeated both on land and sea. Port Arthur, that splendid and powerfully defended fortress, to conquer which the French Admiral Courbet declared would require so many warships and men with so much time—Port Arthur, the Gibraltar of the East and the key to the capital of China, has been taken by the Japanese after only thirty-six hours' fighting! Imperial Edicts may mass together an army unparalleled by any the world has ever seen, so far as numbers are concerned; but for the Emperor's troops to stand up and calmly fire off their artillery when the unerring aim of the Japanese was directed precisely towards the large white circle on the jacket just over the heart, that is another thing.

In less than four months from the declaration of war Japan has cleared Corea of Chinese troops, disabled the Pei-yang squadron and taken possession of Port Arthur; with this latter for a centre it will only require time for the army to invest Peking. In spite of her foreign equipment, purchased at so much expense, China has been beaten to her knees by the victorious *Wo-jen*, because she could produce no one to man the guns. If the government had listened to the words of the sage instead of attempting to buy Brute Force with hard cash this war would have been averted. Had China hearkened to the words of the Blessed Lord Jesus, "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven," her people would long since have been on the highway to happiness. For this is the ultimatum of God in the temporal as well as in the spiritual kingdom, and the Savior rescues the body and mind as well as the soul. China has not really taken her place as peer among the other nations of the world. The slightest friction is sufficient to crack the thin veneer of civilization and reveal the barbarity that is seething within. In the people the love of country or patriotism is nearly gone, while systematized lying and deceit marks the policy of the state. The inordinate greed of the high officials with all its accompaniments has ruined the country. The nation is farther away from the teaching of her much vaunted master than any other on the face of the earth. In fact, China to-day in this respect is a great theatre comique, and the play on the boards is a burlesque of Confucianism.

In order to become a nation the officials must turn—for so the word *strephe* indicates—and become as little children. Missionaries are offering the word of God as a remedy against all evils, and Christians are everywhere praying for the salvation of her millions. Poor deluded China, why will you not have life?

In the fall of Port Arthur there are some lessons too for the missionaries of peace to learn. To enter His Kingdom the Lord requires a change of heart, a love to God and a fixed, unalterable purpose to battle against His enemies. Until these are obtained the outward fortifications, such as the importation of Western science and learning, will be as inefficient against the attacks of Satan as the magnificent fortress of Port Arthur was against the Japanese. European education without a change of heart may prove worse than useless, and even dangerous to the cause of Christ in China; for the unclean spirit finding the heart swept clean of superstition and idolatry by advanced thought will take with him other devils more unclean than himself and occupy the fortress to serve as a basis for future operations. It is said that the author of the notorious *Vox Populi* was fostered by the Church. As a reward for this favor he now ungratefully pours out his contempt upon her missionaries, while at the same time he enjoys a lucrative position which his education (generously given him) has secured. There may be a few exceptions, but enough to prove the rule that a Chinese imbued with Western ideas without a change of heart is a serious menace to the truth which makes us free.

Contemporaneous with the missionaries of peace the agents of war have been at work in China. Foreign firms have sold to this eager government millions of dollars worth of muskets, cannon, torpedoes and other engines of destruction on the most approved modern style. These missionaries of war have enjoyed the high favor of the mandarins, and from the view-point of the world have had the fairest chance of success. And yet the result is that China's superb fleet has been thoroughly beaten and her strongholds captured by one of the weakest nations on the earth. The world will perhaps never hear of the great failure of war missionaries in China, but the fact nevertheless remains that the enormous sums expended for ships, fortifications and such like have been hopelessly lost. These sums will far exceed in amount the total of that spent by the Church for the evangelization of the country; and in spite of the bitter opposition of the officials the Church can point to hundreds of institutions—Churches, schools, printing presses, hospitals, all carrying on their merciful work to-day with their direct and indirect influences; and to a host of tens of thousands of native Christians marching on to sure victory against the enemies of our common Lord.

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### *Occupation of Chong-pah.*

**M**R. HORSBURGH and party went to Szechuen in 1892, and have been making strenuous but unsuccessful efforts to secure houses until this year, when they have succeeded in securing four. The following interesting account of the manner in which two of them were secured, and the difficulties encountered, is taken from the *Church Missionary Intelligencer*.—ED. REC.

*Glad Tidings Hall,  
C. M. S., Chong-pah, Szchuen.*

Rejoice with us! I have splendid news to tell you. Not the *best*: not about men being saved; but the next best, and what is going to *lead* to the best. Look at the address! Our God has given us a house here right in the heart of our proposed district. It sounds tame enough news, I dare say, to you, but it means volumes to *us*. Of the kind, it is far away the best thing that has happened to us since we came. So do rejoice with us, and sound a heart-deep note of praise at the next Thursday Praise-meeting, please.

Chong-pah is a large and very busy market town, one stage (thirty miles) north of Mien-cheo, and fourteen miles south of Kiang-yiu. It is the centre of a fertile and thickly populated district, and has direct communication by river, like Mien-cheo and Tong-chuan below it, with Chung-king. It is four stages from Chen-tu, and five stages from Pao-lin. Of course, there are no Protestant missionaries anywhere nearer than that. (But please do wake up those good vicars and curates and people of yours at home, and tell them there ought to be, and that *they* are responsible! They really are.)

The house here has come about in this wise. Chong-pah has been in my thoughts ever since I visited it at Mr. Beauchamp's recommendation in 1888. (Mr. Beauchamp has had the place much on his mind.) And last March, after being sent away from Mao-cheo, I spent a few days here. When at Sin-tien-tsi Mr. Cassels kindly spoke of letting one of his reliable Chinese teachers come with me, when he could be spared, to try and rent a house in this town. The opportunity never came. But at the beginning of this year Mr. Cassels arranged for a native to come here with Mr. Jackson at my suggestion.

After a few days Mr. Jackson was obliged to leave for a wedding at Chen-tu. Directly after a message reached me at Mien-cheo, "The native helper at Chong-pah has heard of 'A House to Let,' Foreigners not objected to." I came up at once, saw the house,



and decided to try to secure it. The landlord mentioned his price, my native helper mentioned ours, and a compromise (as usual) was hit upon and agreed to. This was satisfactory so far. When all was arranged word was brought that a very respectable old aunt objected to the price, and that the house could not be let to us on those terms. I was unable to climb to the height of the old lady's ambition, but I agreed to give a little more money on condition there was no more beating about the bush, and on the understanding that I went into the house at once. This was hailed with satisfaction by everybody, and on the next morning the landlord, all the middlemen and myself were to meet and write the agreement. So far, again, so good.

Next morning nobody came! I waited in my inn all day, but still nobody came till towards evening. Then my helper appeared. There had been the usual delays! At length the landlord and middlemen arrived, bringing with them a *sien-sen* (teacher) to act the part of scribe.

The writing progressed slowly, until by-and-by a little hitch occurred. The scribe rose from his seat; the landlord and middlemen presently rose from theirs; my native helper, who had had a very trying day, rose from his, and they all decamped, my helper saying he should go back home next day. I was puzzled; but remembering the poor landlord is an opium-smoker, and the scribe is too, the mystery was explained: it was getting late, the opium craving was seizing them, and nothing could be done till it was satisfied. (This wretched, *wretched* opium!)

The next day, Friday, January 26th (a memorable day henceforth in our Mission), we met again. The agreement was almost finished, when the landlord, who had gone out of the room for a few minutes, returned and said the old aunt was not satisfied—the rent must be just double! Of course, the matter was quite at an end. Again everybody decamped. By the afternoon the “old aunt’s” covetous desires had abated—in other words, the landlord, who had been overawed by objectors, had come to his senses—the agreement was finished, the earnest money was paid, and I with my bundle of bedding and tracts and books took possession of the one room which was empty. Then, the native Christian first, and afterwards together, we committed the place and ourselves to God.

Twice before within the twelve months I had in new places entered C. M. S. houses which we had rented. At Mao-cheo I was able to stay four nights; at Kien-cheo, one night; and it seemed likely that my stay in this house might be equally short, for scarcely had I come in very quietly at dusk, than loud and angry voices were heard at the gate calling for the landlord. The young wife, a

sturdy little woman, kept them at bay, saying her husband was in the country. (He was really smoking opium in the back room!) And for that night they were pacified. Later others came, but as it was quite dark they too were persuaded to let things be till the morning. Soon after daylight on Saturday back they came—the street policeman, the street elders and the men from the small Yamên. The Yamên proper is at Kiang-yiu (forty *li* away), and the small Yamên here has to report affairs to the official there. There was no getting away from them this time, and the landlord had to go to the public teashop in the fire-god temple, where the matter was long and loudly discussed. They told him he must return the money, and send me away, or else they would come and pull his house down. Upon his promising to do as they wished he was allowed to depart. Of course I refused to take back the money. I told the landlord that the Intendant of Circuit at Chen-tu had said we could rent houses where we liked, and that therefore he was doing no wrong in renting his house to us. I promised to make good any damage that might be done, and finally I suggested his escaping to Chen-tu, there, with God's help and under Dr. Parry's care, to break off his opium. He waited till dark and then disappeared. I must confess my hopes sank very low. Apparently the people and the Yamên were all against me, and the prospect of renting a house in any new place seemed less likely than ever. It was a time of very keen trial and testing. This place, in the heart of our district, is far more to us than Mao-cheo and Kien-cheo put together. Those are outposts, this a central fortress. Ejection from Chong-pah means practically, so far as residence is concerned, ejection from all this central district; whereas an open Chong-pah may mean, I think, to a large extent, an open district round about us here.

I determined, therefore, to do anything and everything I could to conciliate and win over the people and the mandarin, and plans were carefully laid (in my own mind and on paper), but without much hope of success. God's Word became very precious—"the Word of His power" in Daily Light for the day (January 27th), and especially Daily Light for the preceding day (January 26th), when the threatenings began. God reminded me that this was His business, not mine, and that He *could* "smite this people with blindness," or, which was what I wanted, "open their eyes," or do with them anything He chose.

A little school incident came into my mind. (I noted it in my diary.) A number of big bullies caught me and several others one night, and told us off to their study to drink ink out of coffee-cups and sing a solo each! I was a very small boy in those days, and the

prospect of such an ordeal in such company was to my sensitive-plant nature the very refinement of misery. Silently I told God my distress. Suddenly, and without any apparent reason, some one said, "May as well let that little youngster go." And off I bounded, giving glory to God. He, I felt, could incline the persecutors once more to "let that little youngster go!" He had interposed then, He could interpose now.

On Sunday, when the people found the landlord had fled (the middlemen had got into hiding too), I expected a great outcry. I gathered my little valuables together (chiefly account-books!) and wore them on my person. However, to my surprise, the day passed away quietly, though I understood things were brewing outside.

On Monday in they came, the Yamên people and others belonging to the place. Of course I received them with the utmost politeness, and, to my astonishment, they were perfectly civil and even friendly. They asked some questions, always very politely, copied my passport, and after a time bade me adieu. One important personage had called on Saturday night. He had a man waiting outside. He was not exactly rude, but certainly not exactly polite; his attitude was not pleasant. These people were quite different. My hopes, which had sunk as they came in, somewhat revived. Nothing more happened that day; but I could see little groups now and again standing at the outside gate, pointing to my one room, and talking in a low voice. No one came in. It seemed like the lull foreboding a storm.

On Sunday morning my native helper had said there was a good deal of talk in some quarters that our books were bad, that they would scoop out the foreign man's eyes, and so forth. Against all that God gave me Daily Light again: "As thy days, so shall thy strength be," and the wonderful words of grace and comfort which follow. Prov. xxi. came in my daily reading about the king's heart being in the hands of the Lord as the watercourses; He turneth it whithersoever He will. And *especially the last verse*, "The horse is prepared against the day of battle" (I had been carefully preparing my "horse," making my plans. And I suppose it is right enough to prepare one's horse), "but *victory—deliverance—is of the Lord.*" I did cling to that last bit, and it clung to me. You can hardly tell how very, very much I wanted not to have to go, if it were God's will. To our Mission the issue might be of the gravest import.

Well, on Tuesday morning, January 30th, my helper came in, and at once my beautiful air-castles as to the innocent intentions of yesterday's gracious visitors vanished. The night before, after he was in bed, they had come in chairs, and with lanterns, to tell him



to inform me that I could rent a house somewhere else (?), but not in Chong-pah! He answered very sensibly, that if they would get me a house elsewhere, and if I liked it, perhaps I would then give up this one, but how could I otherwise?

All day I sat in my little room; indeed, I had been a prisoner—the prisoner of prudence—ever since I came into it, never once going out excepting into a sort of cooking-shed at the side. I wore a little cabin-bag under my jacket, ready to pop my valuables into it at a moment's notice. Upon every sound at the gate I thought, "Now the Philistines are upon me," not to hurt me, there was very little danger of that, but to insist upon me taking my departure. The strain was considerable, much more so than I had any idea of till I went to Mao-cheo. It would not be good for one with a weak heart. The strain is in proportion to the importance of the place. If it did not matter much whether one got a house or not, the strain would be very little; in this case it was great. And on this very point the Divine Pruner convicted me. Why was I anxious about the issue? Had I not said this is God's business, not mine? And if so, could I not trust Him to manage His own affairs just in the way He Himself wanted? Did I not know that the Lord He is GOD? And is not that little word bigger than the universe—infinite? What is this little opposition to Him? He led me to see the great thing was not that the house should be retained, but that we—I—should trust Him. Was I equally willing to go or stay? Was I really leaving the matter in His hands, and so resting in Him that I had no anxious care as to what the issue might be? Was I kept in "perfect peace" about it?

Thank God, it was a very precious time here all alone with Him. I said to myself, I do trust Him—with my will, at any rate. And then the words came, "Wait on the Lord. Be of good courage." "He is managing the business," was constantly a great rest. When I am doing nothing, and can do nothing, He is working. Whoever comes to-day, or whoever does not come; whatever tidings my helper brings to me, or does not bring to me, it is His arranging: He sends them, or He keeps them back.

The whole day (Tuesday) wore silently away; no one came near me, not even to the gate. What could it mean? Was it for good, or for bad? I went to bed. "God is in charge,"—this was my pillow.

And so, indeed, it proved. The next day one of the elders of the street called with the senior middleman. (He was one of Monday's deputation.) "Now it is coming," I thought, the dreadful story, "On a given day, if I have not cleared out, the place is to be pulled down and the foreigner murdered." I was determined to

hold on as long as I could. But if all conciliatory explanations and proposals failed, and the people were still really against me, I intended most certainly to go; I do not think it is God's plan that we should defy the people and endanger our lives, unless the circumstances are exceptional.

My friend, however, had come on no such errand; on the contrary, he was very kind, and seemed to have no desire to hurry me off at all; indeed, he said if I had to go he would help to get me another house in the neighbourhood. This was very good; and better still was the absence of any lurking, evil-looking schemers about the gate. One great advantage was that I had only one room, as the other tenants do not leave till after the Chinese New Year begins. When reports were spread, and mischievous persons of the baser sort came hurrying up to survey the dreadful barbarian, it was no doubt a little baulking to find things going on at the house exactly as usual, and an old woman sitting on the doorstep, doing a bit of sewing, and quietly smoking her pipe a yard long!

In the afternoon a number of people came, group after group, but instead of loafing about the gate they came right in, saluted me most politely, let me talk to them and show them our tracts, and, manifestly, had no evil intentions at all. They had come to call in a very friendly way, and right glad was I to see them.

I had written to my wife on Saturday saying, unless God interfered, the case was hopeless. I now began to think that God must have interposed. And, indeed, He had.

On that very Saturday when the Yamên people and the street people were gathered together to take steps to turn me out, threatening the poor landlord to pull down his house if I did not leave, a proclamation from the Governor-General at Chen-tu was on its way to this town speaking well of the English (amongst others), and announcing that the Chinese could go to England and trade with us, and that we could come to China and trade with them. I have no idea what is the origin of the proclamation. It is, I find, being posted in all the cities and towns throughout the province, and it reached here on that Saturday evening. In the morning when the people woke up, there was this enormous poster with the Governor-General's stamp impressed, staring them in the face!

The people now waited to see what the mandarin would do with me. He sent the deputation (so I conclude), though not officially, to suggest my renting a house elsewhere; but as I did not at once fall in with the suggestion he determined to let me alone. On the Tuesday, I believe, he caused it to be given out that we were good people with good intentions, and that he did not see his way to effect my removal. A kind message from the man-

darin was brought to me, saying I was not to be molested, and that he would issue a proclamation to the effect that the townspeople might come to the house, but that they were to behave well, and that children, being noisy, were to be kept away. I sent back a message of thanks, very sincere thanks, too, but urged that we should be very glad to welcome the children, and did not at all want them to be excluded. (The mandarin probably has no intention of issuing a proclamation; it is not needed. It was just his Chinese way of saying, "All right, you can stop.")

That was enough: the people who hitherto had been suspicious and afraid, I suppose, to come near me, came round at once, among them being some of the elderly and most respectable men of the place. All were most friendly. And now they come daily, not one unpleasant face amongst them—all hearty, considerate, and as well-behaved as possible. Truly God has interposed. "This is the Lord's doing, and it is marvellous in our eyes." "Praise ye the Lord!"

I was interested to hear that seventy or eighty of us are coming to Chong-pah. Did *you* tell them that at Salisbury Square (I hope it is true!)—or did the people surmise it from the fact that four or five Chinese families are living in the house, and if so many civilised Chinese can make their home on the premises, the accommodation must be ample enough for four times the number of foreign barbarians? Another report was that two whole boat-loads of foreign women were coming—what to do was, perhaps, not quite clear; but the seventy or eighty men were coming to set up a big *mai-mai* (or trading) establishment. No wonder the busy merchants and tradespeople here took fright!

It has been impressed upon me, especially lately, that it is our duty as God's messengers, and also our wisdom, to seek to conciliate the people in every way as far as possible. I have taken pains, not to laugh at their stupidity, but quietly and seriously to explain to them that the reports are quite untrue; that we are simply missionaries, not merchants, and that no such invasion as they are talking about need be feared. I was glad to give them proof of my sincerity by accepting an offer from the landlord, who did not go so far as Chen-tu after all, and who is now (and the middlemen) out of his hiding, to rent half the house instead of the whole.

It is much better, I am convinced, in coming to a new place, to get, if possible, a little quiet house at first and make no fuss. (In coming here I wanted from the first a little place outside the city, but my helper could hear of nothing which he thought at all suitable.) Now it is all right; the people are satisfied as to our *bonâ fides*, and if we are prudent I believe all will go smoothly. "God is in charge."



It was a great joy to welcome Mr. Jackson on the first—not anniversary, nor yet *luni-versary*—but on the first *weekli-versary* of our entering on possession of this our first C. M. S. station in Inland China. And a great surprise and delight it was to him to find his prayers and plans for a house here already fulfilled.

Now at your next Prayer Meeting do pray for this town, and may Chong-pah and its missionaries henceforth never cease to be “spoken for unto the King” by the Lord’s remembrancers, pleading for us in faith and in the power of the Holy Ghost. Oh, we do want you to pray for us, and to pray with us that men may be saved in this place and in this district! And we do want you to pray that more workers may be sent to us—that we may not have to wait on too long. Do you know how much your prayers mean to us? Amidst the strange mingled feelings of that first Saturday night in the little room there stole into my mind the thought, “Perhaps the people at home are praying for me to-night.” It was very sweet—true balm for a wearied spirit. “You are not alone,” it seemed to say, “the Lord and His people are thinking upon you.” Continue to pray for us and for dear servants of God in other lands working and suffering in strain and hardship and toil almost unknown to us in this favoured province of Inland China. What a sea-breeze of blessing fills the soul at the remembrance, “We are all one in Christ Jesus”! “Glory be to God on high, and on earth peace, goodwill toward men.”

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### In Memoriam.

REV. A. P. HAPPER, M.D., D.D., LL.D.

**F**IFTY years of earnest missionary work were finished when Dr. Happer passed from his home on earth to his home in heaven. June 22nd, 1844, soon after the opening of the five treaty ports in China he sailed from New York, and October 22nd of the same year landed in Macao. October 27th, 1894, in Wooster, Ohio, at the good old age of 76, he rested from his labors. During all these years he was closely identified with the American Presbyterian Mission, Canton, China, though his sphere of influence was by no means bounded by the limits of this Mission. At Canton, however, he lived and labored until three years ago, when the increasing infirmities of age compelled his retirement from active service, but his ready pen was only laid aside when his earthly life was ended.

He was a son of Baptist and Ann Arrell Happer, was born in Washington county, Pa., near Monogahela city, October 20th, 1818, and was graduated from Jefferson College in 1835. For five years he taught, after which he entered the Western Theological Seminary and studied there from 1840 to 1843. He was licensed to preach by the Presbytery of Ohio, and ordained by the same Presbytery April 23rd, 1844. He had studied medicine, and was prepared to enter the Mission field as physician, minister and teacher.

He had occasion to act in all these capacities. After effecting residence in Canton, in 1847, he established two dispensaries, which were under his care till Dr. Kerr's arrival in 1854. He then gave himself entirely to the work of preaching and teaching. In the chapels connected with the dispensaries he had been accustomed to preach constantly to patients and others who were willing to listen. In later years his preaching was mainly in connection with his educational work, and the first Church of Canton which he organized in 1862, and excepting when on furlough, had charge of till the failure of his health in 1885.

Soon after his arrival in China he commenced at Macao a boarding-school for boys, which was removed to Canton in 1847. It was continued till broken up by the war of 1856. He afterwards established day-schools, and in 1864 a training-school for preparing preachers, teachers and colporteurs. Excepting when he was visiting the United States he had charge of this school for twenty-one years, and prepared many native assistants for their work.

By invitation of the Viceroy he was, for a time, in charge of the Chinese government school in Canton, teaching the English language and other branches of foreign study. This he resigned in the spring of 1867. Formerly it was very difficult to get interpreters for the United States Consulate outside the Mission circle, and so for several years he did the interpreting.

He took his full share in the preparation of books in Chinese, among which may be mentioned a Bible Dictionary, the translation of the Larger and Shorter Catechisms and the Standards of the Presbyterian Church. He was on the committee for the final revision of these Standards. He published in English a goodly number of pamphlets relating to China and to the mission work in general, which showed much painstaking and wide research; was editor of the CHINESE RECORDER from the beginning of 1880 till the end of 1884, and after his retirement from active service furnished many articles for newspapers and periodicals in the United States. Among these a series of articles on the Mountain Whites of the South "did more than any other instrumentality to attract attention to this remarkable people".

Throughout life he kept up, by reading and correspondence, an extensive acquaintance with all mission fields, and his personal acquaintance with missionaries was a wide one, for the doors of his home were always open to those passing to and fro from their different localities.

When he left for the home land, in 1885, his physical condition was such that his friends supposed his life work was practically finished, but he rallied, and with characteristic energy and persistence secured a fund for the endowment of a Christian college in China. The fund is being faithfully used for this purpose, and will undoubtedly be a permanent blessing to the Church in Southern China.

All honor to this pioneer of the Presbyterian Mission in Canton, whose faith and courage failed not in those early days when the discouragements were many and the difficulties great. Though his efforts were both faithful and abundant it was ten years before he baptized the first convert. His work was in the suburbs of the city, which are quite extensive, for it was not until 1857 that any foreigner was allowed to set foot inside its walls.

Until 1870, when the Mission erected residences in foreign style, he lived in houses rented from the Chinese. His first room in Canton was on the old Foreign Factory site, back from the river, and so dark that he could see to read and write only when near its one window that looked out on a blank wall.

It was three years before he could secure a chapel for preaching. The first effort to get outside the Foreign Factory Concession was met by a mob, which drove him back and demolished the roof of the building. Persistent efforts at length prevailed. Indefatigable in labor, systematic in its performance, he bound himself with inflexible determination to the accomplishment of his undertakings, and lived long enough to see the work have a more open entrance to the farthest boundaries of the province than it had at first in the suburbs of Canton.

His physical constitution, which seemed of iron strength, at last gave way. Early in 1884 he had an attack of pneumonia, which made him an invalid for the rest of the year, and left him with one lung hepatized. He rallied in the bracing air of the home land to which he had gone, came back to China in the beginning of 1888, and remained at his work three years longer, though in much weakness, and at times intense pain. Heart disease was added to disease of the lungs, and he retired from the field in 1891 and built him a residence at Wooster, Ohio, where with congenial surroundings he quietly spent the remainder of his days. His vital forces were well nigh worn out, but he was able to be about the house and sit



at the table with his family until the day before his death. At about one o'clock on Saturday morning, October 27th, he aroused his son, at home from China on a visit, who found him failing, and at eleven o'clock of the same day "he was not, for God had taken him."

Memorial services were held the next day (Sabbath) in the Chapel of Wooster University, conducted by President Scovel, assisted by Rev. J. A. Leyenberger and Rev. Charles Leaman, who had been fellow-laborers in China. On Monday all that was mortal was borne by loving friends and kindred back to his ancestral home in Pennsylvania to the Mingo Church, which he had attended in boyhood, and in the adjoining cemetery, after his long pilgrimage, he was laid to rest by the side of his own father's grave.

HENRY V. NOYES.

Canton, Dec. 15th, 1894.

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MISS LUCINDA GRAHAM, M.D.

**M**ISS GRAHAM was born near Dundalk, Ont., Canada, in 1862. Early in life she made a profession of faith in Christ and gave great promise of future usefulness. Several years ago her family moved to Toronto, where she came in contact with many Christian workers and began active service for her Lord and Master.

For a time she taught in a public school, thus gaining valuable experience in dealing with youthful minds and making many friends among pupils and parents.

Having decided on the medical profession she entered Trinity Medical School, Toronto, where she took a thorough course of training, occupied a good position in her classes and won the respect of professors and students.

While pursuing her studies several forms of Christian service received her hearty support. A loyal member of Westminster Presbyterian Church she became an earnest and successful Sabbath school teacher there, taking a warm personal interest in each member of her class and aiming at winning all of them for Jesus. Christian Endeavour found in her an enthusiastic advocate, as did also the social purity and other movements.

Her interest in missions to unevangelized lands was of long standing and was deepened by the departure of a dear sister to China in 1889. That sister had not the privilege of ever seeing her sphere of labour, as ill-health necessitated her return to Canada after twelve months' stay in China. When in June, 1892, a call came to her from the Canadian Presbyterian Church to go

and take up her sister's work she cheerfully accepted it, and, with three others, set sail for China in September, reaching Honan in November of that year. She gave herself assiduously to the study of Chinese in its spoken and written forms, and also rendered valuable medical aid at her own and other mission stations. With a view to fitting herself better for her chosen work she visited Shanghai in May last, spending several weeks in visiting hospitals and dispensaries there, gaining thereby an increase of knowledge, which she hoped to turn to account in Honan on her return.

Leaving Shanghai she went to Arima, Japan, where, with other members of our Mission, she remained for two months. While there she waited on several persons who were in ill-health, became acquainted with a large number of missionary workers, took a keen interest in the annual conference and owned to having received much help and encouragement during the meetings.

Leaving Japan she returned to Tientsin at the close of Sept., feeling, as she said, stronger and better fitted for work than she had ever done. While there attending Mrs. Malcolm, of the same Mission, she was attacked by cholera and died on October 13th, after an illness of less than one day's duration.

Thus passed away from earth to heaven a young, hopeful, devoted Christian worker. She was permitted to spend only two years in China, but during that time set before her associates an inspiring and ennobling example. Her implicit trust in God, her buoyant sunny disposition, her transparent sincerity, methodical habits, love for the Bible and loyalty to Jesus Christ, were traits of character known and observed of all. Thus we thank God for having known her, and for what His grace wrought in her during her brief stay with us. Her removal, at a time when she was so much needed, and prepared to render such valuable assistance, is at present to us mysterious. We know, however, that God does all things well. While we mourn over our own and Honan's loss in her early translation, we treasure the precious memory she has left with us, we have the blessed assurance that all is well with her now, and we look forward to meeting her again in that land where eternal peace prevails, where all earth's mysteries will be explained.

M. MacKENZIE.

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Mrs. C. A. MALCOLM.

Mrs. Malcolm died of peritonitis at Tientsin on October 21st, 1894. For some years previous to her marriage she lived in Galt, Ontario, Canada. She took a course of training as nurse in

Guelph General Hospital and endeared herself to a large circle of friends in that and other cities.

In the summer of 1892 she was united in marriage to Dr. William Malcolm in Galt, he being then under appointment as a medical missionary to Honan, in connection with the Canadian Presbyterian Church. In September of that year they sailed for China, arriving at their sphere of labour in Ch'u-wang, Honan, in November.

Mrs. Malcolm's health did not permit her to engage in study or work for the Chinese women to such an extent as her heart desired. It was evident to all her associates that she delighted in the work, and, up to the full measure of her strength took part in carrying it forward. She loved the people, and never was happier than when able to aid in any way in making known to them the Gospel of glad tidings. By her persuasive and gentle manner, her patient sympathy, wisdom and decision, she succeeded in winning a good measure of their confidence and esteem.

From the outset she took a loving interest in the young, and it was while engaged in teaching them that she caught small-pox in April last. At no time in robust health, that attack weakened her greatly, and it is probable that from its effects she never fully recovered. When she was slowly improving Dr. Frazer Smith was attacked, at the same station, with typhus fever, and he had not quite recovered from it when pneumonia set in. When the condition of their health made that possible, they, with others of our Mission, left early in June for rest and change in Japan.

While in Arima Mrs. Malcolm improved in health and cherished the hope that she would return to her loved work in Honan. In company with Dr. Graham and others she reached Tientsin on September 25th. The arrival of large numbers of troops from the interior led to our staying for a time in Tientsin. While there she was again prostrated by illness, and after sixteen days of suffering, patiently borne, passed away from a world of sin and sorrow to one of joy and endless life.

Mrs. Malcolm had a true missionary heart. Her delight in work for Jesus was a marked feature of her character. She was gentle and generous, patient and forbearing. Her faith in Jesus was simple yet strong. He was a blessed present and personal reality to her in life and in death. Her testimony for Him was bright and convincing. Her desire to have the privilege of doing more for Him in Honan remained strong to the end. In taking farewell of fellow-workers among her last words were: "Have we been as faithful as we might have been? Have we done as much as we could have done for Jesus? Will you not do more for Him in the



future?" It was with such feelings that she lingered for several days at the gates of life, and then departed to know the blessedness of the dead who die in the Lord.

In the deaths of Dr. Graham and Mrs. Malcolm two beautiful lives have passed away. They came to China together. They lived and laboured for God in the same mission. They spent much time together during their last weeks on earth. It was while attending the one that the other contracted her fatal illness. In death they were divided only by eight days' time. They lie side by side in the same cemetery, and it may be that they praise God together in the glory land.

At Mrs. Malcolm's funeral service the following hymn was sung with great tenderness by the sympathizing friends present in Union Church, Tientsin.

It will suitably close our reference to our beloved sisters.

M. MACKENZIE.

#### SOME TIME WE'LL UNDERSTAND.

1. Not now but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And there, some time, we'll understand.

Chorus. Then trust in God through all thy days;  
Fear not! for He doth hold thy hand;  
Though dark thy way, still sing and praise;  
Some time, some time, we'll understand.

2. We'll catch the broken threads again,  
And finish what we here began;  
Heav'n will the mysteries explain,  
And then, ah then, we'll understand.
3. We'll know why clouds instead of sun,  
Were over many a cherished plan;  
Why song has ceased when scarce begun,  
'Tis there, some time, we'll understand.
4. Why what we long for most of all,  
Eludes so oft our eager hand;  
Why hopes are crushed and castles fall,  
Up there, some time, we'll understand.
5. God knows the way, He holds the key,  
He guides us with unerring hand;  
Some time with tearless eyes we'll see;  
Yes there, up there, we'll understand.



## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *The Village Day-school.*

BY REV. SAMUEL COULING.

[English Baptist Mission.]

F all our agencies the Christian village day-school is perhaps the most generally approved. Boarding-schools are objected to by some, and street preaching by others, but few have anything to say against the day-schools. Much has been said for them, much that should and much that shouldn't. They are easily established, they will run in some fashion without much overlooking, they may be increased in number without limit, they are cheap. Our supporters at home prefer a good roll of Church-members, but the next best thing is a large number (three or four figures) of scholars, all of whom are supposed to be sitting at the feet of earnest Christian teachers drinking in the truth day by day. There is even a pious hope that these children may convert their parents.

I consider that village day-schools are in fact the least satisfactory and the least paying part of our work, considering, not the amount of work put into them (which is often not much) but the unanimous approval which they receive. We rightly feel we may expect a good yield from a method of work which is universally commended ; whereas the harvest we gather is but small.

#### I. THE TEACHER.

To carry on a good system of day-schools the first *sine qua non* is a good set of teachers ; happy the mission that has them ! A few good teachers there may be in any mission, and therefore a few good schools, but too often the few are of necessity taken to be pastors, evangelists, etc.; the schools certainly cannot be considered and provided for first of all. The right teacher must have a real knowledge of Christian truth, and must be able to teach certain Christian books ; he should teach the Confucian classics with pleasure and ease, but the Christian doctrines with joy. Other qualifications I pass over, such as diligence, integrity, etc.; we do not ask for perfection, and we must take what we can get, but what I have written above are essentials.

Now, after a Church, perhaps large and scattered, has been provided with pastors and evangelists how many men of the right sort will be left to act as teachers? And instead of them what sort of men may we get?

A village Church is anxious to start a school and sends in its application and list of scholars all in regular form. The missionary may or may not know all about the station; that will depend on the amount of work he has to do, on his distance from the place and on his ability generally to know more than lies on the surface of things. He may find on enquiry, probably will find if he does not enquire too far, that it is all right. The school is started, and it may be a long time after before he discovers that its real object was to provide a place for an old man who had no other calling to the work than his poverty, or that the teacher has "learned the doctrine" solely with the idea of getting the post, that the subscriptions promised were never meant to be paid, provided the missionary paid out as well as was expected.

It may be cheerfully said that even under these circumstances good is being done, though the motive for establishing the school be not quite pure and the teacher may not be quite the right man, yet the boys at any rate read Christian books, and we may expect a blessing. Perhaps so; whether a school in charge of an unsatisfactory half-taught nominally Christian teacher, with an infinite amount of gabbling of native books and a modicum of real Christian teaching is worth the expenditure of mission funds, is a matter which each man of each mission decides for himself, but it must be admitted that these are not the kind of schools we desire to have.

A great deal has been made lately of queer answers to examination papers; the demand for 'howlers' as they are sweetly called seems to have created a new branch of literary industry. A collection of howlers from our mission schools, if not *too* funny, would enliven the pages of the RECORDER. A boy who had been a year or two at one of my schools started off at breakneck speed with 耶路撒冷爲我樂家.\* When I fetched him up by asking him what 耶路撒冷† might mean he replied with startling promptness: 就是魔鬼‡ I asked another boy the general question how long it was since the Saviour was on earth; he said it was seventeen years, which puzzled me till I considered that it was then the 17th year of Kuang-hsü; he knew at least one date. Some answers given in all innocence are quite too irreverent for publication. They serve to show that our teachers should be both well grounded in Christian books and able and eager to teach them. If a man has been both

\* Jerusalem my happy home.

† Jerusalem.

‡ The devil.—(Ed).



studying and teaching the native books for twenty years, and has only been reading Christian books, perhaps not under tuition, for only a year or so, what sort of a Christian school will his school probably be?

Of course some missions have a trained staff of Christian teachers, but in more recently established missions where the right kind of men are of necessity scarce the good effected by day-schools will not be great in proportion to the number established.

## II. THE SCHOLAR.

But to pass to a second point ; granted the teacher is all right he must have the right pupils to make a good school. A system of schools provided with ideal teachers might still be a failure. There should be ten or twelve boys of a suitable age, say from eight to fifteen, who are regular in their attendance over a period of several years. But in many village Churches there are not enough lads of the right age ; the list may include some children of six or seven to whom the school is a play-room when they do not prefer to play outside ; these swell the list, and to those who only looked at the lists or at the totals in the Annual Reports make the schools appear a good deal better than they really are.

The fewness of scholars is often, however, unavoidable, and need not be a fair objection to a school. But irregularity of attendance is a serious injury. The simplicity with which a school is often regarded as a place to go to when there is not much else to do is hard on the earnest missionary, hard on the faithful teacher and hardest on the pupil himself. In a boarding-school the stock reasons of an uncle's death or a mother's sickness are considered adequate for asking permission to go home, but in the villages, where the school is next door and the teacher a relative, leave of absence is cheap, and having something else to do is sufficient excuse.

To regulate this is a most difficult matter. If the teacher is paid a stated salary it matters little to him how irregularly some of his pupils may attend. If he is paid so much per scholar he will be more anxious to get a large number of names, suitable or unsuitable, on the school books than to enforce regular attendance. If he is paid by the results of examinations then it is easy to stop payment for those who have not used their time aright, but alas ! in this case the teacher, who may not be the slightest to blame in the matter, receives all the punishment ; the parents of course can not be made to suffer pecuniarily for the children's non-attendance, nor can they be paid for regularity.

Some good may be effected by constant and vigilant superintendence. When the missionary is expected most of the children will be in their places, the room newly swept and the books well

prepared for the examination. But ride out, and unexpectedly as I have done, to a school which slumbers secure at a distance of say thirty miles, and see what discomfiture you can cause. Of course the most convenient excuse for the state of things you discover will not take many minutes to find, and charity believeth all things, but those who live far from their schools and only visit them at appointed times may believe me that they do not see the schools as they really are.

A still more fatal fault, however, than irregularity of attendance is the shortness of the average boy's school course. The school itself may be short-lived, the teacher may have taught all he can, or the parents may be dissatisfied with him (for reasons which the foreigner may never find out), or there may be a bad harvest, and the school which flourished the first year, existed the second, and pulled through the third, does not live to the fourth. In any mission compare the list of village schools for 1895 with that for, say, 1890. There will probably be a great difference, not by way of increase only but by way of change; unless of course the perennial growth is fostered by a copious supply of foreign money and an unhealthy amount of foreign management. But supposing the school itself is not short-lived, it is very instructive to see how the list of boys in it varies from year to year. The cruel poverty of the people prevents a long course in most cases, the boy's time is too valuable to the family. A year he may have, or a second. Perhaps after an interval of some years, caused by bad harvests, he may come back again for a year or two, but how few of our boys can go on steadily with their studies from eight years' old to, say, fifteen.

It will be said again that even so one year's schooling is better than none. Well it could hardly be worse, but as to how much good it is, and whether it is worth the home Churches paying for, will depend on two things: first on the teacher, which point we have already discussed; and next on the subjects worked at, on which matter I now make a few notes to conclude with.

### III. THE BOOKS.

Our friends at home think that learning to read is worth paying a great deal of money for, if we can only teach the dear children to read their Bibles. They do not know what learning to read means in China. True, if a boy has learned so that he can take up his Testament and read and understand it, and especially if he has the desire as well as the ability, then no amount of money, however large, which brought about such a result throughout our Churches, could be considered as ill-spent. But if the result of his schooling is that he can recite at lightning speed a large amount of what is beyond his truly understanding and is moreover in what

practically a dead language to him, and if he thinks that Jerusalem means the devil I question whether the teaching was worth paying for, and whether the system which can produce such results is not costly beyond its value.

It would seem we require a system of teaching which would make even the half-time scholar to have a sound and lasting advantage over the boy who does not go to school. We must accept the fact that numbers of our children cannot get more than one or two years' schooling; we should not permit these to waste their precious hours in the mere recitation of classics which may never be explained to them, and which will be forgotten in the struggle for daily food a few years later. The time must be used in getting the key which will make the Mandarin Bible an open book to him ever after, and in learning the elements of the truth which will help him in all his struggles while he lives. Those who have ample time may pursue their studies and fatten their souls on the *I-ching*, but that those whose time is short, and whose studies alternate with picking up sticks or collecting manure, whose after-life must be a continual fight with the wolf at the door—that these should spend their scanty time of preparation in mere recitation of the classics seems too senseless to be thought of—it can only be done to the extent it is done through want of thought.

In conclusion let it not be supposed that I am averse to village day-schools. I have carried on many such schools for years past (though I never thought them so hopeful and efficient as in the earlier years when I knew least about them). I have at present about 400 boys on the books, and I do not admit that my schools are worse managed or less successful than hundreds all over the empire. I have tried all the methods I could think of for their improvement, class registers, printed forms for examinations, frequent and unexpected visitation; our money dealings (considered *relatively*) are liberal enough, for our Society allows three-fourths of the cost of any school, the rest being provided by the parents. I have two reliable inspectors always on the trot, overlooking, examining and reporting; yet with all this work and worry I cannot get grapes off thorns.

What I have written will not of course be a fair representation of the state of things in some missions and in some parts of the empire, where conditions may be utterly different.

I have written with the hope of stirring up some dissatisfaction; to assert that our first aim should be to improve our schools rather than to increase their numbers, thus innocently deceiving the Churches at home, and to remind myself and others that the mere multiplication of inefficient agencies still leaves the work inefficiently done.



## *Parker's Trigonometry.*


 ONE of the difficulties experienced by teachers in past years in teaching advanced mathematics was that of passing from one translated text to another which might be different in method and application. The treatment of an elementary branch was not a preparation to the mastery of a higher study except in the most general way, for often the advanced text-book would take for granted methods which had been either omitted or only briefly mentioned in an earlier work. For this reason the early text-books, though excellent in their way and serving their immediate purpose most suitably, could not meet the demands of the increasing number of graded academies and colleges where mathematics is studied progressively. These earlier works were also prepared for the general reader or student who could not obtain tuition, and hence the formulæ and symbols were adapted to the more cumbersome Chinese method, which proved a useless incubus to students of our schools who were familiar with the more convenient system of the West. Hence there was felt a need of translating some series and following in it the Western methods of expression which would adapt the books especially to the students of our schools. The series of works which was chosen was that of Prof. Loomis, the late eminent Professor of Natural Philosophy and Astronomy in Yale University, U. S. A. This series was at one time the only leading series of high repute, and it was probably adopted by our translators because it had been the basis of their own collegiate instruction. Late years have been productive of other excellent series, such as that of Hamblin Smith, of St. Peter's College, Cambridge, and that of G. A. Wentworth, Professor in Phillip's Exeter Academy, Mass. Perhaps if a selection were to be made at the present time a more modern series than that of Loomis would be selected, for in some instances the methods of Loomis have been made easier and plainer by later writers. However we have already had his "Geometry" translated by Dr. Mateer, his "Elements of Astronomy" and "Logarithms" by Mr. Hayes, his "Conic Sections" translated by Mr. Judson and his "Calculus" by Mr. Wylie, so that Dr. Parker could have done no better than help to complete the series by the translation of Loomis' *Trigonometry* which he has called after the example of the other members of the series *Pah-hsien-pei-chi* (八線備旨).

The brief introduction gives the student a short account of the history of Western mathematics in China and ascribes just credit to

the arduous labors and brilliant results of the early Catholic missionaries Ricci and Verbiest. This is a recognition which many of our Protestant missionary teachers often fail to give, and we fear that these earlier works of the Catholics have often been ignored much to the loss of the later works of Protestants. While we cannot praise these early Catholic fathers for any valuable suggestions as to school methods or any addition to China's knowledge of the natural sciences, their work in mathematics, both during the Ming and the Tsing dynasties, was immense, and laid the foundation for the recognition of mathematics, which is gradually being given by the Chinese government. Dr. Parker's translation has omitted the chapters of Loomis on logarithm and navigation. The former was omitted because it had already been translated by Mr. Hayes (which translation Dr. Parker wrongly assigns to Dr. Mateer), and the latter because it is too brief to be of any great value. We are sorry that the chapter on navigation was omitted, for, brief as it is, it would be better than nothing, and we have too few text-books on the subject in Chinese. The exact scholarship of Dr. Parker in all mathematical subjects would have given us a basis which some one else might have found the time to elaborate from some other author than Loomis. The four chapters which are left treat of: I. Plane Trigonometry; II. Mensuration of Surfaces and Solids; III. Surveying; and IV. Spherical Trigonometry. The "Examples for Practice" which in the original work follow each chapter are in the translation collected and placed at the end of the book, which is a decided improvement, and will serve as a basis for a review of the whole work. The cuts representing figures and instruments are very clear and accurate. We notice that Dr. Parker always uses the radical *k'eo* 口 before all the signs of unknown quantities which are represented by the characters of the diagrams, such as 呬, 𠂔, 𠂔, etc. This seems to be a useless expedient and not so clear as the simple characters, such as 甲, 乙, 丙, used in other works. On the whole the book is highly commended for its careful translation, its clear literary style and the general excellence of the printing.

J. C. F.

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*Notes and Items.*

**F**OUR out of the set of sixteen wall-maps prepared by Mrs. Ritchie, of Têngchow, to illustrate Scripture Geography, are now published, and can be obtained from the Educational Association's Depository, at the Mission Press, Shanghai. They represent (1.) The land of Canaan divided among twelve tribes. (2.) The division into two kingdoms after the death of Solomon. (3.) The divisions at the time of our Saviour. (4.) The first and second journeys of St. Paul. They are sold at the low price of five cents per map. Colouring is charged 20 cents extra, and mounting on rollers 25 cents extra. The complete map thus sells for 50 cents. The whole set of sixteen maps complete will be sold for seven dollars. These maps can be well mounted by natives all over China, and unmounted can be sent by post for a mere trifle. Even the colouring could be done in mission schools by the more ingenious of the students, under foreign direction. It is hardly necessary to add that these maps supply a long felt need at a very small cost. The next four will be ready shortly.

The second book of the series of "Temperance Physiologies" is now published, and shows what good printing the Mission Press is able to produce. It is known as "Lessons in Hygiene." The Chinese title is 幼童衛生編. The original of this work is the most popular of the "Authorized Physiology Series," issued under the direction of Mrs. Mary H. Hunt, National and International Superintendent of the Department of Scientific Instruction of the Women's Christian Temperance Union. It, of course, complies with all the legislative requirements for temperance instruction in schools in the U. S. A. Like its predecessor, "Health for Little Folks," or 孩童衛生編, this new volume is well illustrated, while opium-smoking and foot-binding receive the additional and prominent consideration which the condition of China requires. The engravings are plentiful, numbering over eighty. It is a thick volume of 200 pages, with the text and summary of each of the twelve chapters in large type, and the topical analysis, as well as the numerous questions in smaller type. These additions to each chapter occupy much space, but are of the greatest assistance to teacher and scholar alike. The different schools that have used the first book of this series in their curriculum during the past year can now continue the course with this second work. It is hoped that the third number of the series will be ready by the end of the present year. Its title is "Outlines of Anatomy, Physiology and Hygiene," by Roger S. Tracey, M.D., and it will bear the Chinese name of 成童衛生編.



## Correspondence.

SEND ON THE PETITION PROMPTLY!

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As good men cannot all think alike it is not surprising that a few brethren should be found to disapprove of the movement to present a petition to the U. S. government regarding the rights of missionaries in the interior. It is plain both from their words and writings that they misconceive the whole purpose of the movement; they are in fact fighting a man of straw, which they themselves set up. As an overwhelming majority of American missionaries, as far as can be

judged from those who have expressed an opinion, heartily favor the petition, it is to be hoped that signatures will be sent in rapidly to the committee in Shanghai, and that the petition will be forwarded to Washington without delay. If the signs of the times are to be believed no more opportune time than the present could possibly be found for presenting such a petition. Everyone seems to believe that at the close of the present war China will have a re-adjustment of her relations with the foreign powers. Let us be ready to embrace every opportunity which Providence gives us to advance the interests of the Kingdom.

HENRY M. WOODS.

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## Our Book Table.

We have to thank the Agent of the American Bible Society for a copy of their new Catalogue of the Scriptures which contains descriptions and prices of the whole Bible or Portions in Chinese, English, German, French, Spanish, Portuguese, Danish, Swedish, Italian, Dutch, Hebrew, Greek, Arabic, Russian and Polish. It is a pamphlet of 25 pages, and may be had free of the Agent of the American Bible Society, 15 Kin-kiang Road, Shanghai.

*Commentary on I. Corinthians* in Chinese, by the Rev. James Jackson, Kiukiang. Published at Kiukiang.

We are pleased to see this useful

book. The Introductory part contains a brief account of Corinth, of the Church there and of the Epistles written to that Church. Then follows a brief exegetical commentary on almost every verse, and the whole Text and Commentary occupies only 100 leaves or 200 pp. The style is terse and clear, and is well adapted to be very useful to a large class of evangelists who have had but a limited training. In a new edition the comparison made in the introduction between China and Corinth we think may be advantageously left out. The printing of the book also does credit to a printing establishment so young.

M.

*The Missionaries' Anglo-Chinese Diary for 1895.* American Presbyterian Mission Press. Price 70 cts.

The diary for 1895 is much the same as that of 1894. The changes which we note are: a calendar at the beginning and a few more blank pages for memoranda in the back of the book, while the Japanese postal regulations are, of course, omitted. The book is neatly gotten up, and will be very useful to missionaries and to others who wish a handy little diary and account book. A half page is given for each day of the year, with both foreign and Chinese dates at the head of each division. The blank tables are conveniently arranged for keeping an account of stations visited, names of enquirers, baptisms, marriages, funerals, suspensions, restorations, discourses delivered, statistics regarding itinerations, school examinations, books sold, etc., with pages for cash account and other memoranda. British, United States and Local postal rates are also conveniently arranged. This little book, containing 318 pages, will help greatly in recording and systematizing the work of the year, and we can heartily recommend it to all.

J. A. S.

*Mandarin Primer.* By F. W. Baller, American Presbyterian Mission Press. Third edition, enlarged. Price \$2.50.

Mr. Baller's Primer is now so well-known that little needs be said about this new edition, except perhaps to welcome it and to note that it has a few additions and improvements, the outgrowth of the use of the two former editions. Mr. Baller combines a good knowledge of the Chinese language with the valuable experience—rare in the author of most text-books in Chinese—gained in teaching other foreigners Chinese, and he tells us in the Preface of this last edition that “their difficulties, blunders and

questions have afforded a rich field in which to glean many an idea incorporated in this edition.”

Though this book is “prepared for the junior members of the China Inland Mission,” and is in Southern Mandarin and uses what may be called the China Inland Mission Romanization, yet it will be found valuable for students of Mandarin everywhere. Being simple, well arranged and well indexed, with a valuable synopsis of the first twenty Lessons, which are also interleaved and with a very good map of China, prepared for the China Inland Mission, this third edition, like the other two, will doubtless soon be exhausted. But against this emergency Mr. Baller has taken the precaution to have the work stereotyped.

*Journal of the China Branch of the Royal Asiatic Society.* Vol. XXVI. Kelly & Walsh, Lt., Shanghai.

This volume, like its predecessor, is an extremely valuable one. Those interested in research cannot but be especially grateful for the valuable services rendered them by this labour-saving volume, by those gentlemen who have done the work for us all.

Part I., pp. 1-128, are devoted to articles. The description of the life and habits of the Fish-skin Tartars on the Amur and how they catch the sable, the fox, the otter, the musk-deer, squirrel, elk, boar, seal, sea-lion, etc., with traps, bows and guns, what their religious beliefs are, etc., comes first by Mr. Fraser. Then follows an article on a comparative view of ancient asterisms by Mr. Kingsmill, in which he endeavours to show that the 28 constellations are common to the Aryan nations as well as the Chinese. Chinese chronology begins only at B. C. 721. After which comes an article on the Wei-chi, which the Chinese regard as superior to chess, as the civil surpasses the military

class, by Mr. Volpicelli. It is followed by the military spirit of the Buddhist clergy in China, showing that the so-called mild religion of Asia has had its military abbots as well as the Christian Church, by Dr. Grost.

Part II contains the Proceedings and Council's Reports for the years 1890-91-92, in which among others is Rev. E. T. Williams on Hiung-wu and its capital.

Part III contains list of members.

Part IV a classified Index of the 29 vols. of the Journal of this Society published from 1857 till the present, both of subjects and of authors.

Part V is a Catalogue of the Library of the China Branch of

the Royal Asiatic Society, including the Library of Alex. Wylie, Esq., systematically classed.

For convenience of reference it strikes one that it would be a great boon to have Parts IV and V bound together in cloth as one Catalogue, as they are indispensable for reference.

One can hardly avoid asking the question whether the interest in the important work of the Society would not be considerably enhanced if the Journal were published once in three months, at most, instead of once in three years or more as at present, for very few care to send an important article to a periodical which may not publish it for years to come.

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## Editorial Comment.

STANDING on the threshold of a new year of privilege and responsibility, with the heartfelt prayerful wish that our readers may have

### A Happy New Year,

we are conscious that memories of the past year mingle with the hopes of the coming one. Many of these memories are sad ones; but none the less do we recognise the fact that from evil good has come, and more benefit is yet to follow. The pestilence which so ravaged the South has come and gone, leaving in addition to the emptied homes and sorrowing hearts many valuable and solemn lessons. The war with Japan has brought awful disaster and bitter humiliation to China; but it must be the feeling of many that God in His Providence is waking up this great land from a deadly lethargy and preparing a further and fuller entrance for His Gospel. That Corea will be benefitted by

this war is the confident hope of many; and we earnestly trust Japan, though now flushed with victory, may learn moderation, and that the Church of God in that land may be steadied and established.

The death roll of the past year is an exceptionally heavy one. We mourn the loss of an unusually large number of the younger missionaries who, thoroughly equipped for work and full of the Spirit of the Master, have been removed by death ere their work had well begun. Among those whose earthly service has been short, but telling, we might mention the names of James Walford Hart, La Clede Barrow, Dr. Roberts, Leslie Stevens, J. Walley, J. A. Wylie and T. Eyres. The In Memoriam notices of two other promising workers—Dr. Lucinda Graham and Mrs. Malcolm—appear in this number. Several workers have died at home, the best known names



being those of the veteran Dr. Happer and Messrs. Scarborough and Duffus.

But whilst we mourn with, and sympathise for, those who are so sadly bereaved we must not dwell too much on the past year's losses. From month to month the long list of arrivals in the *Missionary Journal* shows how the vacant places are being filled up by many who, willing to leave home and all that home implies, are thankfully and hopefully taking up the burdens that have fallen from the shoulders of those who have gone home.

The past year, too, has been a notable one in the showers of blessing which have been experienced in the North and in Fuhkien Province especially. The growth of the Church in China has been in the direction of purity and spirituality, and we trust that the glad news which we published from time to time may be an inspiration to others to expect like blessings from God.

The first annual meeting and convention of the United Society of Christian Endeavor for China at the time inspired greater confidence in the movement and led to more consecrated devotion to the work, and since then we have heard much to show the adaptability of the C. E. movement to work in China.

The visits of Mr. Alexander to China and Rev. Y. K. Yen to England have done much to aid the anti-opium movement, but as we see the tactics adopted by the pro-opium party we recognise how long it takes for the ideal of the few to become the enthusiasm of the many.

It is unnecessary, however, to call to memory other important features of the past year. In all there is much to cause heartfelt gratitude to God; and with a growing perception of His supreme and eternal power, strengthened with

might by His spirit in the inner man, and with Christ dwelling in the heart, may we be filled with a more hallowed vehement enthusiasm to spread abroad in dark weary China "the Gospel of the glory of the blessed God."

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A FEW years since we were riding in the cars over a railway which leads from Portland, Oregon, to San Francisco, California, on the western coast of the United States, a distance of some seven hundred miles. We were but one of thousands and tens of thousands which have been carried safely and comfortably over this wonderfully picturesque route. Incidentally we one day met and became acquainted with the wife of the engineer who superintended the building of the road. She told us of the years of patient toil—some thirteen, if we remember rightly—spent in surveying for it. There were lofty mountains to be crossed over or gone round or tunnelled through, and seemingly almost insuperable difficulties to be overcome. At the end of thirteen years there was very little to show for all the expenditure of time and money, and no compensation for hardships endured. Nobody but the engineers themselves, perhaps, could trace the way they had marked out. There were certain landmarks which had been designated, maps and charts had been prepared, but very little more. We afterwards met the engineer himself who built the road, and he told us of the years of labor in building, of the thousand and more men employed, the millions of dollars that were spent and the hardships endured while working up in the mountains. Doubtless not a few men perished during the surveying and construction.

And for what was this road being built? To carry freight and passengers from one part of the country to another.

But for nearly twenty years the work of preparation had been going on, and as yet not a single through passenger had been carried. Suppose now that when the first train passed over the road that some sage critic had sat down and begun to estimate. See, he would say, what it costs to bring a single train of passengers from Portland to San Francisco. Thirteen years of surveying, seven years of construction, millions of money and probably the lives of a number of people! Of course no one would have been so foolish. And yet we see substantially the same being done in regard to mission work. A little handful of missionaries goes into a great heathen country, hoary with the history of ages, steeped in superstition and prepared to offer every obstacle to the progress of the truth. After a number of years of labor, which, so far as appearances are concerned, are almost fruitless, there are not wanting critics who will figure up just how much each convert has cost—so many dollars in money, so many years of labor, so many valuable lives!

Is it not infinitely truer and wiser to regard each missionary as doing part of a great work which is to prepare a *highway to heaven* upon which we believe untold numbers of Chinese will yet go and rejoice? We may be, individually, only surveyors or sappers and miners. We may never have the joy of seeing the road fully equipped and in prosperous operation and multitudes crowding the way. But we believe the time will surely come. It never could come without these years of preparation. With the inspiration which comes from the thought of the possibilities of the

work before us let us begin the new year. And may God send His blessing.

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So much has been heard and experienced of official insincerity and antipathy to foreigners that we feel sure our readers will appreciate the following incident in a recent letter of the Eastern Shansi correspondent of the *North-China Daily News*. It will be refreshing to those of our brethren in the interior whose work has been obstructed and their flock persecuted by the officials and their underlings:—"A persecution of native Christians has been going on for some time at Ping-to, where the English Baptist Mission has an out-station. This autumn the grain of one of the Christians was seized, as soon as it was gathered, because he refused to pay temple dues. This was going a step further than the man could well bear; the prospect of no food for the winter was not pleasing; and so he determined to approach the dreaded *yamen* with his case. The case was tried last week by the Sheo-yang-hsien, in whose district Ping-to lies, and he gave judgment in favour of the Christian, and ordered his grain to be returned to him. After judgment had been given, and while the magistrate was giving a few final instructions, the chief elder of the village stepped forward and, in the open court, prayed him to expel the foreigners. He was promptly ordered a hundred blows on the mouth, fifty of which were there and then administered; the other fifty were cancelled through the entreaties of the man's friends, and he returned to his home a sadder, and, let us hope, a wiser man."

## Diary of Events in the Far East.

6th.—Despatches from Count Yamagata state that several skirmishes have taken place in Manchuria between Japanese scouting parties who were met by large Chinese forces.

The Japanese are now returning to An-tung, the head-quarters of the Yaloo army.

10th.—The Issuri section of the Trans-Siberian Railway has been completed. The new terminus of the railway is now only three hundred and seventy-six *versts* from Vladivostock.

By a decree of the 11th instant General Ch'ong Chih-wei and the Manchu Colonel Mou Ying have been stripped of their rank, but must remain in the army to redeem their past conduct, while Yü Luh, Tartar-General of Fêng-tien, is degraded two steps of rank for the loss of Kin-chow last November.

17th.—Issue of Imperial edicts, in which Kung Taotai, the Civil Commandant of Port Arthur, and the four Generals appointed by the Viceroy Li to hold that important fortress have been ordered to be placed under arrest and sent to Peking for punishment for the loss of Port Arthur. Admiral Ting is also held censurable for the loss of the naval station.

22nd.—There is a report from reliable sources that Their Excellencies Chang Ying-huan, ex-Minister to the United States, Spain and Peru, now Chinese Senior Vice-President of the Board of Revenue, and Shao Yu-lien, ex *Chargé d'Affaires* at St. Petersburg, Governor of Formosa, now transferred to be Acting Governor of Hunan, have been appointed Joint Ambassadors to Japan to enquire what terms Japan will demand to bring the present war to an end.

## Missionary Journal.

### BIRTHS.

At Ch'en-tu, Si-chu'an, on the 16th Nov., 1894, the wife of JAMES G. CORMACK, of the C. I. M., of a daughter.

At Hangchow, on Dec. 7th, the wife of the Rev. J. C. GARRITT, of the Presbyterian Mission, of a son.

At Shanghai, on the 17th Dec., the wife of Dr. J. B. WOODS, of the Southern Presbyterian Mission (Ts'ing-kiang-pu), of a daughter.

At 18 Peking Road, Shanghai, on the 29th Dec., the wife of Mr. GILBERT MCINTOSH, of a daughter.

### DEATH.

At Tientsin, on October the 21st, Mrs. C. A. MALCOLM, wife of Dr. William Malcolm, Canadian Presbyterian Mission, Ch'u-wang, Honan. Aged 31 years.

### ARRIVALS.

DEC. 1st, Miss S. RIGNHART, M.D., Mr. and Mrs. P. RIGNHART and Mr. W. W. FERGUSON, of the Tibetan Mission Union of Toronto; Misses M. F. PARMENTOR, F. H. CATLIN, ELLA E. HAWKINS and HELEN E. GALBRAITH, of the International Missionary Alliance; Rev. and Mrs. W. E. SOOTHILL, of the United Methodist Free Church Mission (returned); Rt. Rev. Bishop and Mrs. SCOTT, of the Society for the Propagation of the Gospel (returned); Rev. R. A. HADEN, of the South Presbyterian Mission (returned); Rev.

and Mrs. T. R. BRYAN and 3 Misses BRYAN; Rev. and Mrs. BLANDFORD, Mr., Mrs. and Master MUDDITT.

DEC. 8th, Mrs. F. CORDEROY; Dr. HEWETT, M.R.C.S. & P.; Messrs. G. W. GIBB, M.A.; F. H. RHODES and A. BRUCE, of the C. I. M., from England.

DEC. 18th, Mr. and Mrs. C. E. MOLLAND and 3 children, of the Foreign Christian Mission, Wuhu (returned).

DEC. 20th, Messrs. DAVID EKVALL, JAS. E. SMITH and A. L. SKIER, of the International Missionary Alliance.

DEC. 30th, Miss C. E. RIGHTER, Mrs. and Miss BARCHET, of the American Baptist Mission (returned).

DEC. 31st, Miss EMMA HUMPHRIES and Miss MARY D. SULLIVAN, of the Baptist Interior Mission (returned).

### DEPARTURES.

DEC. 1st, Rev. and Mrs. M. L. TAFT and 2 children, of the N. C. Methodist Episcopal Mission, and the Rev. J. W. DAVIS, D.D., wife, son and daughter, of the South Presbyterian Mission, Soochow, for the United States of America.

DEC. 6th, Mr. W. E. TATCHELL, of the Wesleyan Mission, for England; Mr. and Mrs. A. GRACIE and 2 children, Miss MCQUILLAN, Miss SANDERSON and Mr. Wm. RUSSELL, of the C. I. M.

DEC. 8th, Miss MURRAY, of the International Missionary Alliance, for the United States.



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*Canton—Five Storms of Wrath, 1870 to 1894.*

BY REV. HENRY V. NOYES.

[Presbyterian Mission.]

IN 1857 the city of Canton was captured by the British and French and then lay quiet, under the guns of its conquerors, for three years. The Viceroy Yeh, made prisoner, was taken in a British man-of-war to India. His proud spirit chafed under its bondage. He refused to eat and died.

After the bombardment and the carnage and the conflagrations had ceased, most of the people became reconciled to the new dominion, especially as they found more protection, more justice and more mercy in it than they had ever found in their own rulers. Their individual rights were respected, and they were delivered from the constant fear of rebels and freebooters.

A salutary dread of foreign power had also taken the place of foreign contempt, and so for ten years after release from that power by the treaty signed at Peking in 1860 rarely was an insult offered to foreigners on the streets of Canton. Missionaries preached and merchants traded in peace.

But in June, 1870, like a thunderbolt from the clear sky of noon came the first Storm of Wrath.

I.

THE TIENTSIN MASSACRE.

It was far enough from Canton, but there was reason to fear that it might be repeated here. For the Roman Catholic Cathedral and the schools connected with it stood on the site of the ruined Yamên of the Viceroy Yeh, which, like the site at Tientsin, the French had acquired, not by purchase but according to the theory that might makes right.

It was currently reported that plans had been made for the destruction of this Cathedral. If so they were not carried out, but there was bitter feeling, and a very intelligent Chinaman was heard to remark that, "We Chinese say that Cathedral must come down, even if it need be one hundred years hence." Nothing less than powder or dynamite can bring it down, for it was twenty-five years in building, and is massive granite from turret to foundation stone.

When tidings of trouble came from the North the French priests and Sisters of Charity fled in hot haste to the foreign concession. A wild excitement followed, which soon passed away, but left behind a residuum of anti-foreign hate, which continues to this day.

At Tientsin, when the mob had finished, the French Consulate, Cathedral and Orphanage were smoking ruins. Twenty-two foreigners had been massacred; among these the French Consul and ten Sisters of Charity, who were brutally mutilated before they were slain. Eight Protestant chapels were also destroyed.

The atonement made was sixteen men executed, a number banished and 400,000 taels (about \$560,000) paid to the French government; but if reports made at the time are correct the moral effect was much diminished by the fact that the Chinese government paid 500 taels (\$700) and the Chinese Superintendent of Customs at Tientsin 100 taels (\$140) more to the family of each man who had been executed. But for the Franco-German war which broke out just then there would have been a severer reckoning.

## II.

### GODS AND GENII POWDERS.

On July 15th, 1871, Canton was quiet. In the afternoon news arrived of great excitement at Fatshan, twelve miles distant. The next day inflammatory placards had been posted throughout the city, and by the following morning a tempest of mingled alarm and rage was sweeping over it, whose violence the oldest resident had never seen surpassed.

Almost simultaneously placards had been posted through the cities and villages for a hundred miles away, and the whole country was in commotion. The placards charged foreigners with employing Chinese agents to distribute everywhere "Gods and Genii Powders," claiming for them a wonderful efficacy in healing and preventing disease, but stated that in reality they were a slow poison, causing death within a month, and moreover they were used for poisoning wells.

Three-fourths of the people believed these absurd stories, and a panic fell on the whole population. For two weeks there was not a day on which daring and capable leaders might not have

gathered a mob for the destruction of every foreign residence and every foreign life.

Fortunately the Viceroy was friendly. On the 30th of July two men were executed at Fatshan in presence of thousands of the people. One was a leader of three of those bands of sixty, into which the organization which made the trouble was divided. August 18th another ringleader who wrote the placards was beheaded. This ended the storm in Canton, but the excitement spread to Amoy, and even to Foochow.

The effect upon mission work seemed disastrous. Three country stations, occupied by German missionaries, were for the time given up, street chapel preaching was seriously interrupted, nearly all the patients left the hospital, and girls' schools were almost entirely disbanded. Contrary, however, to all expectation, within a very short time, the Chinese knew so well how utterly they had been deceived that they seemed ashamed to hear the subject mentioned.

### III.

#### BURNING OF THE FOREIGN CONCESSION.

On the morning of September, 1883, with no note of warning and with the fury of tigers a mob came pouring into the Concession. Men rose from their breakfast tables or office desks, women caught up their children, and possibly some of their jewelry, and fled to the only ship then in the harbor. A black cloud of smoke was surging over the settlement, and it grew blacker and wider, till no houses could be seen, but the crash of falling roofs and walls was sounding through the gloom. For three hours the work of burning and plunder continued, till finally the Viceroy's soldiers scattered the mob.

Four rioters had been killed. Thirteen large mercantile establishments had been changed to piles of charred timber and blackened brick. Rare collections of curiosities from all parts of China, manuscripts which had cost the labor of years, precious heir-looms which could never be replaced, were all in broken fragments or in ashes.

What caused such an excitement? One month before a foreigner, in a drunken spree, had shot dead a boy on the street. It galled the Chinese that he had been sentenced to only seven years' imprisonment. On the morning of the disturbance a Chinaman had been pushed from a steamer by a Portuguese watchman and was drowned. This, however, was only the occasion not the cause of the mob, for the life of an ordinary laborer is not commonly held so sacred by the Chinese.

The outburst was a flaming up of anti-foreign hate, partly aroused by the military operations of the French in Annam, and which was continually increasing. Bitter complaints were made



because the officials had not, instead of quelling the riot, driven all the foreigners away.

#### IV.

##### CHANG CHIH-TUNG'S PROCLAMATION.

It was issued August 30th, 1884, during the war with France. The Military Commissioner P'ang Yu-lin had quite as much to do with it as the Viceroy. It is difficult to say which class this man hated most, foreigners or native Christians. The proclamation was primarily aimed at the hostile French, but with deliberation so carelessly worded as to bring down the wrath of the populace upon all nationalities and upon the native Christians. 5000 taels (\$7000 nearly) were offered for the French Admiral's head, and smaller sums, according to rank, down to 100 taels for a common soldier and 50 taels for any Chinaman giving assistance.

The popular interpretation shouted on the streets was, "100 taels for a foreigner's head and 50 taels for that of a native Christian." The news spread like wild fire, and eighteen Protestant chapels were wrecked in as many days. The Christians were like sheep in the midst of wolves. In Canton the wards where they lived, tried to compel them to move away, and other wards were not willing to receive them. Six men were put in prison by a military official on the sole charge that they were Christians.

The intensity of the furor abated, but the animus remained, and for many months we lived in constant suspense. We knew that we were on a crater which might break out at any time in fierce explosion and flaming fire.

#### V.

##### THE BLACK PLAGUE.

No lengthy account is needed of what has been so recently before the public. It is known that last summer an appalling pestilence that was every day carrying hundreds to their graves was used to create prejudice against foreigners. In Hongkong they were charged with causing the death of patients, in order that they might dissect them and use portions of their bodies for medicine; in Canton with distributing among the people "scent bags" as a preventive of the plague, but which in reality caused it. There was violent excitement for a time, but it was soon brought under control. Two lady physicians were attacked on the streets, one of whom was severely beaten, and would doubtless have been stoned to death but for timely rescue by an officer in the Customs' service. Two country chapels were attacked, and a Christian teacher at one of them was killed.

## OBSERVATIONS.

1. In some of the above uprisings the Chinese had been unnecessarily irritated by foreigners.

2. All of them had been shrewdly engineered by crafty and intelligent men: notably the powerful organization of the gentry, and manifestly, in some cases, by very high officials. This may be less apparent in the burning of the foreign Concession, but those who lived here had known for weeks that some cause out of sight was steadily inflaming the popular hatred, and that if it had not broken forth when it did it would surely have found vent somewhere. In Tientsin the signal for attack was the beating of firemen's gongs all through the city, but when the firemen came it was not with fire-engines and buckets of water but with guns, and spears, and knives.

3. Only two of them were primarily aimed at missionaries or their work; the first against Roman Catholics, but including Protestants and foreigners generally; the second was no doubt on account of the rebuilding, under the protection of officials, a chapel in Fatshan, which had been first erected by Chinese Christians of the London Mission, and was battered down the day it was dedicated. The prompt action of the authorities saved it from a second destruction.

4. Yet all of them were made the occasion of stirring up bitter prejudice against the members of the "Church of Jesus."

5. In such excitements those who *first of all* ought to have the sympathy and prayers of the Church are the native Christians. They are exposed to peculiar trial and peculiar peril. Missionaries have usually some way of escape, but the natives are shut in by an angry heathen population, whose tender mercies are cruel. It is only due to them to say that they have endured persecutions well.

## PRESENT OUTLOOK.

Will there be a sixth Storm of Wrath on account of the present complications with Japan? We venture no predictions about the uncertain future; but one thing is certain, there are now no premonitions of such a storm in Canton. Arrogant as she has sometimes been China is at present in trouble. Huge but clumsy, having strength but not knowing how to use it, she stands aghast before her agile foe, and turning an anxious eye towards the nations of the West asks for advice and help. She is therefore specially careful to give protection to foreigners. Moreover, the necessity of such care is strongly reinforced by the substantial additions

which Western nations are making to their naval and military forces here. The only apprehension of insecurity lies in the anarchy that might ensue if the Chinese government should be overthrown. It is not likely that the war will be pushed to that extremity, but even if it should be we know that there is One who, above the nations, sits upon the throne of universal dominion, and under the shadow of His wings we can hide until these calamities be overpast.

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### *The Spiritual Life of the Missionary.*

BY MRS. M. G. GOLDSBURY.

[American Board Mission, Shansi.]

AS water cannot rise higher than the level of its source so it is a most solemn fact that our real influence for good on the lives of others can only be measured by the height of the spiritual plane on which we individually live.

"Like father, like son," is a law that applies in the spiritual as well as the natural world, and if the missionary be anxious that his converts exemplify the religion they profess he himself must seek earnestly to live the life that is hid with Christ in God.

Our Master has sent us into this land as His witnesses, and as Hannah Whitehall Smith says in that most helpful book, *The Christian's Secret of a Happy Life*, "We are God's witnesses, necessarily, because the world will not read the Bible, but they will read our lives."

How quickly the Chinese about us discriminate between the teachings they receive from us and the inconsistencies they notice in our lives. One woman remarked when speaking about several missionaries of her acquaintance, So-and-So has a bad temper, and is easily provoked. Mrs.——does not like to have women call upon her; it is too much trouble.

A witness is one who testifies of his own personal experiences in regard to a matter. How can we present Christ as a Saviour from sin if we are constantly manifesting by our own lives that He does not save us from ours?

We Christians are the Lord's only representatives, and we ought to give correct impressions of His character. For, as one writes, "Just to the degree that we are less Christlike than it is our privilege to be, to the extent that we fail to fulfill all our possibilities of goodness and grasp all of our opportunities for



service, to the measure that we go without all the Holy Ghost power God promises to the receptive, we misrepresent Christ to men and stand between Christ and the subjection of the world."

Hence we see that it is not *work* that is the important thing in the missionary's life but likeness to Christ.

But how shall we become like Him? To quote a passage from the Present Tenses of the Blessed Life, "Fire transforms. That poker lying on your fender is hard and cold and black, but if you place it for a few moments in the heart of the fire it becomes soft, intensely hot and glowing with the whiteness of incandescence. Take it out again, and all its old qualities will re-assert themselves; but whilst in the fire they cannot be manifested, because the iron is transformed into the likeness of the flame in which it is bathed. Thus it is with ourselves. By nature we too are hard and cold and black; and the tendency of our nature will always be in these directions, waiting to re-assert itself when left to its own devices." "Let us open our nature that God the Holy Spirit may fill us. Then we shall become like Himself; our grosser natures will seem to ascend to heaven in horses and chariots of flame. In God's fire we too shall become fired."

We see how closely our work is connected with a close relationship with Christ in His own words, "Except ye abide in me ye can do nothing."

Those who are constantly imparting spiritual truth to others soon run dry, unless the channel is clear between God and their own souls; but if that be unobstructed the supply will always equal the demand, for the great Fountain Head is exhaustless.

Do we not all know some lives that constantly overflow to others in spiritual blessing like springs in the desert causing all around to rejoice?

A story is told of a man who kept his gas jet burning very low, and upon being asked why this was the case replied that he feared the gas would give out unless he took this precaution.

We need have no such fear in letting our light shine, for the source of all light and life is back of us, and all we need to do is to act as conducting pipes, seeing to it that we do not hinder God from shining through us. Jesus used His few disciples in feeding the multitudes. The twelve received the food and gave it to the people, but the crowd would have gone hungry if dependent on the scant supply of the disciples. The bread in Christ's hands was exhaustless until all were fed, and the distributors kept coming to Him for it. Unless we receive a constant supply from our Lord many around us may perhaps starve for lack of the bread of life that it is our privilege to give them.

A foreign missionary is thrown more entirely upon communion with God and the study of His word in the absence of other means of grace that he had in the homeland. Thus he learns to depend more upon his Heavenly Father and less upon human agencies for sustenance, developing thereby stronger and more vigorous spiritual muscle. David, Moses and John the Baptist were men of power, because of their training in the wilderness. Would that we might always realize that one hour's service after true communion with God will accomplish more than a day's work without it. "This kind goeth not out but by prayer and fasting" is specially applicable to the difficulties we meet with in casting out the devils of pride and prejudice from the hearts of those about us in this land.

A sad hindrance to the missionary's spiritual life is the feeling of discouragement in regard to himself and his work that sometimes overwhelms him. He sees the multitudes about him bound in strong chains of superstition and idolatry, he realizes how loth are the Chinese to give up evil habits and customs in whose ruts the nation has moved for centuries; he knows how great is the opposition to receiving a so-called foreign doctrine, and hence he feels discouraged. We should, however, remember that all doubt is of the Evil One. We must take God at His word. Our duty is to sow the seed with prayer and faith, and God will be responsible for the harvest.

Some time ago I was reading an incident that will serve to illustrate the thought that I wish to leave with you now—the thought of the almightiness of the divine power. It was related by Mrs. Livermore, whose name has become famous among the world's temperance workers.

"When I was in California the first time with my husband, and we had travelled everywhere and seen everything—and that is a good while ago—we finally reached as we thought the end of the journey. We started homewards and got up to Sacramento, and my husband had a very great desire to see the process that they are resorting to there for the bringing down of mountains that have gold ore in them, reducing them by hydraulic engines. So we toiled up and up, and by and by got into the midst of it. Taking up our quarters at the best place we could find my husband went out prospecting. He came back like a boy. "Oh we are in luck, we are in luck. Here they are all at work, and it is a really marvelous thing. I want to take you out to see it. I want to take you out to see it. You must see what they are going to do."

So I went out with him, and there were those great hose pipes arranged very carefully. I cannot remember to tell you how many, twenty-five or thirty, with monstrous brass nozzles nine inches in

diameter ; and you can imagine what a stream of water would come through them. These were all arranged against a range of mountains that rose up from a rocky plateau. This plateau was perhaps eight thousand or nine thousand feet above the level of the sea, and then there were these hills or mountains that rose steeply up, and it was said that they were full of grains of gold, and gold sand, and little gold nuggets. "Now," said my husband, "When they unpack these brass nozzles you can imagine what will take place, for if you will follow the hose pipes you will come to where there are flumes, and you follow them up and up zigzagging up the mountains, and they go up some of them fourteen or fifteen miles and bring down the melting snow from the high mountains. Think of the tremendous force with which the water will dash against this range of mountains the moment the brass nozzles are unpacked." "Why," he said, "it will not be long before those are reduced." "You do not mean to tell me," I said, "that they are proposing to bring down ranges of mountains by playing on them with a hose pipe." "Yes, certainly ; there is a tremendous force of water ; those nozzles are nine feet in diameter ; and then think of the great distance from which the water comes and the great height. Why it will be terrific, and they certainly will reduce them." "Nonsense," I said. "Play on mountains with a hose pipe and bring them down." "Why, wife, you have forgotten what you learned at school about the power of hydrostatics and hydraulics." "I know there is one thing I haven't forgotten, and that is that you can't play on mountains with a hose pipe and bring them down." He came in a day or two after and said, "They are going to uncap the nozzles. Come quick, for it will be a sight worth seeing." I went out with him. We took our station and thought we occupied a station sufficiently remote. But those in charge of things said, "Back, and back and back," until at last I got out of patience and said, Aren't you going to let us stand anywhere ? "Why if you should maintain that position before the waters had been let on for two minutes you would be washed away down the Sacramento valley." . . . At last the hose pipes were uncapped. There was the first clash against the mountains, and back came the water by the reaction, and then the next burst brought that which first came out back again, and there was water tossed up and down as a juggler throws his balls, and the wind took it, and by and by it was great thin sheets of water and twisted into ropes of water and fell down like wreathes of water. There was nothing that wind and water ever could do and did do that was not done, and a couple of dozen rainbows breaking over the whole scene. I began to doubt whether I was correct in my first judgment.



But it wouldn't do to give in too readily. I said there was more power and force in the water than I imagined.

My husband came in a few days after and said, "I want you to come and see how those mountains are doing." I went out, and I found that the wavy outline of the mountains that was so beautiful against the dark sky was notched, gashed, seriated; great blocks as big as this house taken out. I saw that really the thing was being done. Then the day came when he came tearing up stairs and said, "Quick! quick! don't stop to dress; hurry out; take a shawl; for the mountains are coming down." I went out with him, and we hurried. There was everybody in an attitude of expectancy. Then I heard a subdued murmur running through the crowd, as gashed and notched and broken in every conceivable form, the mountain seemed almost to oscillate. Then there came a perfectly clear sound. "Hi! hi! hi! hi! there she goes!" And over went the mountain with a sound like an earthquake. They depressed the range of the hose pipes and played upon the broken pieces, and the whole was broken up and washed away into the Sacramento valley.

This is to me a picture of what is coming in this great empire. We missionaries stand before the great mountains of paganism that Satan has reared against the incoming of Christ's kingdom, leveling against them the streams from God's river of truth. We are few in numbers and nothing in ourselves. But an irresistible power is behind us, and if we will let him work in and through us by and by in his own good time the strongholds of Satan will tremble, totter and fall, and Christ will reign victorious, King of kings and Lord of lords.

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### *Mission Work in Formosa.*

**I**N the *Missionary Review* for June the first place is given to an interesting account of Rev. Dr. MacKay's work in Formosa.

By the courtesy of the publishers we are enabled to give extracts from the article to our readers. The notes are compiled from addresses delivered by Dr. MacKay at the great Missionary Convention in Toronto.—"My work began in Tamsui. Here the first convert was brought into the Kingdom of Jesus, and another soon followed; these were both young men, and they were just what I had prayed for. Our method of carrying on the work had been to travel around and preach Jesus and Him crucified. Every

month I made a tour down the west side, and very often had to spend the night in dark and damp places. On one occasion we started, as we had supposed and intended, at a very early hour in the morning; we kept travelling on and on for miles, wondering that daybreak did not come. Beginning to feel cold on account of the heavy rains we kindled a fire to warm ourselves, set out again over stones and weeds until we made fully ten miles more before daybreak. The fact was that it had been simply *moonlight* when we started, and we had mistaken it for the approach of daybreak; but our mistake turned to good, for we met a man at the place of our destination who was just going to leave, but who stayed because we arrived, and was thus brought to a knowledge of the true God. And a further and greater result was the building of a place of worship there. We went to a village far down on the coast, where a delegate met us with a strip of paper bearing seventy names, inviting us to remain. We erected a chapel in this village also. An earthquake turned it over a little, and the people cried out that the very earth itself was against the "foreign devil."

On my next visit, while sitting in a small dark room, I received a letter to this effect: "Now, you barbarian, with your followers, must either leave this village to-morrow morning, or you must sit inside of the house for three days. We are worshipping our ancestors and cannot allow any outsider to remain in the village and witness our rites." We laid this matter before our Master, and decided to write to the party who had sent the letter as follows: "We will neither stay in the house three days nor start away in the morning to leave the village; we depend on the power of our Master to protect us." A little while after the whole village was in a great state of excitement. Some were suggesting one thing and some another. Most of them proposed that we should be taken out and beaten, but others opposed this. The morning came, and I said to the students: "I do not want you to get into trouble, but I am going to stay here for life or for death." Everyone of them determined to remain at my side. After breakfast we walked out through the village. The people stood in groups, angry and excited. A number of them had broken pieces of bricks in their hands, and they had stones piled in heaps, ready for use. Only one stone, however, was actually thrown; it was evidently intended to strike one of the students, and was thrown by one of the aborigines. We remained most of the day. On the third day we went to where the chapel stood. Fifty or sixty came to hear us, and some spoke in a friendly way to us. On the fourth day they seemed ashamed of their conduct. The savages in the island afterward claimed me

as their kinsman and also as their great-grandfather. They said that their people had no queue, and, as I had none, therefore I must belong to the same race as themselves. We fixed up the chapel, and there preached Christ and Him crucified. We had one, two, and even three hundred, many times listening in that place, to the Gospel of Jesus Christ, the world's Redeemer.

We went to another place further inland, among the mountains, and there put up a log church. Again, within sight of the lofty mountain ranges we preached Jesus to the people. The aborigines stood around the fires with us, and joined in singing praises to God in that territory of savages. One Sabbath, while at the place referred to above, I received a letter which read thus: "If you dare to come in again with your party the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again." I went out to the service as usual that evening, and also decided to go about my Master's business again in the morning, irrespective of any letter sent by men influenced by demons. When advancing toward these people in the jungle, and when on a peak, 1000, 1500, or perhaps 2000 feet high, we heard the shouts of the savages on the neighboring peak. This is savage custom. We hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upward. The leader signed, "It is all right." Since then five, ten, fourteen, sixteen years have passed away—yes, eighteen years. During my last visit to the place an old man eighty years of age came to me and said: "Do you remember getting a letter from that place within the mountains? It was I who wrote that. I did my best to get the savages to put you to death. I did all I could. I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the Gospel, and now believe that Jesus Christ is my Redeemer, and I want to be baptized." All who know him declare that he is an entirely changed man. Even his face does not look the same, now that his whole body and soul is given to the Redeemer. Yes, his very countenance, at eighty, was changed. I baptised him and enrolled him as one of the converts of Formosa.

I and my students travelled through many parts of this wild country. There are many changes in the island in twenty-two years. I love my native Canada, but not more than this beloved land. A bamboo like this that I hold in my hand is an old friend. I used it in fording streams, feeling the bottom where we were to step, and also supporting myself with it in travelling. We carried wild banana leaves to serve us as umbrellas during heavy rains.



We went to one large city called Bang-kah, and tried to get an opening there. We succeeded in getting a house at the outskirts near an encampment of soldiers. We put out over the door, "Jesus' Holy Temple." A soldier came and told us that we must get out of that place, as the ground did not belong to the owner of the house. I told the students they would better leave me. The soldiers got excited, and I found it absolutely necessary to leave, as the land belonged to the government and the house to the soldiers. I started to leave, and the city got excited, and the British Consul came to see what the matter was. Dense crowds gathered. Some of the people threw bricks from the roofs of the houses. They reviled and hooted. The Consul said to me, "You would better go down to Tamsui for the present, as it will be impossible to get in here for three years at least." Then I asked God to open up a way for us into that city. At nine o'clock we walked back and got into the suburbs on the other side, where I entered another house, getting the proper legal documents from the owner of the house before midnight. I put up again over the door, "Jesus' Holy Temple." The people came from the streets and looked in for a moment. Some of them did not wait to give expression to their thoughts; but others said, "He is a perfect devil out and out." A great crowd gathered, and they were getting excited. Very soon they began to send in beggars; some were sitting down, others standing and pushing us about. Beggars and lepers coming in in such large numbers soon left us very little space even for standing. The crowd was getting more and more excited. I saw one or two from the places where we had been before and extracted some of their teeth for them. We overheard some saying, "He is not big; one blow would be sufficient." Day after day they were getting more aroused; and the third day, in the middle of the afternoon, they began to twist their queues around their heads and tie up their clothes around their waists, ready for action. One man threw a stone at the building, and then—if you have ever seen an angry Chinese crowd! It baffles description. The Chinaman is easily excited, and is ungovernable when enraged. Then they pulled the building down, carried it away, and took up even the very foundation. I directly walked with the students into a building right opposite. The owner of that inn came with tears in his eyes and begged us to leave. The British Consul came again, and a mandarin in his large chair. The mandarin told the Consul to order me out of the city, but the latter said he had no right to do that. I felt that Jesus was my Master, and He had said, "Go preach the Gospel." When the Consul started to leave they yelled and screamed at him with contempt. I walked with

him as he bravely stepped out of the city. The mandarin then tried another way—begging and begging that I would also leave the city. I showed him my forceps and my Bible, and told him I was there in obedience to my Master. He wrote officially to say that he would put up a building outside of the city for me if I would go there ; but we had planted stations outside of the city already, and now we determined to plant our standard inside its gates. Finally we had another building put up on the very site of the one that had been torn down, not an inch from it one way or the other. That also was pulled down, and then we erected a larger one near it, and that shared the same fate. But there now, in Bang-kah, we have a church with a spire ! There is a great change. We see what God has wrought. Dark, proud, ignorant Bang-kah, with all its bigotry, welcomes the worship of the living God. Some of the same headmen who at that time stirred up that mob of four thousand, who gathered around to kill us, called the people together a short time ago and said : “The missionary is now going to leave us to visit his native land, and we must show him what the meaning of our heart is.” The people had done what they chose in village, town and city everywhere when I travelled through at first, and I decided they should follow out their own free will when leaving, though I neither wanted nor needed any of their honors, even as I do not want them from Canada. They did it with a purpose. They assembled in the large open space in front of the tent where the mob had assembled formerly ; and many of the chief men ordered for us a grand parade, and came with eight bands of Chinese music and banners and umbrellas of state, such as they would carry before the governor. They formed a procession, beginning in front of a large temple ; asked me to sit in a large sedan chair lined with silk, and went through the city with flags flying and thus they insisted on carrying me through the town, and escorted us to the boat, wishing us blessing and offering gratitude to God. There in foreign style they cheered us, while the converts sang what they knew :

“I’m not ashamed to own my Lord,  
Or to defend His cause ;  
Maintain the glory of His cross,  
And honor all His laws,” etc.

This showed the great power of God, the living God. We do not acknowledge His power as we ought. I am afraid that many in Christian lands do not believe what they profess respecting the living God. At other places scattered about yonder we planted twenty or thirty churches, and then came to a plain, travelling with the students among the aborigines on the east side. The

people in one village said: "You have been going up and down through this plain for some time; if you will come to our place you will see what we can do." They fixed up a shelter with poles and sails, and we remained there the whole night. At daybreak the leader decided to erect a place of worship, and the people, instead of going out to fish, went to get rafters for the building. There we taught them the Gospel. Would to God many of the people of Canada were there to see—fishermen going out in their boats singing praises to God, and the old women weaving and singing. They were taking in the plain Gospel of Jesus Christ, which is ever fresh. In a short time the whole village of these aborigines, men, women and children, would meet; one would take a shell and blow on it, and then all would join and sing praises to God:

"All people that on earth do dwell  
Sing to the Lord with cheerful voice;  
Him serve with mirth, His praise forth tell,  
Come ye before Him and rejoice."

Here, back in Canada, I am quite at sea in the midst of ever-increasing machinery. There we have everything so simple—just the plain Gospel of Jesus Christ, and the plain asking for aid in His work—no ceremony about it. Yonder we are living back in the first century.

After that the people in another village came, and we soon had fifteen churches planted in that plain. We put a native preacher in each village, to preach Jesus Christ simply, and not waste time in declaring vain speculations, for we are not wont to spend our time on any such men-evolved schemes. My students in Oxford College—not Oxford, England, but Oxford, Formosa—study the Bible in the morning, at noon and at night; we begin with the Bible and end with the Bible, and preach Jesus Christ as the only Saviour of men. We can trust these students to preach what they know of Divine truth. Some people may suppose that these aborigines, or the Chinese, cannot get a clear idea of the Gospel plan of salvation. They do get a very clear idea of it, because God intended that they should. One of them went to a place on the plain further down and labored there. For eleven years I had purposed going in that direction; but now receiving a letter from him to come down I felt that I had a call to go. I got a boat and went down at night, lest the savages might see us. Four hundred soldiers had been killed there. We narrowly escaped a similar fate. When the boat came up to the place of landing a man met us and said: "You are MacKay, the missionary." A pony was brought for myself to ride on, and the students rode in an ox-cart. We got five villages to assemble, to whom we proclaimed the truth day



after day exhorting and discussing. One night all the headmen assembled in front of the house and began to talk very loud. I asked what was the matter; and they said: "Nothing, only we are angry that we have been so long deceived with the worship of idols." Who could sleep under such circumstances? I have spent many a sleepless night in Formosa, and I do not care how many more I spend for such reasons as these. Our Master suffered ten thousand times more than that. The people brought their idols in baskets from all around; and when they were piled in a heap we sang again:

"I'm not ashamed to own my Lord."

And then the heap was set on fire. Some of the people who were indignant at their having been so long deluded were shoving the idols further and further into the fire, so as to get rid of them the sooner.

In Northern Formosa we had twenty Churches here and twenty more there, and others further down; and after the French had bombarded us there we started twenty more. As we met eight Frenchmen in a ravine they were suddenly on their knees, pointing their guns at my breast; but their attention was turned at once to this white flag of truce in my hand. At that moment no American or British or German flag could have saved us as this flag of truce did. I have often thought that no flag of *eternal forms* of righteousness, or *meritorious acts*, or *speculative theological dreams* could save the perishing soul. The blood-stained banner of Jesus can save the sinner from pole to pole, and nothing but that. Young men attending the universities and colleges can do nothing without that banner.

We have thus established sixty Churches and put a trained native minister in each Church. I am enabled to be here, because of the sterling ability of my first convert, whom I have entrusted with the oversight of the whole work in my absence. He has stood faithful to the cause for more than twenty years. When my second convert told his mother that he was going to accept the Saviour she took a stone and nearly killed him; but now she is saved herself. One of my converts is a Taoist priest, who accepted the truth. Some might say that the poor aborigines who have no minds may be simple enough to believe in Christianity; but here is a priest who was brimful of speculative philosophy, and he is now a preacher of the Gospel of Jesus Christ. The Gospel has *not* lost its power. It is still the chosen instrument for bringing souls into the kingdom. Another convert is a Bachelor of Arts, who might be seen in his graduating dress, standing six feet high; and he who used to look down upon me with contempt now looks up to me with

respect. When he accepted the Gospel he was so humble, so gentle, that all were impressed. He is a man of great mental calibre, and is now in a city of 50,000 inhabitants, preaching Jesus and Him crucified. He was a Confucian of the Confucians, but is now a defender of the glorious Gospel. Another convert is a young man, who two years ago went up to an examination where there were 3000 candidates, and his name came out at the top of the list. He, too, is a Confucianist no longer, but has accepted the Gospel of Jesus.

I would not spend five minutes teaching the heathen anything, before presenting the Gospel to them; but I would teach them afterward what may assist them in preaching the Gospel. The religion of Jesus Christ has pervaded the public mind so fully that it would be impossible to trump up, in the northern part of the island, any such stories as that we missionaries were seeking to dig out the eyes of the Chinese children. What a change has been wrought there by the Gospel! The idea of a mandarin coming inside a chapel twenty-two years ago! But now they send in their cards and visit us with bands of soldiers!

For a long time we had trouble on account of the French invasion of the island. The French bombarded a town where we had a mission, and the shells fell all about us—some only a few feet away, but not one of us was hurt. Once we were intercepted by the French and taken prisoners. They blindfolded us and marched us for miles out of our way, but we escaped. Once on board a British man-of-war the balls from the French guns cut the air all about us, but we pulled out from the French lines and were saved. Once I wanted to go to the other part of the island during the invasion. I applied to the British Consul for protection, and then went, carrying the British flag, and the Chinese broke their ranks and divided before me. Once, as I have said, eight guns were pointed at my breast, for they took me for a German spy, but I held up a white flag of truce, and so again escaped with my life.

The natives had great resentment toward us after the invasion, and pulled down our Churches and persecuted the converts terribly. One convert, an old lady with considerable means, had everything she had in the world stolen from her. Her house was demolished and her body was bruised black and blue, but she would not deny her Lord. A young man had his fingers joined by bamboo splits and tied till the blood oozed out of them; they demanded of him to forsake his trust, but he did not turn his back on Jesus. In another place they pulled down the splendid Church and took every vestige of it off and buried it in a huge grave. They placarded it with these words, "MacKay, the black-bearded devil, is here." "Now," said they, "we have wiped out the work; now it is all gone." But they did not wipe it out. Men

and devils cannot do that; as well try to wipe out the universe. All these trials they endured for the same Jesus, the same Spirit, the same Word. I cannot understand people being ashamed of the Jesus that the people of Formosa can love. Oh, that book, *the Bible*! It is full. It teems. You can never get to the bottom of it. I have found it a spring which never can be drained. There is no use in telling me that the Chinese are not faithful, that they are double-minded. There are people with double minds in more places than China. Of course they are not *all* sincere, neither are they here in America; but I never saw more fidelity to Christ anywhere than in Formosa.

In the north I built not only Oxford College, for training native evangelists and teachers, but the girls' school and a hospital. In some places where we tried to preach to the people the men just deliberately left and the women and children crept into the house. You say that is discouraging when they will not stay to listen. "Discouragement!" Destroy that word! Blot it out of the Christian's vocabulary! With the living God in front of us, behind us, below us, within us, above us, where is the place for discouragement? I do not understand that word. Jesus says, "Go!" and "Come!" and no "ifs" nor "buts" nor "ups" nor "downs" about it.

I have found it a help to my work to minister to bodily ills. I extracted twenty-one thousand teeth in twenty-one years, and thirty-nine thousand in all; and have dispensed considerable medicine. Extracting teeth is cheaper than dealing out medicine, for after you have your instrument there is no outlay. The natives have lost all faith in their old doctors. Here is one thing that most people do not know—that a commander of a British man-of-war helped the Lord's work wonderfully there in Formosa in its inception. More than can be told in words or put on paper he helped. He would repeat sentences and ask me to translate and repeat them to the natives. He said, "Tell them that I am a Christian. Tell them that I am on a British man-of-war of Queen Victoria, but I serve a greater king." May his name go down with Formosa—he stuck to it.

Once, where we began to build a chapel, and the natives went in bands to the mountains to get timber for the rafters, they had to fight their way, weapons in hand, and many came home at night bleeding. Now, in that village—I repeat it—you could hear the fishermen, as they rowed their boats out into the sea, keeping melody with the oars, singing,

"I'm not ashamed to own my Lord,  
Or to defend His cause."

I have heard them and the poor old women in their huts singing, "There is a happy land"—the whole village worshipping God. When the people in the neighbouring villages witnessed this they



said, "We must have something like this," and thus Churches were established around, and so it came to pass that we have sixty Churches in all and two thousand converts and native pastors in each Church.

Once we were confined in a chapel all night with the savages from the mountains on the outside. They would creep up with long poles and try to fire the building. We had no human protection, but we had God, and if it had been His will every one of us was ready to welcome death. As the morning began to dawn the cowardly savages skulked away to the mountains.

Once, with two converts, I started for the southern part, where we wanted to establish a Church. We arrived near the small village just at dark. We inquired at a house if we could stay with them for the night. They shut the door in our faces. The next place we asked to stay, they said, "No place here for foreign devils." We inquired at another place, and the man said, after a long hesitation, "There's an ox-stall; you can stay in there." He did as much as give us each a bowl of rice, which we were thankful for. The ox-stall was very much like the old stall in this country, with upright poles. One of the converts with me was an old man who had owned rich tea farms, and had lost all for Christ's sake. He was not used to sleeping in an ox-stall, but it humbled him, and afterward he did better service as a preacher to his people. How all this does make one think of the Redeemer, who came down to do His best for us! The Lord of glory was rejected. It is of little consequence if we do not get quarters for the night. I hope no one will ever mention my name in connection with persecution in Formosa if he does not speak of those natives who, with me, carried the banner of the Lord Jesus. Over and over again I have seen men shed tears when they remembered the way they had treated us, when they thought how badly they had persecuted us. They are themselves astounded at what they did.

In a large city toward the north-west of the island we searched for a little room to begin work in. We got a small room, where pigs were kept; we drove two pigs out and got a man to come and clean up a little and whitewash the place. A mob stopped the work for a while, and we remained out in the streets till they left us to go on with the building and cleaning. They spit on us and taunted us, but that was not anything. It is there that to-day the converted Confucianist, a graduate, a B.A., preaches in a large Church. Crowds come to converse with him.

An old man over seventy walked to our services on Saturday for three years, and brought others with him a long distance. Some of the converts sent \$10 back with him to help start a chapel where he lived. Talk about self-supporting Churches, self-propagation! There

is self-propagation in a score of Churches in Formosa, and the work is but twenty-two years' old. In each Church is a map of the world, and through the week the native preacher announces that he will speak at night on Germany, or England, or America, or some other country, till they go through every country in the world. He tells them of Toronto and of the university there, etc.

I once fell in with an English Church clergyman at sea, coming from the Philippine Islands. He said, "I have just been speaking with a Baptist missionary and telling him that this missionary business is all stuff. You're a missionary, are you?" I said, "Yes." "Well, I want to tell you it's all bosh and sham. I've been at the Philippine Islands a while, and let me tell you, you are just fooling away your time. One day a man will say he is a Christian, just to get employment, and the next day he is a heathen, just to get employment. It's all fraud." "Now," I said, "I have listened and treated your statements courteously; will you do the same to my statements?" He said he would have to do so. I told him that men in Formosa were not saying they were Christians or heathen as it suited them, to get employment. They were not getting and keeping money there, but they were rather giving out their money. In one place they pay their pastor \$17 a month. During the famine they took up a large subscription and sent it to their suffering brothers on the mainland. I told him, as I have told you, that there are double-faced people all over the world who are characterized by duplicity, but they were not all so. He admitted that when he left there were a few who came to see him off and were grieved to see him go.

I do not agree with the popular notions about the Chinese. I claim to know something of Chinese character, and think I have a good right to know their dispositions, virtues, vices, etc., for my own wife is Chinese. The first five students who were baptized have remained faithful during these twenty-one long years; and they have passed through many trials and persecutions. Whenever we arrived at a stopping-place they would always go and get water to wash our feet, and would help change our clothes and do our evening work; attending to sick people and preaching Christ.

Some will say that it is all very well to talk of converts in Formosa in a speech; but we all know the duplicity of the Chinese. I can say that I know of similar traits in many Canadians. Christian Chinamen in Northern Formosa are just as true as any disciples that I know of anywhere. Four hundred of those converts in Formosa have come to the end of the fight, including men, women and children; and they have fought a

good fight. I have stood beside death-beds in Scotia, my native land; I have seen men die in Canada, in Africa, in China, and I have found these four hundred converts, who have died in Formosa, showing evidences of the same faith in God. The first convert, my main helper, still remains faithful, and is now taking charge of the whole work in my absence as a sort of bishop. Let us work on, press on for our Redeemer, for the time is short. "Not unto us, O Lord; but unto Thy name give glory."—*The Presbyterian Review*.

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*Rules for the Guidance of Translators, Revisers, and  
Editors, working for the British and Foreign  
Bible Society.*

1.—All translation and revision of the Bible should be approached in a devout spirit, and touched with reverent hands, and carried out in humble dependence on the Holy Spirit.

2.—It is the desire of the Committee that, wherever practicable, versions should be made and revised from the original Hebrew and Aramaic, and the original Greek—advantage being taken of previous translation-work in the particular language, and of versions in cognate languages.

3.—For the Old Testament, Van der Hooght's edition of the Hebrew Bible, as published by the Society, and used by the Revisers of the English Bible, is considered the standard. Translators and Revisers are at liberty to follow either the *Ketib*, or the *Keri*, readings; they are limited to renderings sanctioned by the Masoretic vowel-points, or the *Keri*, or the English Authorized or Revised Versions, or their marginal readings.

4.—For the New Testament, Translators and Revisers were limited, down to 1881, to the text of the Elzevir edition of the *Textus Receptus* of 1624, which was adopted by the Society as the standard edition. In cases where the English Authorized Version differed from the *Textus Receptus*, Translators and Revisers were at liberty to follow either the Authorized Version, or its marginal readings, or the Greek text, and they were to use their own discretion as to the retention or omission of the Subscriptions to the Epistles.

In 1881 the Committee enlarged the liberty accorded to Translators and Revisers by authorizing them to adopt such departures from the *Textus Receptus* as are sanctioned by the Greek text underlying the Revised English New Testament. The Committee leave to the judgment and discretion of Translators and Revisers, in



cases of difficulty, the introduction in the margin of Alternative Renderings, but such Alternative Renderings must be of the character of translation, and not of interpretation.

5.—The Committee recommend that care should be taken to translate uniformly, as far as possible, all Scripture names and terms, such as—

- (a) The Divine names and attributes.
- (b) Psychological words, such as spirit, soul, heart, will, desire, pleasure, conscience.
- (c) Words that have to do with temptation and sin.
- (d) Moral attributes, such as perfection, uprightness, righteousness, justice, truth, faithfulness, love, grace, pity, mercy, compassion, long-suffering, gentleness, meekness, humility, holiness.
- (e) Words for conversion, repentance, etc.
- (f) Ceremonial words for washing, sprinkling, baptizing, etc.
- (g) Sacrificial words and matters.
- (h) Words connected with devotional exercises, such as prayer, praise, worship, temple, Church, synagogue.
- (i) Official terms for prophet, seer, priest, king, judge, minister, presbyter, bishop, deacon, etc.
- (j) Words relating to death, the grave, the place of the departed, eternity, the final condition of the saved and lost, etc.

6.—As the Society cannot publish denominational versions it has been the rule to render the word for *baptize* in all its forms by transliteration of the Greek, as is done in the English Bible, or by some neutral term that all denominations can use. In China union versions are prepared on the understanding that different denominations may print editions of them, using whatever terms they consider best for *God*, *Spirit*, and *baptize*. In the Congo version the difficulty in connection with the term for baptism has been met by the use of Alternative Renderings.

7.—When old and established versions belonging to recognised Protestant communities are adopted by the Committee the Marginal References and chapter and page headings which they contain are also adopted, in case they do not transgress the Society's rules. When Marginal References are specially prepared for the Society's versions they must be selected from the references in the English Authorized Version, or in Dr. Scrivener's Oxford edition of the same. The references should be few and direct. Page, chapter, and sectional headings must be simple summaries without doctrinal bias, and in every case should be submitted to the Editorial Superintendent.

8.—All translation and revision work should, where practicable, be undertaken by committees representative of the leading Churches using the language, scholarly fitness being of paramount consideration ; and wherever it is practicable to obtain a board of competent persons to translate or revise a version of the Scriptures it is undesirable to accept for publication the work of a single Translator or Reviser.

9.—The Committee wish their versions to be faithful translations, in a style easily understood by the people ; on the one hand avoiding vulgarisms and colloquial expressions unworthy of the Book, and on the other hand avoiding forms of speech beyond the comprehension of ordinary readers. It is not the object of the Society to produce versions in the language as it should be, but in the language as it is. The simplest and best-known words should be used in the idiomatic forms of the living tongue, and paraphrase should be avoided as far as practicable.

10.—When a version has been made as perfect as it can be it should be written out *very distinctly*, on one side of the paper only, leaving a broad margin for corrections.

11.—As printers agree to reproduce the copy furnished to them, and are paid at a certain rate for alterations introduced while the book is passing through the press, editors should mark printers' mistakes in black ink (giving the printer the benefit of the doubt in doubtful cases), and their own corrections involving departures from copy in red ink. When the Editor wishes to see another revise he must write on the corrected proof the word "REVISE," and when he has seen two or more revises, and is satisfied that all necessary corrections have been made, he must write on the proof "FOR PRESS." The work will then be printed off. Undue delay on the part of the printer should be reported to the Publishing Department, and the completion of the work should always be reported to the Editorial Superintendent. The original manuscript of translations and revisions should be carefully preserved and, where practicable, returned to the Bible House.

12.—All title-pages should be submitted to the Editorial Superintendent before being printed off, and in most foreign versions the name of the language and book should be printed in English on the back of the title-page, to facilitate identification.

13.—In preparing copy for the PHOTO-PROCESS—

- (a) The paper should be pure white or blue, and of uniform size.
- (b) The ink may be red, black, or yellow ; but pure white paper and deep black ink give the best results.

- (c) The best ink is Indian ink with plenty of gamboge rubbed into it.
- (d) Corrections should be on slips of white paper gummed on, and cut thus—
- (e) The proof copy should be as perfect as it is possible to make it before being photographed.
- (f) Write with a full pen.
- (g) Let there be no uncertain dots or lines, or specks on the MS.
- (h) Carefully overlook, correct, and collate pages, chapters, and verses.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
 REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Country Schools.*

**W**E are all ready, it is assumed, to admit that the country schools connected with Protestant missionary work in China are far from what they should be. If perchance any have bridged this chasm that lies between "what they are" and "what they should be" we believe they are the exception. Well may all such take much comfort and satisfaction to themselves.

Still, it is to be remembered that it is quite unnecessary to rivet our attention on country schools alone to discover unsatisfactory development of the educational department in missions. The whole subject is full of perplexities. For where may we look, either in the primary, academical, or theological branches and discover that development or progress that we would wish to find? Though this branch of mission work in China is over a half a century old satisfactory schools of all kinds are rare, and the best methods of conducting them still rarer. It is one of the hopeful signs of the times, however, that more attention has been directed during these past few years, and is still being directed towards this department of *mission* work than ever before; and may it continue!

In this closer inspection that is going on we do well when we pay particular attention to the country (or primary) schools, for here lies the root of the whole matter.



I. Let us then look at the country schools as we now find them in many sections of this empire. There are many defects. Were there none there would be no occasion for this paper.

(a.) There are few, if any, well equipped teachers in them. Perhaps that is asserting too much. Still it is a defect which we must not fail to recognize.

It may be safely granted that the majority of the teachers have a sufficient knowledge of Chinese literature to instruct the boys and girls who attend the country schools in this branch of education. But if that is all—if they cannot teach geography and rudimentary arithmetic—then poorly equipped indeed is such a school in the possession of such a teacher.

(b.) Just about as serious a defect is the fact that scarcely any teacher (only one or two to my knowledge in this region) has the spirit or ambition of a teacher. Generally speaking he is not looking forward to being a teacher. His heart is not in it as it should be to make a successful teacher. Here in this section the vast majority of teachers are filling gaps—waiting for some other unfortunate to come along and fill the gap they will vacate—and will be most happy to vacate. To explain what this means is simply this. Our schools are manned by prospective theological students who, just so soon as another substitute is provided, will go away to the seminary with no desire ever to return. Now it is all very laudable to aspire to the high calling of a minister, but he fails to understand the situation who, under our circumstances, considers the office of a teacher of less importance than that of a minister. We are in China. Gross darkness and ignorance is everywhere. That darkness is just as dense among the children as amongst the men and women. They need guidance and careful instruction. Blessed privilege then to work among them and be a minister-teacher.

(c.) Unfortunate as the situation is it becomes still more defective when we are unable to secure even this kind of material to fully man our country schools, and have to supply the demand from the ranks of heathen pedagogues.

(d.) Still another defect is the lack of following out a system. We cannot say there is a lack of a system here in our country schools. All the schools in this district connected with the Presbyterian order have a graded course of eight years. But the defect lies, just yet, in not following it while this plan has been in operation some five or six years. That teacher is exceptional who *appreciates* it and is doing his level best to conduct the school accordingly. It is to be feared that sometimes the plan suffers the

same fate as some other things, and is banished into "innocuous disuetude."

Had we to deal alone with the scholars or even the scholars and teachers we might have accomplished more. But we have both teachers and parents to contend with. Both have opposed it—and probably for the same reason, viz., because it is contrary to their way of doing things—a rut that has become so deep that they are just about engulfed.

II. Ever bearing in mind that we are in China with many centuries of ignorance, superstition and false theories as an heritage; and always mindful that reforms must be piloted by skilful hands and patient heart, all conceit, if we have any, being banished to the North Pole, where it may freeze out; still we believe that the chasm lying between the "what is" and the "should be" can be bridged, and not until it is bridged can our country (or primary) schools do the work that there is for them to do. Do not misunderstand me. They are doing a work even now, with all their imperfections, that is vastly superior to any heathen school around. But that is not the point. We not only want them better than heathen schools, we want them of the very highest possible standard of Christian instruction and Christian excellence. We must have ideals. Reforms must occur along the lines of ideals. If we missionaries, whether directly or indirectly engaged in the educational work, are not striving to raise the standard of our country schools we are both crippling our own influence and retarding the progress of Christianity among this people as well.

What then should these country schools be? Our ideals are not all the same, but to me there are several general requisites necessary to make country schools what they should be.

1. We need Christian teachers whose hearts are aglow with the Gospel, faithful and earnest, and above all those who have a love for the souls of little children.

Thus these country schools must be something more than mere day-schools; they *must be Christian schools*, or something like Sunday schools *in their object*. Then *the teacher* must be something more than a mere teacher; he must be *an ambassador* of Christ unto the little ones as the most faithful and devoted minister that ever stood behind the sacred desk. Therefore we need teachers who know the Bible and the story it tells. For the Bible must be first and foremost of text-books in every country school; more hours spent over it than over any other one book in the whole curriculum. And no mission school, whether it be country or otherwise, is fulfilling its first requirements, nor will it prosper as a *mission school* unless the Bible and Bible study stand at the front.

What a grand work then there is to be accomplished in these Christian day-schools, preaching or teaching the Word of God to little children.

The thought expressed in words nearly sixty years ago upon the inauguration of the Morrison Educational Society \* is as true now as then: "Only give us the opportunity, with ample means, to educate an entire generation of men, and as surely as the laws which govern mind remain the same from age to age, so surely will we effect greater changes on moral, social and national character than were ever yet produced in a given time by any military or naval power, or by the stimulus of the most thrifty commerce, or by any or all other means acting jointly."

Alas more than half of a generation has passed, yet this hoped for result is not attained! Not because the prophecy is false, and not even perhaps for the want of the "opportunity," but simply because of the lack of "means," "*ample* means." We need then, first of all, *Christian* teachers, and to none other can this work safely be entrusted.

(2.) We need teachers with some knowledge of Western science as well as Confucian lore. This is made possible by the advanced stage of our higher schools of education.

(3.) We need enthusiastic teachers—ambitious teachers—teachers who will strive to excel. No one ever made much of a piece of work whose heart was not in it, and so no teacher, however high his Christian character may be, is going to accomplish much if he does not throw his whole soul into the work and think it is the grandest work that ever engaged the attention of men.

Let us have men who will take up this work *as a life service*, and our country schools will then take a bound forward.

We need preachers and pastors'; we are at one on that matter, but we need teachers as well. We do not need less preachers, but we do need more teachers.

Perhaps we shall have to devise some way to awaken this enthusiasm. We must ourselves hold the office in high honor—a high calling. His influence is great—who can measure it? If we can instill this idea in the mind of our young men more may desire the office of a teacher.

Then perhaps a little increase in the remuneration may arouse them. This may be treading terribly near the mercenary spirit, but it is worth considering. The work is quite as demanding or exacting as work in any other department. It should receive as high a reward. And while I do not believe our converts, as a rule, go into any department of this work for mere shekels, yet it is worth considering whether or not cheap prices make cheap laborers.

\* *Chinese Repository*, vol. v., p. 378.



It is my opinion that a teacher should be able to look forward to advancement, and the same reward for his labor as any other person in any other office in the Church.

(4.) We need not only a prescribed course but we need to follow it out.

(5.) We need a new method of studying. Here one of the greatest reforms is necessary. This bedlamian way of acquiring lessons must go. There is too much physical force expended, entirely too much lung gymnastics displayed. Under this process study becomes dangerous. Breakdowns occur at the very beginning of what promise to be useful lives. Their power has just been expended in screeching. It is all beyond reason that any group of children should shout so loud at times that you wonder the tiles do not fly off. Instead of this we must tone them down to *thinking*. Shouting is not thinking. It is simply making phonographs of their tympanums, and the louder the shout the deeper the impression. Now we do not want this kind of phonograph; we want thinking men and women, we want mind development, brain enlargement and originality.

To think! Alas that is about the last thing a native would imagine he could do. For the past 2000 years others have been doing that for him. But this is what *each one* must do. We are well aware that the introduction of these and all other reforms will seem to the Chinese like turning things upside down. But it is not; it is turning things right side up. Things have all gotten upset in China; it is our duty to get things in order. Like the apostles of old we will create a mighty commotion for a long time, and let the commotion go on, hoping that after the upheaval things will settle right side up.

And here we are to begin, in the country schools, among the small things, if you please. As you go higher up, and all the way up, you will find things bottom side up. We must, however, begin with little things first before we can handle larger ones, and hope to get everything standing right end up.

So I say again, let us keep at it in our country schools until we get *thinking* scholars instead of phonographic scholars, and right end up, instead of upside down!

P. W. PITCHER,  
*American Reformed Mission,*  
*Amoy, China.*

Boys' Academy,  
Kolongsu, Dec. 22nd, 1894.

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*Notes and Items.*

 DESCRIPTIVE Catalogue of the Books and Charts which have been published or approved by the Educational Association of China has been recently finished and issued from the Presbyterian Mission Press. This work was planned at the Triennial Meeting of 1895, and was intended to have been published along with the minutes and papers. Work was begun on it at once by the secretary, in whose charge it had been given, but for several reasons it was impossible to complete the work in time for publication with the other records. In the meantime Dr. Fryer had returned from America, and as he had been so long associated with the publication of our works, and moreover had seen most of them through the press, the secretary requested that he be allowed to hand over the uncompleted work to Dr. Fryer, and the request was granted by the Executive Committee. The work has been carried to successful completion, and the result is a Catalogue of which the Association may justly be proud. The name of each publication is given both in English and Chinese, the author or translator is mentioned and also the original work or works from which it has been translated or compiled. This is followed by a general description of the contents and literary style, and it is clearly indicated to what class of pupils the book is adapted. The price is also given. In fact everything which any intending purchaser can know without personally reading the book is briefly and clearly stated, and thus a great deal of time and trouble is saved in sending for books to be examined. The Catalogue is after the plan of the most recent Catalogues of leading publishers in the Western market, and is not behind them in workmanship or usefulness. We trust that its free circulation among our friends and members may aid in the more general sale of our publications. It gives us great pleasure to speak this word of commendation of the laborious work of our colleague, especially because in its results we were all participants.

J. C. F.

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*Dr. Hunter Corbett's Church History.*—About twenty-five years ago Dr. Hunter Corbett, of the American Presbyterian Mission, Chefoo, was appointed to teach Church History to the students of the theological class attached to his mission. He began at once to prepare notes and write lectures on the subject. These were revised and enlarged for subsequent classes until it was finally

decided to have an edition printed in the mandarin. Subsequently at the urgent and repeated request of the committee appointed by the General Conference of Missionaries held in Shanghai in 1877 "to prepare a series of school and text-books" this work was again revised and written in Easy *Wên-li* and printed in four volumes by the committee above named.

His object from first to last was evidently to group and present facts with such lucid conciseness and yet sufficient fullness as to show clearly the imperishable nature of Christianity.

The following were some of the points he appears to have kept in mind:—

1. That God governs the Church at all times. His resources are so inexhaustible and invincible that the most persistent and cruel persecution and all the combined efforts of men cannot crush out the Church of the living God.

2. That the Christian religion is for all people and for all time. Its pure and undefiled truth satisfies the wants of the human soul, so that it is impossible for human nature to rise superior to it. Unlike the old natural religions of man's device, permeated by error, superstition and corruption of morals, and powerless to make men free and reform the life, it is a Divine religion, having the power of its living Head as the pledge of its unfailing power and endless duration.

3. Authors, reformers and representative persons in Church and State have so far as possible been permitted to set forth facts in their own way. What they did is often dwelt upon with considerable fullness, that they may appear not as skeletons, but as beings full of life and activity. They thus become teachers of others by showing what men filled with the spirit of God and living in the exercise of unwavering faith may by the blessing of God accomplish. In the same way have persons hostile to Christianity been treated that all may see how futile all efforts of men of learning, wealth or position are to oppose the extension of God's Kingdom in the world.

In a word that God is a sovereign and chooses His own instruments, whether friend or foe, learned or unlearned, to maintain His truth and make it known to the ends of the earth.

4. That the Gospel is unchangingly the power of God unto salvation to every believing and obedient soul, and an unspeakable blessing to any people or any nation. It asks only to be judged by its fruit. The unfailing testimony of all who have accepted and from the heart obeyed its requirements is that they have found it to be the tree of life, "and the leaves of the tree were for the healing of the nations."



Without doubt if Dr. Corbett could have found any Church History which seemed measureably suited as a text-book for his Chinese students he would have been well content to have made a translation. As it is he has apparently consulted everything on the subject of Church or other history within his reach and made excellent use of such material as seemed to him best suited to his purpose.

At the end of each chapter are printed leading questions calculated to aid the student in grasping the leading thoughts and fixing them in his memory, and thus escape the burdensome method of trying to memorize every sentence.

It is plain that Dr. Corbett has a high ideal of what a text-book suited to the present wants of the Chinese student should be ; and it is satisfactory to know that missionaries in all parts of China have found this work eminently helpful. It has been translated into the Amoy dialect, and arrangements are being considered for its translation into other dialects. The Educational Association of China has not a more useful book for native students for the ministry on its gradually increasing list. At present it is the only work of the kind published in the Chinese language.

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The Chinese prospectus of a plan proposed by the Rev. A. G. Jones, of Tson-ping-hien, Shantung, for teaching various departments of literature in mission schools, and his instructions for teachers, were noticed on page 595 of the RECORDER for last December. Mr. Jones has since caused a number of copies of these to be printed on a wide sheet suitable either for general distribution or to be pasted up in school rooms or other appropriate places. Copies will gladly be given to those who apply for them.

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Reports or catalogues of various missionary colleges and high schools have come to hand recently, and will be noticed at the first opportunity. They show how much is being done in this direction, and how rapidly the cause of education in foreign subjects under Christian influences is advancing.

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# STATISTICS OF MISSIONS IN KWANG-TUNG, 1868.

| <i>Missions.</i>                               | <i>Foreign Missionaries</i> | <i>Native Assistants</i> | <i>Stations and Out-stations</i> | <i>Chapels</i> | <i>Scholars</i> |              | <i>Communicants</i> | <i>Catechumens</i> | <i>Contributions</i> | *                          |
|------------------------------------------------|-----------------------------|--------------------------|----------------------------------|----------------|-----------------|--------------|---------------------|--------------------|----------------------|----------------------------|
|                                                |                             |                          |                                  |                | <i>Boys</i>     | <i>Girls</i> |                     |                    |                      |                            |
| London ... ..                                  | 4                           | 12                       | 7                                | 11             | 144             | 30           | 246                 | 222                | \$60                 |                            |
| English Wesleyan ...                           | 7                           | 5                        | 3                                | 5              | 225             | 35           | 47                  | —                  | —                    | One young lady as teacher. |
| American Presbyterian...                       | 3                           | 6                        | 1                                | 5              | 122             | 16           | 33                  | —                  | —                    | One young lady as teacher. |
| U. P. Presbyterian ...                         | 2                           | —                        | 1                                | 1              | 25              | —            | 2                   | 1                  | —                    |                            |
| Southern Baptist ...                           | 1                           | 9                        | 3                                | 3              | —               | —            | 120                 | 4                  | \$57.31              |                            |
| Berlin ... ..                                  | 2                           | 7                        | 4                                | 2              | 1700            | 15           | 200                 | —                  | —                    |                            |
| Rhenish ... ..                                 | 4                           | 10                       | 6                                | 6              | 97              | 5            | 100                 | —                  | —                    |                            |
| Church ... ..                                  | 1                           | 1                        | 1                                | 1              | —               | —            | 9                   | —                  | —                    |                            |
| Berlin Ladies' Society }<br>for Foundlings ... | 1                           | 1                        | 1                                | —              | —               | 20           | —                   | —                  | —                    |                            |
| Independent ... ..                             | 1                           | 1                        | 1                                | 1              | —               | —            | —                   | —                  | —                    |                            |
| Basel ... ..                                   | 5                           | 12                       | 4                                | —              | 94              | 102          | 304                 | 77                 | —                    |                            |
| TOTALS.....                                    | 31                          | 64                       | 32                               | 35             | 2407            | 223          | 1061                | —                  | —                    |                            |

Compiled by Dr. J. G. KERR.

# MISSIONS IN THE KWANG-TUNG PROVINCE, 1893.

(Swatow not included).

| Missions.                     | Foreign Missionaries |        | Native Ordained Ministers | Preachers | Preaching Stations | Colporteurs | Bible Readers | Churches | Members | Added during 1893 | Contributions | Teachers |        | Boarding-schools |       | Day-schools |       | Pupils in Boarding-schools | Pupils in Day-schools | Total No. of Pupils | Patients at Hospitals |
|-------------------------------|----------------------|--------|---------------------------|-----------|--------------------|-------------|---------------|----------|---------|-------------------|---------------|----------|--------|------------------|-------|-------------|-------|----------------------------|-----------------------|---------------------|-----------------------|
|                               | Male                 | Female |                           |           |                    |             |               |          |         |                   |               | Male     | Female | Boys             | Girls | Boys        | Girls |                            |                       |                     |                       |
| London ...                    | 5                    | 5      | 1                         | 11        | 6                  | 1           | 2             | 11       | 538     | 28                | \$960.00      | 17       | 16     | 0                | 1     | 16          | 19    | 35                         | 2078                  | 2113                | —                     |
| American Presbyterian ...     | 10                   | 17     | 3                         | 24        | 41                 | 24          | 14            | 15       | 1132    | 156               | \$480.91      | 15       | 25     | 1                | 1     | 17          | 19    | 258                        | 1085                  | 1343                | 72833                 |
| Am. Pres. (Hainan) ...        | 7                    | 6      | 0                         | 5         | 3                  | 0           | 0             | 0        | 35      | 6                 | \$25.00       | 1        | 0      | 1                | 0     | 0           | 0     | 20                         | 0                     | 20                  | 1700                  |
| Basel ...                     | 20                   | 18     | 5                         | 46        | 49                 | 0           | 0             | 43       | 3817    | 186               | \$1206.00     | 37       | 7      | 5                | 3     | 31          | 2     | 255                        | 630                   | 885                 | —                     |
| A. B. C. F. M. ...            | 2                    | 2      | 0                         | 7         | 5                  | 3           | 0             | 2        | 60      | 14                | 0             | 12       | 0      | 0                | 0     | 12          | 0     | 0                          | 312                   | 312                 | 0                     |
| Southern Baptist ...          | 4                    | 9      | 5                         | 14        | 15                 | 5           | 7             | 7        | 805     | 109               | \$1164.52     | 5        | 10     | 2                | 1     | 3           | 9     | 70                         | 335                   | 405                 | 1754                  |
| Berlin ...                    | 8                    | 6      | 2                         | 30        | 34                 | 4           | 0             | 26       | 771     | 69                | 317.00        | 15       | 1      | 3                | 1     | 12          | 0     | 62                         | 244                   | 306                 | 0                     |
| United Brethren in Christ ... | 1                    | 4      | 0                         | 0         | 1                  | 0           | 1             | 0        | 0       | 0                 | 0             | 0        | 4      | 0                | 0     | 0           | 4     | 0                          | 93                    | 93                  | 1182                  |
| Scandinavian Free ...         | 2                    | 0      | 0                         | 4         | 2                  | 0           | 0             | 1        | 30      | 10                | 0             | 1        | 0      | 0                | 0     | 1           | 0     | 0                          | 30                    | 30                  | 0                     |
| English Wesleyan ...          | 4                    | 5      | 3                         | 19        | 26                 | —           | —             | 4        | 674     | 66                | \$500.00      | 8        | 8      | 1                | 0     | 8           | 8     | 6                          | 659                   | 665                 | 6860                  |
| Christian Alliance ...        | 1                    | 1      | 0                         | 0         | 0                  | 0           | 0             | 0        | 0       | 0                 | 0             | 0        | 0      | 0                | 0     | 0           | 0     | 0                          | 0                     | 0                   | 0                     |
| Church ...                    | 6                    | 7      | 1                         | 17        | 17                 | 0           | 5             | 5        | 386     | —                 | —             | 19       | 10     | 0                | 2     | 14          | 8     | 80                         | 633                   | 713                 | 7772                  |
| Rhenish ...                   | ...                  | ...    | ...                       | ...       | ...                | ...         | ...           | ...      | ...     | ...               | ...           | ...      | ...    | ...              | ...   | ...         | ...   | ...                        | ...                   | ...                 | ...                   |
| TOTALS.....                   | 70                   | 80     | 20                        | 117       | 199                | 37          | 29            | 114      | 8248    | 644               | \$4653.43     | 130      | 81     | 13               | 9     | 114         | 69    | 786                        | 6099                  | 6885                | 92101                 |

Married ladies are included in "Female Missionaries." In the Wesleyan Mission preachers, colporteurs and Bible-readers are put under the heading "Preachers," and in their school the total number only of boys and girls is given, and also no division is made of the teachers. The Wesleyan Mission "Boarding School" is a Theological Seminary.

Compiled by ANDREW BEATTIE,  
Canton.



*Pioneer Work in Korea. Dr. Hall's Work completed.*

THE readers of the RECORDER have doubtless become interested in the pioneer work of Dr. Hall in the north of Korea, and so will appreciate a few words telling of his last earthly labors for the Master. His letter in the November RECORDER told of his expectation to return to his work in Pyeng-yang in company with Mr. Lee and the writer of this. We reached Pyeng-yang within three weeks after the great battle, and for over a month were able to stay there re-assuring the frightened Koreans, looking after our interests there, preaching the Gospel and healing the sick. Dr. Hall was busy from morning till night attending the sick, directing his men, re-establishing his school for boys and holding services every evening with the Koreans. It was his privilege to see some of the first fruits of his labors, and at this time he examined a class of six applicants who had for several months received instruction. Four of these he baptized as he received them into the Church of Christ. The Lord was especially gracious to him in giving him this privilege as his last work in that city, where sin and Satan had such a stronghold. It was with greatest joy he praised the Lord on that Sunday for having allowed him to see the evidence of faith in the hearts of these men. Shortly after this the doctor began to feel the effects of his untiring application to the physical and spiritual needs of this people, who had taken such a strong hold upon his heart's affections. This together with the exposure of the past year in his numerous visits to Pyeng-yang, had left him in poor condition to withstand the dreadfully unhealthy condition of the atmosphere in and around this city, which had been the battle field. The decaying bodies of men, horses and cattle were so numerous that in whichever direction we went we came across them constantly, so that the atmosphere was foul beyond all expression. We all suffered from malaria, and as this seemed to have taken more serious hold upon the doctor we arranged to leave for Seoul by Japanese transport. Through the courtesy of the official we were able to do this, and after going down the Ta-tong river, some forty miles, we embarked on board a transport carrying some 600 sick soldiers, who were suffering from dysentery and various fevers. We had a pleasant voyage, and when we reached Chemulpo all thought the doctor had almost recovered from his fever, but the sequel shows that he had probably contracted typhus fever on the transport. After a day in Chemulpo, in which he seemed fairly well again, his fever went up and continued to rise

while we awaited the arrival of the small river steamer upon which we took passage for Seoul. Leaving in the afternoon, by dark we had reached a point opposite Kang-hoa island when we struck a rock and nearly capsized. All efforts to free the steamer were futile, so there was nothing for us to do but to get the doctor on shore, make him as comfortable as possible in a Korean hut, and seek for a junk. This we secured at daybreak, and after a slow journey reached Seoul the next morning. Here in the hands of his wife and with all the care the doctors could give him we hoped he would recover, but the Lord had higher service for him, and he left us on Saturday, November 24, entering into his reward.

Short as was his service in Korea (three years) none had been more faithful, and no one was more ripe for heaven than he. It seems to us that in recognition of his fidelity and his rare consecration the Master has called him to a higher place and a more glorious service. Well do I remember the calm assurance with which he left it all with the Lord as we talked of the probability of his going. He remarked that he had been willing to leave home when the Master called him to Korea, to leave Seoul when he was called to Pyeng-yang, and that he was willing and ready to go to other service on high if the Master called him from earth. He was a man of great faith, great love and great humility. His prayers were an inspiration to us. His love for the Koreans was such that although he had not been here long enough to have gained a fluent use of the language yet he had loved some into the Kingdom of Heaven, and he had exercised a great influence upon all with whom he came in contact. His love for children was especially noteworthy, and whether in New York or in the foreign community in Seoul, or among the Koreans in Pyeng-yang the children were always around him and always occupied a large place in his plans for work. When beginning his work in Pyeng-yang he was not satisfied until he had secured a school teacher, gathered a number of boys and established a school, so that he could at once influence the children and win them to Christ. Great was his joy when one of these boys had induced his parents to give up spirit worship and allow him to kneel in the midst of them offering prayer to the only living and true God. This boy he received into the Church, and no privilege the Master gave him was the source of greater pleasure.

In the community Dr. Hall was known as a thoroughly sincere, earnest Christian whose love for all led him to be continually serving others. He has been a blessing to his fellow-workers, a blessing to the Koreans and an influence in the establishment of the Church of Christ in Korea. As one most intimately acquainted with him in his work in Pyeng-yang it is my privilege to bear witness to his

fidelity, to the solid character of his work and to the great hold which he had upon the hearts of the people who intimately recognized his great sympathetic love for them. May the Lord send us many more such missionaries.

His wife who was so earnestly laboring with him and who had endured not only the hardship of service with him in Pyeng-yang but also the hardship of separation from him during part of that work, has decided to return to America for a few years. Our prayers and our sympathy go with her in the hope that she may be able to return and carry on their work so well begun.

SAMUEL A. MOFFETT.

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Hymn written by Fanny Crosby on the Departure of  
Dr. Hall for the Mission Field.

WHO WILL GO?

O'er the ruthless rolling ocean,  
Where the Prince of darkness reigns,  
Holding fast his countless victims,  
Crushed beneath his cruel chains;  
Oh, the wail of bitter anguish,  
Oh, the deep despairing cry,  
Send us light or we must perish,  
Send it quickly or we die.

To these wretched, starving millions,  
Who the bread of life will bear?  
At a throne of grace and mercy,  
Who will plead with them in prayer?  
Who will undertake the journey  
O'er the stormy billow's foam,  
Leaving all without a murmur,  
Parents, friends, a native home?

Firmly, bravely comes the answer,  
From a loyal mission band,  
That our blessed Lord is keeping,  
In the hollow of His hand;  
Firmly, bravely comes the answer,  
Even now I hear him say;  
Gracious Master Thou hast called me,  
And Thy message I obey.



Dearest brother, you are going,  
 Where you oft may sow in tears,  
 And the fruit of earnest labor,  
 Be withheld perhaps for years,  
 Though you toil amid their changes,  
 Burning sun and chilling frost,  
 Not a seed will be forgotten,  
 Not a single blade be lost.

God be with you on the billows,  
 God protect you o'er the main,  
 In his tender loving kindness,  
 Bring you back to us again ;  
 But if otherwise determined,  
 And on earth we meet no more,  
 May we all sing hallelujah,  
 On the bright eternal shore.

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## Correspondence.

### NOW IS THE TIME.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: One fact is worth a thousand theories. The recent Imperial audience granted to foreign ministers within the precincts of the palace indicates a conciliatory frame of mind on the part of the Chinese government before unknown, and admonishes us that no time more opportune than the present could possibly be found for presenting the Petition to the United States Government regarding the rights of missionaries in the interior. Let the brethren who desire to have their right clearly established send their signatures at once to the worthy committee in Shanghai, and let the Petition by all means be forwarded to the government at Washington without delay.

HENRY M. WOODS.

### A GENEROUS OFFER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I call the attention of your readers to the following proposition made by one of our most experienced missionaries in China. It has reference to the enlistment of native Christians in the preparation of religious literature. The offer was called out by a request for contributions to the *Chung Si Kiao Hwui Pao*, which is to be revived at the beginning of the New Year.

I quote the greater part of his letter:—

"It seems to me that in such an undertaking the laying hold of able native Christians is of even greater importance than calling in foreign aid. In each missionary centre there must be one or two native brethren able to note down current events, etc. . . . Christian

biography is greatly needed in our tract literature, and as the first generation of Christians have finished their course, some record of their lives would be useful, say as sheet tracts of 1000 characters each, for they should be brief, terse and clear.

I shall be glad to give a prize of Tls. 10.00 for the best, and two prizes of Tls. 5.00 each for the next two out of 20 such tracts; facts to be vouched for by a resident missionary.

The idea would be to stir up present day Christians to emulate the best examples China has hitherto produced. A brief, very brief résumé of life previous to conversion, then conversion to Christ, then fruits of Christian life in service, sacrifice, prayer answered and faithful testimony."

The missionary who makes this generous offer is not willing to have his name published, but those who wish to compete for the prizes may send their biographical sketches with their names and addresses together with the name of the missionary who stands voucher to the editor of the

*Chung Si Kiao Hwui Pao,*

E. T. WILLIAMS,

Nankin,

China.

The offer will be held open until twenty such tracts shall have been received. The editor will reserve the privilege of publishing any or all of them in the above mentioned Review. I trust that many who read these lines may be induced to communicate the substance of them to some of their Chinese brethren who may be able to undertake such work.

E. T. W.

THE VALUE OF COMMENTARIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Whilst several missionaries are strongly urged to devote

their time to writing Commentaries it is well to weigh the matter a little and ask the question, Is this the kind of literature most needed by the Chinese now? If it is, go in for it; if it is not, then do the better thing when the two courses are equally open to you. Some of the ablest writers of the day contend that Commentaries are only desperate efforts of a falling party to adapt books which are out of date and the forcing of books originally intended for one age and people to suit another age and peoples. Others again regard the Commentary as an elaborate review to recommend the incomparable text to the use of general readers. A third party takes a less extreme view and says the book has been of incomparable service wherever it has been studied and understood, so it explains all local and temporary reference to Judea and its surroundings and shows the bearing of its principles on modern problems with a view to make the book to be studied carefully. A fourth party says, the *science of Christian salvation* is like every natural science, a series of principles with their applications to human need which have been made clearer with the growth of time. When these are mastered they can be utilized just as successfully as the science of mechanics or of electricity without a minute study of what was thought of these subjects thousands of years ago. The history of these sciences may, like that of Christianity, be full of very stirring events, but the science and art of Christian salvation is as much superior to the history as a good breakfast is superior to the history of how the bread was raised and the ham "cured." To a man dying of disease it would be almost a mockery to send him a book. Send him the doctor, and he will give him the right medicine. To a man in despair asking, What shall I do to be saved? we do not want a history

but an apostle to say, Believe on the Lord Jesus Christ and thou shalt be saved. To a nation in despair give it hope and not a book of musty ancient history and curious commentaries, which will only suit those who have a taste for antiquarian studies. Let the needy get the bread of life ready baked for them. It is enough that the provision provider learns all about the raising of corn, the grinding and the baking of it. It is enough for the most of men to get the bread on the table, and they will thrive quite as much as all the natural history men in the world. The mass of Chinese must have more handy and practical guides to the Christian life. The minute historical study of the way of salvation for over a thousand years ending with the Revelation of St. John and the history of it from the time of St. John till now can only be well mastered by the few religious teachers, and even they will do well to devote the larger portion of their time more to practical problems of the day than to ancient ways, for pure and undefiled religion before God is to visit the fatherless and the widow and to keep themselves unspotted from the world. Or, in the language of today, to do all we can to save men individually and collectively from all the wrongs they suffer, by the indwelling of the Spirit of God and having the same mind as was in Christ Jesus, in the first place, and then making these tell throughout all the institutions of the world.

X.

THE TERM QUESTION.—A COMPROMISE  
SUGGESTED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The November number of the CHINESE RECORDER contained some very interesting figures on this question, indicating that the set-

tlement is nearer than many thought. Indeed, it seems that there is little need to worry about it; it will soon settle itself. It seems to me, however, that there ought to be some attempt to come to an agreement as to the terms to be used in the revision of the Chinese Scriptures soon to be published. Are we not in position to secure a compromise before its publication which will give us in reality *one Bible* for China?

If union is so good a thing as most of us think it is worth making some effort to obtain it. But none of us can enter into union with others without giving up some of our preferences. Even when two people form a union they find this to be the case. How much more when many are seeking a basis of union. Most of us, when we tell the beauties of union, are describing the time when all others shall give up their peculiar notions and adopt ours, and we give up nothing. Many propositions for union amount to no more than that. But if we have real union we must give up some of our own preferences.

If, however, a question of conscience is involved, if it is a question of moral right and wrong, then we must not give up our principles, even if union fails. But we ought to remember that our conscience may not be properly instructed, and it is possible that others may be right even here, and we wrong. We must do as our consciences dictate, but we must see that they are fully enlightened, and meantime we ought to beware of saying hard things of others whose consciences do not lead them to come over entirely to our side.

These principles may help to some settlement of this vexed question, and possibly if some of them had been remembered in the past it might have been less "vexed" than it is.



Some time before these figures were published, I had been led to think over the matter, and had concluded that probably the compromise ought to be made in the direction the figures suggest.

The arguments in favor of the use of *Shin* for God, so far as I understand them, are literary. Many believe that this is more nearly than any other term an equivalent of the Hebrew and Greek words. As faithful translators they prefer the word which most nearly represents the words in the original. Many have no objection to using *Shang-ti* in their preaching and in their writings, but insist on *Shin* as the proper translation. Many wrote that they used both. I suspect many reported as using *Shin* meant simply that they used Scriptures containing that term. I know such was the case with myself. I hear others who are very strong in defending the use of *Shin* to translate the Hebrew and Greek terms, using others in their preaching. Many admit that *Shang-ti* more nearly represents our idea of the true God. Many Chinese preachers who use *Shin* in their Bibles prefer the other term to describe the true God.

On the other hand, I think those who prefer *Shang-ti* have conscientious scruples against the use of *Shin* for the true God. True I do not think these scruples are well founded, but I do not ask them to violate their conscientious convictions, even for the sake of union on my platform. Therefore I propose that we all agree to use a version with *Shang-ti* for God.

As to the term for Holy Spirit all the objections I have ever heard to *Sheng-ling* are literary or grammatical. It would seem easy, therefore, for all to agree on the use of this term in the forthcoming revision.

I present these suggestions with diffidence after so much has been said on the subject. But I believe some such settlement is practicable and ought to be agreed upon before the revision is put into the hands of the Bible Societies for printing.

If others agree with me might it not be a good idea for expression to be given to such views by resolutions in conferences, annual meetings and other gatherings of missionaries?  
Z.

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## Our Book Table.

聖經摘要. *Bible Index*. By Rev. J. J. Banbury. Kiukiang: Religious Book and Tract Society. Price 12 cts.

This book of 70 leaves, printed on thin white paper, consists of four parts. Part I. is a Bible text-book, giving chapter and verse of illustrative and proof texts of the principal doctrines taught in the Scriptures. Part II. contains a list of names of men, in English and Chinese, and the places where

they occur in the Bible. Part III. is a similar list of the names of places in the Scriptures. Part IV. is a short chronological table.

While the work is not very full or extensive yet it seems to be well adapted to the end had in view by the author, as stated in his preface, and will prove very useful to both foreign missionaries and native Christians as a Bible Text-book and Scripture Gazetteer.

P.

**基督本記.** *Lessons on the Life of Christ.* By Rev. F. L. H. Pott. Shanghai: Presbyterian Mission Press.

This is a book of 78 leaves printed in large type on brown paper. It contains 24 lessons on the Life of Christ, intended especially for use in the class room. Each lesson consists of: 1st, the subject; 2nd, the portions of the four Gospels, chapter and verse where the subject is treated; 3rd, a portion of one of the Gospels, chapter and verse, to be committed to memory by the pupil; 4th, an exposition of the Gospel teaching on the subject, divided under appropriate headings; and lastly, a series of review questions calculated to bring out the pupil's knowledge of the lesson. Directions are given in the preface as to how the book is designed to be used to the best advantage both for teacher and learner.

The book is founded on a harmony of the Gospels—whose, is not mentioned—and requires another volume to complete the series of lessons. The present volume ends with the Resurrection of Lazarus.

It is certainly well adapted for use in the class room, and teachers of theological classes will be under especial obligations to Mr. Pott for the production of a text-book which, while it is not as full and comprehensive as some may desire will, at the same time, greatly lighten and facilitate the labor of teaching. We hope the second volume will not be long delayed.

P.

*Chinese Legends and other Poems.* By Dr. W. A. P. Martin.

China has lost her first Western scholar. Alas! How we shall miss him! We had long known of Dr. Martin's remarkable knowledge of the Chinese classics, not to speak of a-half dozen other languages, from any of which, with his marvelous memory, he could quote freely. The extent of his reading and the variety

of his attainments was always to us a wonder, and all he accomplished in addition to his onerous work as missionary, teacher, author, counselor.

All this we seem always to have known. But we never knew that our Dr. Martin was a poet. Yes, we did know that he had the imagination, the instincts and the heart of a poet. But that his thought should actually sing itself in rhyme and rhythm (except in a few Chinese hymns) we did not know. But there lies upon our table a dainty little volume of "Chinese Legends and other Poems" over Dr. Martin's name.

We opened the book with a peculiar interest and found the dedication itself almost a poem, a tender tribute of affection and appreciation to his angel wife who walked worthily by his side for forty years.

As we look on through the poems, now and then the measure trips a little—does it not also even in so divine a poet as Mrs. Browning?—But we are often attracted by the poetry of the thought, as well as by the music of the rhythm, while the story of the poem—for the poems are largely legend and story—is told with a charming freshness and simplicity, and sometimes with a quaint humor.

The first three poems lead in interest as well as in order. The first gives the story of China's Joan of Arc and her martial career. The second narrates the legend of Ch'ien Lung's captured bride from Persia and his happy effort to change her sad despondency to a sweet content, while the third gives a most touching legend, exquisitely told, of the casting of the great bell near Peking. If one cares for something light and humorous they will find it in such a poem as "The Song of the We We," or the verses addressed to Jeanie. There are a few translations at the end of the

volume from the German, French and Portuguese.

It should not be forgotten that these poems are not the work of Dr. Martin's life but his play. They were more often written in short breathing places of rest (many of them in his aerie nest at the Western Hills), giving us the man in his lighter moods and more playful fancies. They possess a peculiar interest from their flavor of Chinese history and legend.

CHAUNCEY GOODRICH.

T'ung-cho, near Peking.

*Chinese Commentary on First Corinthians.* By Rev. James Jackson, Kiu-kiang.

We have read large portions of this work with much satisfaction. Some time ago the author wrote an extended Commentary on the Book of Job, and we had the pleasure of speaking highly of it. The present work, though not requiring a like amount of careful research and erudition, is well adapted to the end in view, the enlightenment of native Christians on the meaning of the epistle here commented on. The Introduction gives us a brief view of the city of Corinth, its geographical position and history, its commercial and political standing and the social life of the inhabitants. The Church to which the epistle was addressed is next described with its special characteristics. Then the whole book is analysed and divided into various parts according to the subjects introduced by the apostle.

The Commentary consists of the several chapters taken up verse by verse, and the different clauses are minutely explained as occasion seems to require, and much light is thrown on the whole in a manner and style that cannot fail to be interesting and instructive to the Chinese reader. The general import of the text is brought out in this way rather than in a defini-

tion of the terms contained in it, though this is clearly indicated in the explanation that is given and the application made of it. Each verse is dwelt upon with sufficient fullness without being tedious, while in the main the points under consideration are kept to and not allowed to run into a variety of outside topics and bye-paths, which have little connection with the subject in hand.

The arrangement carried out adds much to the attractiveness of the work by the principle of versification, and following it by the clauses that are specially discussed, and the typography made use of in each case adds greatly to the clearness of the page and the intelligibility of the passage.

It is needless to say that the whole strain of the Commentary is such as will be approved of by the Christian missionary. The tone is thoroughly evangelical and well suited to meet the wants of Christian converts on that basis, and on this ground, as well as the native scholarship of the work, we highly commend it. There is a correctness and simplicity in the style of the whole book which will satisfy the student who is really desirous of knowing the meaning of the original and learning the lessons it was intended to convey.

There are various places that might admit of improvement alike in the printing and sense of several passages. On this latter point of course it is only a difference of opinion. We have noted a few however. The calling mentioned in the first verse of the first chapter refers, we think, rather to the call that Paul received to the apostleship than to the matter of his conversion on the way to Damascus. Under the term "world" in the 20th verse of the same chapter the distinction brought forward between the present and the coming world or age is hardly called for, and the latter as form-



ing the Kingdom of our Lord is rather different from the fact that the Kingdom of Heaven has already come. The following verse is explained in the ordinary sense that the world has failed to attain the knowledge of God through the exercise of its wisdom. Our idea is that in very consequence of its wisdom the world has lost the knowledge in question, which is supplied and enhanced by the Gospel of Christ. We regard the call and choice alluded to in the 24th, and 28th verses as of a higher and diviner character than the mere human hearing and acceptance of the truth, and implying a special act of Divine grace in the hearts and minds of the recipients. In the 30th verse we read of Christ being made of God to us wisdom. Is this simply in virtue of his being of the same nature as God, and not in the capacity of his being the God-man? Christ is

spoken of as the Lord of glory in the 8th verse of the 2nd chapter, and the term "glory" is explained as a designation of Jehovah. We frequently meet with the phrase 肉體 here and elsewhere as applying to the "flesh," where of course a moral signification is understood, and we much rather prefer that the sense should be given to it in Chinese. The phrase is often used in translations for the sake of literality, but it is not intelligible to the natives, and even if it were it is apt to suggest the Manichean idea of the natural depravity of the body.

These various criticisms in no wise impair the excellence of the work, which we hope will be largely made use of by our missionary brethren for the edification of the native Christians, who will not fail to appreciate it when it is brought before them.

M.

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## Editorial Comment.

IN consequence of extreme pressure of other matter we have been compelled to omit several items of missionary news, as well as a review of Rev. A. H. Smith's "Chinese Characteristics." The review will appear in next month's Book Table.

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WE have been asked to inform our readers that the Rev. A. P. Parker, D.D., of the M. E. Church (South) Mission, Suchow, is duly elected to succeed Dr. H. Blodget as a reviser of the Easy Wên-li version of the Old and New Testaments.

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THE attack of the Japanese upon Wei-hei-wei has at last begun, and news is daily expected of its fall. Previous to the attack, and doubtless with a view to draw the attention of the Chinese from Wei-hei-

wei, the city of Teng-chow-foo was bombarded on two successive days and to the great peril of the premises and people of the American Presbyterian Mission, especially the college and homes of Dr. C. W. Mateer and Rev. W. M. Hayes. Although some of the shell from the Japanese men-of-war fell perilously near to the Mission compound providentially no foreigner was injured, nor any property destroyed, and the ladies and children and some of the gentlemen were taken the day after in the U. S. man-of-war *Yorktown* to Chefoo.

Meanwhile the Peace Commissioners have gone to Japan and have there met the Hon. John Foster from the United States, and all will await with eager expectation the results of their efforts.

Personally we have little confidence that China is prepared to accede on any terms which Japan will accept.

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WHILE our correspondent X. gives expression to some very pertinent truths yet we have a strong conviction that good Commentaries are destined to play an important part in the work of evangelizing China—not for general distribution of course but to enable those who would become better grounded in the Word of God and better teachers of others to avail themselves of the thoughts and suggestions of those who have had privileges and opportunities far beyond what the most favored Chinaman can yet for a long time hope to possess. Take for instance Dr. Faber's Commentary on Mark and see how he has there gathered from various fields of learning and focussed into compressed thought, what it will be impossible for the most favored Chinese

to otherwise avail himself of for a long time to come. The late Mr. Spurgeon always acknowledged his indebtedness to Commentaries. And if he needed them how surpassingly greater is the need of our native preachers and teachers. The history of missionary literature in China also abundantly shows that good Commentaries are eagerly sought for. And the idea is so familiar to the Chinese mind, from the notes upon their classics, that they would think it strange not to have a Commentary on the Scriptures. Only let the Commentary be *good*. Let it not be simple dilution, but lucid explanation, showing relations to context and other parts of the Scriptures, together with description of strange customs, elucidation of unintelligible passages and the like, and we are convinced that such Commentaries will meet a direct want in our missionary work and at this stage.

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## Missionary News.

—Through the letter of a friend we are informed that Dr. Martin has had an operation for cancer, which we are glad to learn has been entirely successful.

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—During the absence of Dr. J. M. W. Farnham in the United States, manuscripts intended for publication by the Chinese Tract Society, and articles for the *Illustrated News* and *Child's Paper*, may be addressed to the Ven. Archdeacon Thomson, Shanghai. Correspondence with the Society may be addressed to Rev. Ernest Box, Cor. Sec., London Mission, Shanghai. Orders for books and tracts and subscriptions for the Periodicals

should be addressed as heretofore to the Presbyterian Mission Press.

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—Rev. W. Hopkyn Rees writes from Chichow: "Everything is quiet here in spite of rumors. We find the people as quiet and attentive as ever, but many runaway soldiers are prowling about as highwaymen, spreading terror amongst peaceful inhabitants. I have recently received thirty-six adults into our Church, a sufficient proof of the peace and quietness of our district."

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—In a letter from Rev. C. A. Kilie, dated Wei-hien, Nov. 19, 1894, he says: "The country is a good deal disturbed by the war, but the Lord has kept us all in perfect peace; our minds stayed on Him.



"My helper Kiang s. s. visited his home near Kiao-cheo (to the E. of here 280 *li*) last week, and reports a greatly disturbed condition of affairs there owing to the moving of large bodies of troops toward Peking. Animals of all kinds are seized to carry baggage, even to cows and young calves. The soldiers attempted to take my horse from Kiang s. s., but he escaped with it, owing to its superior fleetness.

"The officials, both here and at I-chow-fu, are exerting themselves to protect us in these troubled times. I went to see our I-chow-fu district magistrate just before coming up here, and he was very kind. He promised protection to our people in our absence, and letters just received from there say that he has put out a good proclamation, and also called the chief men of the gentry into his yamén and ordered them to see that we were in no wise disturbed, as he would hold them personally responsible for any disturbance that might occur.

"Truly the Lord is good to us."

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—Rev. James Carson writes from Newchwang, 2nd Jan., 1895:—We are now in the very thick of the war. Hai-ch'êng has fallen, so also has Syung-yao, 130 *li* from the port. It is expected that Kai-chow and Newchwang will also be taken by the Japs. Newchwang is a place of too great importance to be neglected by them.

The Japs are protecting mission property in Hai-ch'êng, and not in any way interfering with the native members in the exercise of their religion.

General Sung is making Tien-chwang-tai his head-quarters; it is a town in the Liao, 50 *li* to the north of the port, and the only place of importance between this and Western Chin-chow.

All business is suspended in the

town and in all the towns about. Needless to say the chapels are all closed; thousands of Chinese soldiers in the neighbourhood, and families all clearing out of their homes, occupied for the most part by troops. The people complain bitterly of the soldiers plundering them. If even half what one hears is true the story is black enough; as a man put it the other day, "The Japanese at the worst are better than the Chinese soldiers."

We do not know how it will all end, but we are hoping for a brighter day for mission work in Manchuria as soon as peace is proclaimed. Even those who know China best were not prepared for such a complete collapse of her military and naval power.

A soldier two days ago was comforting me with the assurance that the Japs would not and could not take Newchwang. I admit, said he, that we are no match for them in mountain warfare, but they are no match for us on the plain.

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#### ENDEAVOUR NOTES.

It is gratifying to find that the idea of "district conventions" emphasized at the annual meeting in June has been acted upon in so many instances. Foochow led off and reported a time of great spiritual refreshing from the presence of the Lord.

Canton followed, and Mr. Fulton assures us that the meeting was the precursor of greater things in the endeavor line than Kwantung province has yet ever seen.

And now Nankin is arranging for a convention for Central China in the spring.

Owing to the difficulties of holding an annual national convention in China the great utility of these local meetings is at once apparent.



The formation of several new societies is reported, and among those who have known little of endeavor work an increased interest is being shown.

Miss Butler (Friend's Mission, Nankin) writes: "Our Society is very flourishing; the Christians enjoy it better than any other meeting they have."

Corresponding Secretary Cornwell, of Chefoo, says: "An especial interest in anti-foot-binding has developed in the Tungchow society as a result of the report of the delegate to the convention at Shanghai."

At the last regular meeting of the Executive Committee, President Stevens and Secretary Bentley, of the United Chinese Society, were elected as China's representatives in the "World's Endeavor Union." It was also decided to offer a silk umbrella to the British society contributing the largest sum to missions during the next year.

The "topic card" for 1895 is only just at hand. It will be prepared for circulation at once, and may be obtained at the Mission Press.

W. P. B.

#### THE ANNOTATED BIBLE.

At the Shanghai Conference of 1890 the Rev. Dr. Williamson urged that a Bible with notes and comments be prepared for the use of the native Church. An Executive Committee of twelve, of which Rev. J. W. Stevenson is Secretary, was appointed by the Conference, who should confer with the Tract Societies and elect the Annotators. The Religious Tract Society of London and the American Tract Society have heartily endorsed the scheme and have furnished funds for carrying on the work. The larger part of the New Testament will probably be completed in 1895, and will be ready for publication soon after the issue of the Revision. The notes and comments will be in bulk about

three times the number of characters in the text with full References, Introductions, &c. The books of John and Romans have already been sent to the Commentary Committee. The following is a list of the names and the books assigned to each:—

Rev. H. V. Noyes, Canton—Mark, Hebrews, I. II. Timothy.

Rev. H. C. DuBose, D.D., Soochow—Romans, Ephesians, Philippians, Colossians, I. II. Thessalonians, I. II. III. John.

Rev. H. L. Mackenzie, Swatow—Acts, James.

Rev. W. Muirhead, D.D., Shanghai—John, Galatians, I. II. Peter.

Rev. A. P. Parker, D.D., Soochow—Matthew, Titus, Philemon, Jude.

Rev. L. Lloyd, Foochow—Luke.

Rev. J. Voskamp, Canton—I. II. Corinthians, Revelation.

Special prayer should be offered by the missionaries and the native Christians in their devotional meetings that divine guidance should be granted to this work.

#### THE LOWRIE MEMORIAL CHAPEL.

On Sunday morning, the 6th instant, the tasteful little new building in Peking Road, hereafter to be known as the Lowrie Memorial Chapel, was formally opened. The opening sermon was preached by the Rev. Dr. Reid, and the Communion of the Lord's Supper, which followed, was administered by the Rev. Dr. Muirhead. The Chapel, which is in connection with the Presbyterian Mission Press, was designed by Mr. B. Atkinson, and it is a very elegant and commodious little building, capable of seating a congregation of 500 persons. On Sunday morning its accommodation was taxed to the utmost by a large and fervent congregation of Chinese, and the services which took place were of the most impressive nature.

For a long time the congregation of the Lowrie Memorial Chapel,

which was established many years ago in commemoration of the late Rev. Walter Lowrie, met at the East Gate, and when the Mission Press moved to their present premises in Peking Road a suite of offices was set aside in which to hold the services. In consequence, however, of the growth of the congregation the old arrangements were found to be inadequate, and the Chapel so impressively opened on Sunday morning had to be built.

*Appropos* the little episode in connection with local missionary history it may be interesting to recall the fate and fortune of the man in whose memory the Chapel has been founded.

Walter Macon Lowrie, the third son of Walter and Amelia Lowrie, was born in Pennsylvania, on the 18th of February, 1819, and graduated through Jefferson College and Princeton University. Even before leaving college he had fully decided to be a missionary to the heathen, and during his last two years in Princeton his mind was settled on West Africa as his chosen field. In December, 1840, he was received as a missionary by the Board of Foreign Missions of the Presbyterian Church, and the needs of China led the Board and friends to consider this country as the field to which he had best go. He yielded cheerfully to their judgment, and on April 5th, 1841, he was licensed to preach by the Second Presbytery of New York. He was ordained on November 9th, and in January, 1842, he sailed from New York in the ship *Huntress*. He reached Macao on May 27th, and for the following five years his life was filled with all the vicissitudes and adventures incidental to missionary life in the early days of foreign intercourse with this country. In 1844, whilst residing at Macao, much of his time and attention were devoted to the work of the Mission Press in China, then newly established. In

1845, in company with Mr. Culbertson, he was transferred to Ningpo, which port proved to be Mr. Lowrie's field of labour until the time of his death. In May, 1847, he started for Shanghai to attend a convention for the revision of the translation of the New Testament, and in August of the same year, with two Chinese attendants, he left Shanghai to return to Ningpo. On the 19th of the month they had reached to about twelve miles to the south-east of Ningpo, when their boat was attacked by a piratical junk. Mr. Lowrie was at first unmolested; the pirates turning their attention to the native boatmen and servants and to plunder. Afterwards, fearing perhaps that Mr. Lowrie might inform against them, they seized him, threw him into the sea, and with boat-hooks prevented him from regaining the boat. He swam about a little while, then sank and was seen no more; and thus ended the life of one of the most earnest and self-sacrificing missionaries that ever came to China.

The sermon of the Rev. Dr. Reid on Sunday morning was a long and very eloquent oration, on a verse from the second chapter of Corinthians, "Ye are the temple of the living God," and the services altogether were of a most impressive nature.

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The first rally of the C. E. Societies of Canton was held in the chapel of the Medical Missionary Society, Saturday, the 15th, at half-past ten o'clock. The capacity of the chapel, which seated about four hundred, was fully taxed to accommodate the numbers present. The C. E. Society of the 2nd Pres. Ch. had decorated the chapel in a very attractive manner; beautiful chrysanthemums and cut flowers surrounding the pulpit, while leafy festoons hung from the windows, contrasting in pleasing effect with



bouquets that were suspended from the windows and from different parts of the room. Six societies were represented, including the large society recently organized in the Canton seminary. Among the visitors were representatives from nearly every denomination in Canton. A printed program gave the list of speakers and the topics to be discussed.

Rev. A. A. Fulton gave a short account of the origin and progress of the C. E. Society.

Rev. H. V. Noyes spoke earnestly on the value of C. E. Societies in the school, showing especially the adaptability of these societies to opportunities afforded to pupils in the larger boarding-schools.

Rev. C. Bone gave a brief, but concise and forcible, exposition of the principles upon which the superstructure of Christian fellowship must rest.

Mr. Bone was followed by Rev. C. Hagar, of the Congregational Church, who strongly urged the need and value of united personal work in the evangelization of the great empire.

The value of a C. E. Society in every Church was vigorously advocated by Mr. To Teng-u, of the Canton college.

Reports from three societies in Canton were listened to with much interest. These reports showed considerable personal work had been performed along practical lines, some members visiting the sick and others teaching illiterate persons to read. Mr. Wong Tung-wan gave a brief account of the working of Christian Endeavor principles as he had seen them in operation in America. The addresses were interspersed with songs, among which the solo given by Miss Cheeny, of the Congregational Society, was especially fine. At the close of the exercises tea and cakes were served to about four hundred persons. Delegates will

shortly be appointed from every society in Canton to formally organize the Canton Union, which will meet twice each year.

Such Unions should be formed in every large centre of Christian work in China. Such meetings for mutual conference and discussion of topics bearing upon practical work will be potential in stimulating all Christians to earnest work. As a result of our first rally in Canton we strongly urge upon all brethren the value of forming Unions where two or more societies exist.

A. A. FULTON.

—The Presbytery of Shantung reports to the General Assembly on the State of Religion within its bounds as follows:—

Owing to our Churches and stations being widely scattered it has been impossible to supply all with regular preaching services. While having a fair supply of men capable of evangelistic work among the heathen there are as yet few trained men who can minister to the edification of the native Church. Arrangements are being made for the opening of a new theological class of ten or more members which, it is hoped, will in some measure meet the want.

The attendance on Church services has, in the main, been satisfactory, though in not a few places insufficient and irregular instruction has produced its usual results, indifferent Christian lives and neglect of the Sabbath.

When suitable teachers could be found Sabbath schools have been organized. In some of these a translation of the International S. S. Lessons has been used, but in none is the Shorter Catechism taught; no translation yet made having proved satisfactory.

During the past year 477 converts have been received, an increase of 224 over the previous year. The total number of com-



municants is now 4073, number of scholars in Christian schools 2080. There has also been a satisfactory increase in the amount of contributions; \$1332.70 being contributed in all, \$527 of which was for the support of the native pastors. These pastors have hitherto served as stated supplies, but one has now been called to a permanent pastorate at a salary of \$90 Mex. per year.

During the last winter there was in some places a marked religious awakening among the Christians. The idea of revivals is a new one to the native Church, mission work in previous years being necessarily directed to the evangelization of the heathen. Though new it promises to become an important feature of our work in the future.

The Church during the past year has suffered but little persecution, except in one station where the Christians in the face of great difficulties stood up nobly for the cause of Christ. Though some of them were severely beaten they have not denied His name.

In the new stations of I-chow-fu and Chi-ning-chow the outlook is very encouraging, the people are friendly and a number of converts have already been received.

The boundaries of the Presbytery are practically those of the province, embracing an area equal to the three states of Pennsylvania, Maryland and New Jersey, and the work has become so extended as to render the division of the Presbytery in the near future unavoidable.

Although the war with Japan has produced great excitement among the people it has not, apparently, affected mission interests in this province.

Devoutly thankful for the mercy and favor shown us during the past year we ask the prayers of the whole Church that the same may be continued to us, together with an abundant outpouring of His Spirit.

In behalf of the Presbytery,

|                 |              |
|-----------------|--------------|
| W. M. HAYES,    | } Committee. |
| W. O. ELTERICH, |              |
| Tso LI-WEN,     |              |

## Diary of Events in the Far East.

*December, 1894.*

30th.—The Hon. J. W. Foster, formerly American Secretary of State, has accepted an invitation from China to proceed to Japan to give his unofficial aid to the Chinese envoys, and Japan has agreed to his doing so.

—Issue of an Imperial Edict cashiering and banishing An Wei-chün, a well-known censor, to penal servitude on the military post roads beyond the Great Wall, for denouncing in a secret memorial H. I. M. the Empress-Dowager for her obstructiveness in interfering with the Emperor's intentions in the affairs of the empire. The Decree says that "Such utter disrespect and slanderous language against Her Imperial Majesty cannot be lightly forgiven, hence the punishment of the audacious Censor, An Wei-chün, must be signal and condign,

in order that others may be prevented from following his unwarranted example."

*January, 1895.*

9th.—Capture of Kai-ping by the Japanese after four hours' fighting. The Chinese fled in the direction of Haisak-sa (?), losing two hundred killed. The Japanese are pursuing the Chinese force.

—The Chinese arriving from Manchuria bring ghastly reports of affairs in those parts. Many of the population are said to have perished, and groups of frozen corpses are to be seen. The exhausted state of the country is hindering the movements of the troops on both sides.

18th and 19th.—Bombardment of Têng-chow by Japanese men-of-war. Missionaries safe; full particulars will appear in March RECORDER.

20th.—25,000 troops landed in Yung-ching Bay, and fifty transports were seen off the coast. The earthworks were silenced by three Japanese men-of-war.

23rd.—Another force of Japanese have landed at Ning-hai, and General Sun has gone thither with 2,000 men to oppose

them. Foreign men-of-war are landing forces to protect the Settlement of Chefoo.

26th.—The two Chinese peace envoys—Chang Yin-huan and Shao Yu-lien—with their suites, left in the *Empress of China* for Japan to open negotiations on behalf of China for a cessation of hostilities.

## Missionary Journal.

### BIRTHS.

At Foochow, Dec. 18th, 1894, a son to Rev. G. B. and Mrs. SMYTH, M. E. Mission.

At Foochow, Jan. 4th, the wife of Rev. M. C. WILCOX, of the American Methodist Mission, of a daughter.

### MARRIAGES.

At Tientsin, Dec. 14th, Mr. G. McCONNELL to Miss J. GRAY, both of the C. I. M.

At Chungking, Dec. 24th, Mr. T. G. WILLET to Miss L. DUNSDON, both of the C. I. M.

At the Cathedral, Shanghai, Jan. 23rd, Mr. A. THOR to Miss CARLSON, both of the C. I. M.

### DEATHS.

At Ichang, Jan. 4th, 1895, KASIE, the beloved wife of J. H. McCartney, M.D., M. E. Mission, Chungking, Szohwan.

At Shanghai, on Jan. 27th, the Rev. BAO TSIH-DZEE, of the American Presbyterian Mission, aged 63 years.

### ARRIVALS.

At Shanghai, Jan. 1st, Misses J. BLAKEY and N. ROBERTS, for the China Inland Mission, from Australia.

At Amoy, Jan. 1st, Miss JOHNSON, returned, to join the English Presbyterian Mission; Miss MILLER, and Mrs. Dr. FAHMY and children, returned, to join the London Missionary Society.

At Shanghai, Jan. 4th, J. R. WILKINSON, M.D., wife and 3 children, for Southern Presbyterian Mission, Soo-

chow; also Rev. B. H. FRANKLIN, for the same Mission at Wusih.

At Shanghai, Jan. 5th, Mr. and Mrs. J. F. WOODMAN and Misses J. CORMACK and E. J. DOBSON, for the China Inland Mission, from England.

At Shanghai, Jan. 14th, Misses A. M. HANCOCK, E. L. FULLER and L. A. BATTY, for the China Inland Mission, from U. S. A.

At Shanghai, Jan. 23rd, Mr. HERMANN WUPPERFELD, for the China Inland Mission, from Germany.

At Shanghai, Jan. 26th, Miss DRESSER, for the American Presbyterian Mission, Nanking; and Miss FORD, for the Canadian Methodist Mission, West China.

### DEPARTURES.

FROM Shanghai, Jan. 5th, Mrs. LAUGHLIN and child, of American Presbyterian Mission, Chi-ning-chow, for U. S. A.; Mr. and Mrs. R. J. DAVIDSON and son, of Friends' Mission, Chungking, for England.

FROM Shanghai, Jan. 25th, Mr. and Mrs. S. POLLARD and Mr. and Mrs. J. S. DONALD, of the C. I. M., for England; and Mr. A. C. ROGERS, of the C. I. M., for Australia.

FROM Hongkong, Jan. 26th, J. A. OTTE, M.D., wife and four children, of the American Reformed Mission, Amoy, for U. S. A. (Grand Rapids, Mich.)

FROM Shanghai, Jan. 26th, Miss LAMBERT, of Soc. P. F. E. E., Foochow, for England.

FROM Shanghai, Jan. 31st, Mr. and Mrs. J. C. DAWSON and 2 children, of Shantung Promontory, for England.

The utility of the above department for future reference and the avoidance of omissions and inaccuracies will be insured if friends would kindly notify us of arrivals, departures, etc.

\* \* \* Much inconvenience and miscarriage of copies of the RECORDER will be avoided if subscribers would kindly notify the publishers of home address, when going home, and also at what date to discontinue sending copies home.

THE  
CHINESE RECORDER  
AND  
Missionary Journal.

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No. 3.

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*Results of the Parliament of Religions.*

THERE is such a wide divergence of opinion in the matter of the practical outcome of the Parliament of Religions at Chicago that we propose to give two articles, the following by Professor Barrows, published by request, and a succeeding one, to be published in our April number by Dr. Arthur Pierson, Editor-in-chief of the *Missionary Review of the World*.—ED. RECORDER.

History has scarcely any contrast to present, greater or more instructive than that between "the light of burning heretics," which threw its glare over the enterprise of Columbus, and the purer splendor of a parliament of religions, which cast its radiance, four centuries afterward, over the Columbian anniversary. The human race has been woefully divided by national and other antipathies, especially by those of religion. It is remarkable, therefore, that the first universal council ever held, the first parliament of man, was a religious convention. The world appears to be determined to regard the parliament of religions as vastly significant. To Bishop Coxe, of Western New York, an earnest foe of this congress, it is still "one of the most serious events of the kind in the history of humanity, since the wise men from the east came to the cradle of Bethlehem." Castelar writes that "from the beginning of the world until to-day history has never recorded an event so momentous as this union, under one roof and one leadership and for one purpose, of the clergy of the world." A representative voice from Hindustan—the *Indian Mirror* of Calcutta—regards the parliament as "the crowning work of the nineteenth century," and "the flower of the tree of religion which mankind has so long



watered and pruned." Count D'Alviella, of Brussels, regards it as a fact of great importance "that the programme of the congress was accepted by confessions so diverse and numerous, and that these were drawn to meet on a footing of equality."\* To Professor Emilio Comba, of Rome, it seemed like reviving the spectacle of the ancient Pantheon, where the priests of many faiths met with a smile, not of cunning but of courtesy and tolerance. And President Martin writes from the Imperial University of Peking that "it is now evident that the greatest thing at the World's Fair was the parliament of religions, which will be remembered when the marvels of machinery are forgotten."

Though the congress in Chicago has had many prophecies in literature and many preparations in history it was, as Rev. M. J. Savage has said, "the first really ecumenical meeting the world has ever seen." Every great event is the flower of all the ages which have preceded it, but the special preparations for this meeting in Chicago were: the almost universal spread of Christian missions; the rise and study of comparative religion; the wide use of the English language, making such a conference possible; international facilities for travel; ample religious freedom in America, where Church and state are separated; the attractive opportunity afforded by a world's exposition; and much hard work extending over more than three years. A broad-minded lawyer of Chicago, Mr. Charles C. Bonney, is entitled to the great and lasting honor of having originated and carried to success, in spite of numerous obstacles, the entire scheme of the world's congresses of 1893. The parliament of religions was one of more than two hundred of these conventions, and, according to Mr. Bonney, "the splendid crown" of the series.

With the great peace-bell at the fair, tolling, as many hoped, the death-knell to intolerance; with the rabbis of Israel praying at that hour in all lands that the name of Jehovah might be revered over all the earth; with representatives of ten religions gathered beneath one roof; and with a Catholic cardinal repeating the universal prayer of the world's Saviour, the parliament opened on the 11th of September, 1893. It was indeed a meeting of brotherhood, where "the Brahmin forgot his caste and the catholic was chiefly conscious of his catholicity;" and where, in the audience, "the variety of interests, faiths, ranks and races was as great as that found on the platform." As the representatives of China, Russia, Germany, Hindustan, Sweden and Norway, Greece, France, Africa, the United States, and the all-clasping empire of Great Britain, from England to New Zealand, uttered their thoughts and feelings,

\* The equality acknowledged was "parliamentary," not "doctrinal."

multitudes entered anew into the spirit of the Nazarene Prophet, who seemed always to include the whole world in His purpose and affection.

Professor Toy, of Harvard, has noted the physical difficulties of bringing such a parliament together, and he shows that it might easily have been a ludicrous and melancholy failure. The promoters of the plan were surprised at their own success, though the representation of the world's faith was less complete and imposing than they had endeavored to achieve. The absence of representatives of Hindu Mohammedanism was deplored. President Miller, of Madras, who was the chairman's chief counselor, despaired for a time of securing any Hindu representation at Chicago. Still the religious life of India spoke through representatives of nearly all its leading systems. Through an address by Vivekananda, and elaborate papers by Professor D'Vivedi and S. P. Aiyangar, different types of Hinduism were presented; Narasima, a graduate of the Christian College at Madras, criticised Christian missions; Laksmi Narain, of Lahore, spoke for the Arya Somaj; Gandhi, the acute Bombay lawyer, for Jainism; Mozoomdar and Nagarkar described with great eloquence the principles of the Brahmo Somaj; while Miss Sorabji, Rev. Maurice Phillips, Rev. R. A. Hume, Rev. T. E. Slater and Rev. T. J. Scott (these last two through papers,) spoke for Christianity in India.

Buddhism addressed the parliament through more than a dozen voices—Ceylonese, Japanese and Siamese—including that of a Siamese prince; the religions of China were treated in seven different papers, the most elaborate of which was by Pung Quang-yu, Secretary of the Chinese Legation; Zoroastrianism was described in two excellent essays; Mohammedanism in four addresses; Shintoism in two; Judaism in twelve; and Christianity—Greek, Latin, Lutheran, Anglican, Reformed, Liberal, New Church—in nearly a hundred. Although much that passed for Oriental religion was a reflection of Christian truth and European philosophy still the Oriental speakers were, on the whole, fairly representative of the higher ideas of their own faiths, if not of the popular religions. The results accomplished surpassed the popular expectations. Prof. Max Müller, who would have been present had he thought the dream was to be realized, regards the parliament as "one of the most encouraging signs of the times, the first friendly meeting and mutual recognition of all the religions of the world."

It would have been easy to defeat the objects of this meeting by making it chiefly a scientific gathering. But the purpose was not to call together the specialists in comparative religion to

produce learned and critical essays. Such a proceeding would have killed the parliament. While scholarship was everywhere apparent; technical scholarship was not made supremely prominent, and, according to one participant, "the peculiar charm of this meeting consisted in this, that it did not carry with it the predominant smell of the lamp." The parliament was not expected to furnish new facts and ideas to life-long students of comparative religion, but it did something quite as important by drawing popular attention to this vital theme and by giving the world such a demonstration of its unity and such evidences of brotherhood as had never before been witnessed.

The historian who attempts any adequate review of what the world has said of this meeting is troubled by an embarrassment of riches. The comments which have already reached the Chairman would fill more than four thousand pages like those on which this article is printed. According to one religious journal, "when the parliament adjourned, it really began its permanent sessions. Its utterances have continued to echo around the huge whispering-gallery of the world." The study of these criticisms will some day be an important chapter in the progress of comparative religion. By Professor Headland, of the University of Peking, the parliament is regarded as "one of the most stupendous events and undertakings in the religious history of the world"; valuable, among other things, in showing how strong are the great systems with which Christianity is contending, and how stupendous is the task which it has undertaken. According to Dr. Paul Carus it will "exert a lasting influence upon the religious intelligence of mankind." To the Archbishop of Zante it is "a strong foundation-stone for the religious temple of the future." The secretary of the Apostolic Durbar of Calcutta, representing the Brahmo Somaj, looks upon the parliament as the realization of what that Society of the Worshippers of God has been laboring thirty years to achieve, and as an object-lesson of that dispensation which the Brahmo Somaj is now living under, and which St. Paul speaks of as "the dispensation of the fullness of time, in which he might gather together in one all things in Christ." An old Israelite in Germany, who could not read the American papers sent him by his son, an American rabbi, but who looked with wonder at the various pictures of the men and women representing such diverse faiths in the parliament, wrote back: "The times of the Messiah have come."

According to *Le Temps*, of Paris, the parliament was the most novel and amazing spectacle which America has offered. The builder of the exposition, Daniel H. Burnham, said recently



that "a thousand years hence about all that the world will remember of the fair will be the parliament"; and to President Higginbotham it is "the proudest work of our exposition." The evident reason for this belief is that, while the fair was no novelty, the parliament was unique and unexampled, and purposed, in a great school of comparative theology, to bring the different faiths into contact and conference; to deepen the spirit of brotherhood; to emphasize the distinctive truths of each religion; to show why men believe in God and the future life; to bridge the chasm of separation between Christians of different names and religious men of all names; to induce good men to work together for common ends; and to promote the cause of international peace.

From the moment of its inception the proposed congress was attacked on various grounds; and although the great majority of the religious newspapers in America have been friendly to the undertaking, and although the parliament and its literature silenced a vast deal of criticism, still the voice of condemnation and the cries of bigotry and fear have been heard in many lands. It has been stigmatized as "Bedlam," "Babel" and "a booth in Vanity Fair;" and its promoters have been likened to Balaam and Judas Iscariot! All this shows that the parliament has important work yet to do in the world.

The hyper-orthodoxy and exclusiveness which resent the classification of Christianity with other religions should not forget the historic fact that Christianity is one of the faiths of the world, competing for the conquest of mankind, and that, historically considered, it has not been so faultless as to defy competition and comparison. "By their fruits ye shall know them." "I shall never forget the lesson which it has been to me," writes Prof. Max Müller, "while walking through the lowest streets of Constantinople, never to see a drunken man or woman." Reasonable men perceive that comparison must be made, and missionaries in the Orient well know that defying competition is a pretty sad business. Why should there be such an apparent lack of faith in Christian truth on the part of some zealous propagandists? Why is it felt that most people cannot be suffered to learn more than one side of this question, and why should noble-hearted disciples of Christ act on the theory that Christianity is darkness rather than light, since it seems to fear such illumination as comes from a friendly comparison with other faiths? And why should those who stab the parliament with Biblical verses omit to quote the comprehensive scriptural declaration that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable of Him?"

Some have criticised the parliament on the ground that Christian believers must not tolerate error, by which is meant departure from the critic's own interpretations. But what are we going to do with error? Persecute it? If we are not willing to tolerate it, to listen to it, to find out the truth which may be at the heart of it, to supplement it, to enlighten it and remove it, we have no proper place in this humanitarian century. We should go back and take our stand by the side of Torquemada, or the persecuting Protestants of the sixteenth century.

The critics sometimes insist on the unique charms and claims of Christianity, implying that the Christian speakers in the parliament hid the heavenly light under a bushel. Dr. Morgan Dix thinks that the Christians who were present "were attacking the Cross of Christ"—a statement which is fairly questionable after reading the opinion of the missionary, Dr. George William Knox, that "the parliament was distinctively Christian in its conception, spirit, prayers, doxologies, benedictions; in its prevailing language, arguments and faith." "Amid the bewildering maze of Oriental faiths represented," says one report, "Christianity shone out more luminous than ever as the universal, uplifting force of the world." Strong in its divine certainties and forces Christianity received meekly the blows dealt at the sins of Christendom. The advances which the Christian faith lovingly made to the non-Christian representatives were no concession of weakness, but an illustration of its consciousness of truth and power. We do well to remember that "the representatives of Christianity" have been so unjust and so cruel in the past to the ancient Oriental religions that "no amount of courtesy or consideration would be excessive compensation."

No other event ever awakened so wide and sympathetic an interest in comparative religion, "the highest study to which the human mind can now devote its energies." The spectacle itself gave vividness and reality to the vague popular notions of the ethnic faiths. Scientific study of this theme has been confined to the few, and scholars are now grateful that the parliament has aroused such general interest in it on the part of educated people. Through the daily press of Chicago, which gave fifty columns each day for seventeen days to the proceedings of the congress, and through the religious press of many lands, the words spoken have already reached millions. The more permanent literary fruitage of this congress, giving its proceedings in books, with more or less fullness, has been large; more than a hundred thousand copies of these various volumes having already been taken. They have gone, not only into the great libraries, into the hands of preachers and scholars but also

into the homes of thoughtful people among the laity of the six continents.\*

Many hundreds of lectures on the parliament have been delivered in all parts of the world. Prof. G. Bonet-Maury, who ably represented liberal French Protestantism in Chicago, has frequently spoken on the parliament in France. The eloquent voice of Father Hyacinthe has been heard extolling the high purposes of this congress. Count Goblet D'Alviella has lectured on it before the School of Social Sciences annexed to the University of Brussels, and Prof. Max Müller has made it the theme of a discourse in Oxford. In his course of six addresses in Boston Joseph Cook stoutly championed the parliament from the standpoint of aggressive orthodoxy. The parliament has been a frequent topic of discussion in colleges and Chautauqua assemblies; and at the midwinter fair in San Francisco a congress of religions was addressed by more than twenty speakers. Among the echoes of the parliament, beside the recent Liberal Congress in Chicago, are: the proposition to hold a second parliament in Benares, in regard to which Mr. Dharmapala has already consulted the Maharajah of that ancient and sacred city; and a plan, now well under way, of holding a universal religious parliament in Jerusalem at the opening of the twentieth century.

One of the first fruits of the congress of last September is the gift of \$20,000 by Mrs. Caroline E. Haskell to establish a lectureship on comparative religion in the University of Chicago, where that department is already notable. This has been followed by another noble gift by Mrs. Haskell, of \$100,000, to build for the university an Oriental museum, to be devoted to lecture-rooms, collections and studies in the Semitic department. A proposition now comes from a prominent English scholar that a trustworthy and interesting manual of comparative religion should be prepared for the youth in our Sunday-schools. Still further, a religious parliament extension society has been organized under the

\* It is worth while to recall that the interest in this literature comes not only from the fact that the parliament dealt with all the highest themes, and was enriched by such minds as those of Cardinal Gibbons, the Archbishop of Zante, Bishop Dudley, Bishop Keane, Mgr. Seton, Mgr. D'Harlez, Canon Fremantle, Sir William Dawson, Colonel Higginson, Principal Grant, Joseph Cook, Mrs. Chant, Julia Ward Howe, Count Bernstorff, Prince Wolkonski, Miss Willard, Modi, Mozoomdar, Minas Tcheraz, Dharmapala, Rabbis Wise, Gottheil, Kohler, Silverman, Mendes, Professors Drummond, Fisher, Bruce, Carpenter, Richey, Ely, Peabody, Albert Réville, Jean Réville, Lyon, Goodspeed, Toy, Dwight, Tiele, Townsend, Wilkinson, Terry, Drs. Schaff, Byrne, Washburn, Gladden, Momerie, Briggs, Munger, Hale, Dennis, Harris, Alger, Carroll, Post, Haweis, F. E. Clark, Mills, Abbott, Scovel, Hirsch, Paton, Pentecost, Gracey, Martin, Moxom, Jessup, Rexford, Boardman, and scores beside, but also from the fact that such varied minds were agreed in the sentiments of brotherhood which called the parliament, and which made it, as the Buddhist bishop, Right Rev. Shaku Soyen, believed, "the greatest spiritual phenomenon ever produced."



presidency of Dr. Paul Carus, to continue the work by promoting a sympathetic and mutual understanding of the world's great faiths.

In these days no study is of the highest value that is not comparative; and some Christians will yet discover that the strongest evidence of Christianity may be furnished by the study which many of them now fear, just as the comparative history of miracles is believed by many to be one of the best defences of Biblical supernaturalism. If Christianity be "the only religion which faces all the facts" it has a magnificent opportunity, both in colleges and mission fields, to vindicate itself. Its apostles need both sympathy and knowledge with regard to the faiths of the world, and the non-Christian peoples need both sympathy and knowledge in regard to Christianity. The parliament, in some measure, answered these requirements; and where it failed—since doubtless some of the Oriental faiths were not accurately and adequately set forth—it has furnished a stimulus to further sympathetic inquiry.

The Orientals attending the parliament were deeply impressed by the fraternity and Christian love which invited them, furnished them hospitality, gave them a free platform and welcomed their sharpest criticisms of Christendom. The eloquent Buddhist, Mr. Hirai, said to me on leaving for Japan:—

"I go back a Christian, by which I mean that Christianity is a religion which I shall be glad to see established in Japan. Only let the Christian missionaries not interfere with our national usages and patriotic holidays. I have been delighted with America and especially with its tolerance. I expected that before I finished my address, criticising false Christianity in Japan, I should be torn from the platform. But I was received with enthusiasm."

Mr. Gandhi, the critic of Christian missions, said: "American Christianity I like; it is something better than what we have usually seen in India." The high priest of Shintoism, Rt. Rev. R. Shibata, and the Buddhist bishop, Zitzusen Ashitsu, write with grateful enthusiasm of their reception in America. The international friendships knit by the congress of 1893 are a contribution to international peace, while inter-religious goodwill is a manifest help to the study of comparative theology.

While modifying some popular views of the Oriental faiths the parliament is promoting a new and humaner interest in foreign missions, by making the ethnic systems more real, and also more definite, to millions of minds, by showing Christians that these faiths are far from dead, though they may have little life-giving power over their adherents; by setting before the Christian world the magnitude of the task it has undertaken; and by teaching it that it must make its swifter and wider conquests in the future by a better understanding and a larger sympathy, rather than by contemptuous hostility

and bigoted exclusiveness. The effect of the parliament was felt immediately in the magnificent Missionary Congress which followed it, and a new tone of kindliness and tolerance has marked many of the recent gatherings and discussions in foreign missionary societies. What Christendom needs to-day is to ponder and take to heart the truths proclaimed in the Rev. Mr. Candlin's great address before the parliament, in certain practical regards the chief address made, wherein he set forth not only the need of unity but also the method of sympathetic approach to the foreign faiths. "The glory of Christianity," said Prof. Jowett, "is not to be as unlike other religions as possible, but to be their perfection and fulfilment." As Judaism and Christianity were reconciled in the Epistle to the Hebrews so Buddhism and Christianity, Hinduism and Christianity, Confucianism and Christianity, Islâm and Christianity, are yet to be reconciled by some supreme minds, who shall show to India, China, Japan, Arabia, that in Christ all that is good and true in these faiths has been embodied and completed by a special revelation.

No intelligent believer in Christian missions has had his faith shaken by the stories—some of them almost fairy stories—which two or three delegates to the parliament related. Mr. Vivekananda and Mr. Gandhi have written and spoken against Christian missions in India, and for this we should be thankful, since their criticisms have been buried by Mr. Hume and Mr. Powers under a mountain of facts. Careful inquiry into the effects of Mr. Vivekananda's addresses before our colleges has shown that, instead of discrediting missions he has led students to investigate with renewed interest the actual religious condition of the people whom he has eulogized. Nothing but advantage will come from hearing all sides of the missionary question. No phenomenon of the century has on the whole been more remarkable than the Christian uprising in Europe and America to give the Gospel to all lands. The splendid record of missions is starred with achievements which no amount of criticism can dim. Let Mr. Mozoomdar and others tell Christianity how its methods can be improved. Let Mr. Candlin and Mr. Hume urge a kindlier spirit in Christian propagandism; let comparative religion become a study required of all candidates for mission fields. The result can be only good. As the *Churchman* says, "it is hard to convert a man unless it is clearly understood what he is to be converted from. Light, knowledge, sympathy are necessary to all missionary work, and surely these may come from so strange a gathering as the parliament of religions." It may be that Christianity needs to be orientalized before the more cultured intellects of the East will generally accept it.

One of the best results of the parliament has been a better understanding, among enlightened minds, between Catholics and Protestants in America. When the American Catholic archbishops, with the knowledge and consent of the Vatican, decided to take part in the parliament, they did much to give the meeting its historic importance. The faithfulness with which they carried out their part of the programme, the ability, courtesy and kindness of their speakers, made a wholesome impression on many minds ; and, although the months which have followed have been filled with acrimonious attacks on the Catholic Church, there has yet been a better understanding between many Catholics and Protestants in America than ever heretofore. The fanaticism and wicked folly of the methods of the American Protective Association have not destroyed the recollections of those golden days when, for the first time in history, Protestant and Catholic divines sat together in loving fellowship. The participation of the Catholic bishops made the official refusal of the English Church to participate in the congress appear almost ridiculous. But the generous and liberal sentiments spoken by Cardinal Gibbons, Archbishop Redwood, Bishop Keane and others, were the features which particularly impressed American Protestants. Count D'Alviella reports that the Catholic journals of Europe have not reproduced these sentiments, and a strong Protestant voice in Italy inquires, If the Protestant in America is justified in his overtures of peace to the Catholic why should such overtures be refused and condemned in Italy? Is Catholicism liberty in America and intolerance in Europe? How long will this dualism of conscience continue? Words of kindness and conciliation have been spoken by Ernst Naville in the city of Calvin, but they have met no sympathetic response. In America, however, kindly words from Protestant pulpits are met with equal kindness by many Catholic prélates. This is a great surprise to Prof. Auguste Sabbatier, who, in the *Journal de Genève*, says of the Catholic dignitaries at the parliament : "Their conduct was so novel, and so in contradiction to the habitual exclusive and uncompromising attitude of the Church of Rome, that in France it seems incredible." Castelar made a great sensation when he informed a company of literary people in his own house that leading Catholic prelates had taken part in the parliament of religions.

It required a parliament of all religions to bring together the first modern parliament of Christendom. An effort less ecumenical would not have brought together the disciples of Christ. It has often been remarked that little sectarianism was preached at the parliament. There Christendom proclaimed its Master. Inevitably this meeting which furnished the prophecy of a reunited Church has



had large effect on many Christian minds. Discussions of reunion have been increasingly rife. Bishop Keane says that Americans are overeager for speedy results, and he is almost content with saying that "the parliament accomplished itself." It stands as an achieved fact, sublime, impressive, perpetual, a beacon blazing with sacred and unwasting fire. But facts lead to immediate results in the world of the spirit. Feelings are changed, and then convictions. "The solemn charge which the parliament preaches to all true believers is a return to the primitive unity of Christians, as a condition precedent to the conversion of the world." With this faith in their hearts men are active along various lines. The results may be far off, but they are certain.

It was discovered that Christianity in its main divisions is in harmony on the chief questions of doctrine and duty. The argument of Canon Fremantle, showing that faith in the great central truths of religion has been strengthened by the progress of modern thought, indicated also that these great truths throw into shadow and subordination the elaborate and technical theological creeds, and that the social movement for the common good, in which all Christians may unite, will be recognized more and more as the main part of religion. The group of papers bearing on the social problem, presented by Professors Peabody, Henderson and Ely, and Drs. Gladden and Small, furnish the divine fire which ought to burn down the barriers of Christian separation. If we can centre the interest of Christian minds, both in the greatest themes of practical ethics and in the highest subjects of comparative theology, how divisions over pettier matters will go down! The world needs greater intellects, greater souls, greater men, and in the divine evolution the time appears to have come for their appearance. Attention to the supremest concerns of humanity will eliminate unholy fire from the altars at which religious zeal is ministering.

The world will not forget how the venerated Dr. Schaff declared his resolution to speak at the parliament a last word in favor of Christian unity. "He was a prophet," writes Professor Comba, from Rome, "for this word of his was his swan song." One of the chief ideas which the parliament made luminous was a reunited Christendom, the preparation for a Christianized world. Since all the religions found, as Castelar has said, "a common ground in Christianity," and since inevitably the best religion must come to the front, may we not look to see the lines of human progress centering more and more in Christ, the "unifier of humanity"? "Never before in all the earth," writes one student, "has the fact been so vividly set forth that Christianity, and it alone, is large

enough to cover the whole round globe, and hold it to the heart of God." In view of the tremendous needs of modern society and the problem of the world's evangelization, Christians will certainly draw closer to each other. Of course every great movement has its reactions, and spiritual contrasts appear in close proximity. The religious world may be all borne along, like the passengers on a ship, in one direction, and yet alienations and quarrels may be intensified among the voyagers. And so in the midst of the progress now apparent we discover American Catholicism enlogizing religious liberty and brotherhood, while in American Presbyterianism appear tendencies which are "Romanizing," exclusive and reactionary.

It was the spirit of fraternity in the heart of America which succeeded in bringing together such widely separated exponents of religion. "Enemies simply met and discovered that they were brothers who had one Father in Heaven." To speak of the deep, tender feelings awakened by the presence at the parliament of the truth-seekers of the Orient, earnest, heart-hungry, believing that they had much to teach as well as something to learn, their "faces set toward God and with some message from God;" recall the emotions awakened during the great opening and closing hours of the parliament—would be to indulge in what many would deem a sentimental rhapsody; but it is not rhapsody to say that "the age of isolation and hatred has passed, and the age of toleration and scientific comparison has come." Kindlier feelings were certainly engendered at the parliament, and many who looked upon this meeting as a noble humanitarian measure believe that by it prejudices were removed and certain results to civilization made possible. Without concession, without any attempt to treat all religions as equally meritorious, without any compromise of any system of faith and worship, with no idea of finding or founding any new world-religion, with equal freedom gladly accorded to all races and both sexes—the sessions of the parliament continued in practically unbroken harmony. There was a vast significance to human brotherhood in the daily recital of the universal prayer, though the unity of the parliament was that of spirit rather than of creed. If this meeting simply effected a wider diffusion of brotherliness it deserves, as the *London Daily Telegraph* has said, "a place among the notable events of our age." It was certainly a protest against exclusiveness of feeling, the ignorant pride, the ecclesiastical aloofness and the dogmatic haughtiness which often prevail. It will be easier henceforth for men to feel "that they do not sully their religious creeds and lives by permitting them to touch any others."

The ethical unity apparent at the parliament was profoundly impressive, and whoever henceforth makes an appeal for international righteousness may quote the universal judgment and sentiment of this congress of religions. Doubtless many will fear that one effect of the parliament will be still further to modify the ancient orthodox teaching in regard to the doom of all those who have not known and accepted the historic Christ. But this result is a benign one. Many of the mistakes the critics of the parliament have made would have been avoided had they gained a larger idea of the work of Christ, as the "Original Light enlightening every man that cometh into the world"; and there should be no hesitation to receive as a part of the working creed of Christianity the verses of Whittier:—

" Wherever through the ages rise  
The altars of self-sacrifice,  
Where love its arms has opened wide  
Or man for man has calmly died,  
I see the same white wings outspread  
That hovered o'er the Master's head."

Such are some of the echoes and results of this memorable meeting. The chief promoters of the parliament, grateful for what they have been able to do, would be glad to have done something better and larger. But most of them will be content if the words of Dr. Lyman Abbott shall be prophetic, "that the final issue of the religious parliament will be at once to broaden our conception of Christianity and to make its acceptance both a logical and a spiritual necessity," or if the words of Prof. Grose, of the Chicago University, prove historic, that "the parliament was divinely designed to broaden the bounds of human brotherhood and charity; to bring the leaders of the world's religious thought to-day into bonds of sympathetic acquaintance and fellowship; to reveal spirit unto spirit; and to deepen the universal sense of the fatherhood of God and the brotherhood of man."

JOHN HENRY BARROWS.

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—"It is with great satisfaction that we announce," says the *C. M. S. Intelligencer*, "that our Central Secretary, the Rev. B. Baring-Gould, has accepted what we may call the foreign portfolio for the Mission in 'Group I,' viz., Ceylon, China, Japan, North-West America and North Pacific, lately resigned by the Rev. C. C. Fenn . . . Mr. Baring-Gould proposes, before taking up his new work, to pay a short visit to Manitoba, Japan, China and Ceylon, in order to become personally acquainted with the fields and with the brethren and sisters labouring in them. He will probably be absent from August to February."



*"The Origin of Things." \**

BY REV. A. P. PARKER, D.D.

[Methodist Episcopal (South) Mission].

EVERYTHING now in existence has had a beginning. Even this old earth of ours that has existed throughout untold geological eons, in one form or another, had a beginning. There was a time when it began to be. One of the great lines of investigation to-day, and one which has enlisted the highest powers of the greatest intellects of the age, is to trace its development and find out, if possible, the time and the character of its origin.

It is always interesting to trace out the beginnings of things. To do so not only satisfies mere curiosity and the desire to know, but much light is thrown on the nature of the things themselves when we know their origin, both as to time and place.

We are constantly meeting with customs and practices among the Chinese, words and phrases and historical allusions in their literature, of which we should like very much to know something of the origin. The book we have before us to-day for review professes to give the time and place of the beginning of many of the customs, social and religious, political and business, of the people, of the phrases that occur in the common speech and in their literature, etc., etc.

Having made a somewhat careful examination of the book I regard it on the whole as trustworthy in its statements, though there are instances where, it being impossible in the nature of the case for any one to know the origin of a certain custom, the author refers it rather too confidently to one or other of the ancient mythic-al or legendary rulers who are regarded by the Chinese as the founders of their civilization. The book was published in the 14th year of Tao Kwang, 1835. The author, whose name is Wei Sung, tells us in his preface that while studying the Three Character Classic, when he was a boy only four years old, his father explained to him that the six kinds of animals referred to in that book were originally reared by Fuh Hsi to offer in sacrifice to the gods and to supply the needs of the kitchen. This led him to inquire into the origin and meaning of many other things that he met with in the course of his reading and observation, and he early formed the habit of noting down in a book kept for the purpose any statement

\* Read before the Suchow Missionary Association.

that he met with in the books that he read as to the time and circumstances of the origin of different customs, the usage of words, etc. Having in the course of years amassed a large amount of material from the most reliable sources that he could command he determined to publish the results of his investigations. After careful revision and every effort to secure accuracy of statement he published the book in 1835, and while it may not be all that the most learned could desire yet he hopes it may not fail to be of assistance to many that are seeking information on the subjects here treated of.

The work consists of twenty-two volumes and an appendix. Vol. I. tells of the time and circumstances of the origin of various astronomical terms, divisions, customs, superstitions, &c ; vol. II. tells of the origin of the various terrestrial forms, names, &c ; vol. III. treats of the various kinds of buildings, public and private ; vol. IV. treats of graves and funerals ; vol. V. treats of the multitudinous human relations, names, titles, &c ; vol. VI. treats of the origin of various matters connected with the government examinations ; vol. VII. treats of official titles and duties ; vol. VIII. of seals and stamps ; vol. IX. of matters connected with the origin of written characters, the making of paper, printing, writing essays, making poetry, &c ; vol. X. treats of government taxation ; vol. XI. of the numerous utensils that are in use in every-day life ; vol. XII. treats of money in its many forms ; vol. XIII. tells of the worship of the gods, ancestors, &c ; XIV. tells of musical instruments ; XV. of military affairs ; XVI. of laws ; XVII. of fortune-telling, theatricals, &c ; XVIII. of clothing ; XIX. of foods ; XX. of boats, carriages, &c ; XXI. of the names of animals, birds, &c ; XXII. of proverbs and common sayings. The appendix makes additions to the various subjects above mentioned.

More than 2200 different subjects are treated of in the book. Of course it will be impossible for me to even name anything like a large proportion of them, much less discuss them at length. I can only select a few here and there that seem to be of most general interest and give very briefly a synopsis of what is said as to the time and circumstances of their origin.

To begin with some of the astronomical observations. The height of the sky was determined, in the Shang dynasty, B. C. 1766-1154, to be 116,150 *li* above the earth, and in the Han dynasty, about the beginning of the Christian era, it was first calculated that the sky moves at the rate of more than 680 *li* during the time it takes a man to make one inspiration and expiration of his breath, and as a man breathes 13,600 times in 24 hours it follows that the sky moves at the rate of more than 900,000 *li* in a day and night. Astronomic-

al maps were first made in the reign of Hwang Ti, whose reign is placed by the best authorities as beginning B. C. 2797. It was in the reign of Kia Yeu, of the Sung, A. D. 1056, that the common people were first forbidden to study astronomy just as in the present day none but the properly authorised officials are permitted to make an almanack. The reason for this prohibition seems to be that astrology was a favorite means used by those who wanted to stir up sedition, to prophesy evil concerning the reigning dynasty and thus excite the people to rebellion. In the Han dynasty the time and the cause of eclipses of the sun and moon were first determined. That is, when the sun is eclipsed the shadow moves from west to east, and when the moon is eclipsed the shadow moves from east to west, and it is the crossing of the shadow of the sun and moon on the first and the fifteenth of the month that causes the eclipses. Hence it would appear, according to this author, that the Han astronomers believed that the shadow of the moon eclipsed the sun, and that the shadow of the sun eclipsed the moon! The first record of an eclipse is given in the Shu King as occurring about B. C. 2150, but the first record of such an event by the dynastic historian is that which occurred in the reign of Chow Wang, B. C. 774. The names of the gods were first given to the stars and constellations in the Tsin dynasty, A. D. 300-400. The practice of giving the names of certain animals to the twelve branches of the sexagenary cycle which designate the twelve hours of the day and, in combination with the ten stems, are used to number the days of the month, the months, years, &c., was first instituted in the Chow dynasty, about the time of the founding of the city of Suchow, B. C. 520. According to Mayers (*Chinese Readers' Manual*) the first mention of the use of the names of these twelve animals which belong to the Duodenary Cycle to designate the years is contained in the history of the Tang dynasty, and the custom is of foreign origin, having been probably introduced into China by the Tartars. You are all no doubt familiar with the custom of the Chinese of the present day of asking any one under what animal he was born, which is the same as asking in what year he was born. These animals are also supposed to exert an influence over the year named for them, and thus they form a part of the outfit of a fortune-teller with which he contrives to blind the eyes of the simple.

The night was first divided into five watches in the Han dynasty. Intercalary months were first introduced by Hwang Ti, but the regular application of them was definitely fixed by Yao, about B. C. 2300, which was at about the same time that certain astronomical calculations were sent from Babylon to Aristotle by order of Alexander the Great. The Imperial Board of Astronomy, as at present constituted, was first organized in the Ming dynasty,



A. D. 1328-1628. The clepsydra or water clock was made by Hwang Ti, B. C. 2697, or thereabouts. The selection of days for the performance of the various affairs of every-day life was begun in the Chow dynasty. The proclaiming of a public fast and stopping the butchering of animals during the fast was first done in the Sui dynasty, A. D. 581-618. Shun Nung, the god of agriculture and one of the legendary ancient rulers of China, is the first man on record as having prayed for rain, and it was during his reign that the country was first divided into districts, and maps of the country were made.

The systematic protection of the sea coast was first undertaken in the Ming dynasty. The building of bridges began with Yao, B. C. 2300, and his successor, Shun, first taught the people to build brick walls. It is stated on what appears to be good authority that the first pagodas were built in China in the reign of C'hih Wu, A. D. 248. Sun Kuen, of the Wu dynasty, A. D. 250, whose capital was at Nanking and whose dominions included Suchow, sent an embassy of Buddhist priests, where is not stated, to seek for certain Buddhist relics, and having found them he built a pagoda to preserve them in. This was the beginning of the building of pagodas in China. The Great Pagoda of Suchow was built by this same man and for the purpose above mentioned, and also as an expression of filial regard for his mother. In the pagodas and Buddhist temples throughout China we see that not only has Buddhism brought its religious thought to China but it has also brought its architecture here. So Christianity will not only bring the true religion to the hearts and minds of the people but it will also bring its architecture, and we may expect to see a distinctive type of Christian architecture growing up in China as an expression of the modified thought and feeling of the communities that have accepted Christianity.

The second volume of our book contains tables of the population of China, showing the number of families and individuals in each dynasty from the earliest period of their history down to the end of the Ming. In the 6th year of Wan Lieh, *e.g.*, A. D. 1579, the population was 60,692,856 persons, that is, over three hundred years ago the population of China was nearly equal to that of the United States at the present time.

The use of the characters *yamén*, to designate an official residence, was established in the Sung dynasty, A. D. 960-1280, and the use of the character 省 for province was fixed in the Tsi, though the permanent use of it was not established until the Yuen dynasty, A. D. 1260-1340. Charitable homes for the poor and foundling asylums were first instituted in the Tsi dynasty, A. D. 479-501.

Kitchens were instituted by Fuh Hsi. In the "Record of the Rulers" it is stated that when Tai Yao, that is, Fuh Hsi, made the regulations for marriage he took the sacrificial beasts for the service of the kitchen, that is, to be cooked and eaten. In the *Wai Ki* it is said that the "six kinds of animals were reared in order to supply the needs of the kitchen."

Public schools began in the Han, and government colleges began in the Tang. By "public" is here meant schools supported at the expense of the government, where pupils that met certain requirements were allowed to study free of tuition, or for only a nominal charge. Book-stores were begun in the Sung, following as a natural result of the invention of the art of printing in the Tang dynasty, in which, as we have already seen, books were first printed and put on sale.

In the fifth volume of our book we are told that the human race began with Pan Ku. In the Records of the Marvellous it is said that "in the South Sea there is a Pan Ku country where everybody's name is Pan Ku, which shows that Pan Ku was the ancestor of heaven and earth and all things. This being so it is plain that the human race sprang from Pan Ku." In a book called the Wu Tsu Miscellanies it is stated that "Pan Ku was the beginning of the Yin and the Yang and of the relation of husband and wife." In another ancient record we have the statement that "when heaven and earth were in chaos Pan Ku was produced in the midst of the chaos, where he grew for 18,000 years. During this period heaven increased in height a foot a day, the earth increased in thickness a foot a day and Pan Ku grew in stature a foot a day. Hence it took eighteen thousand years to complete the process."

Surnames were first instituted by Fuh Hsi. In the *Tang Chang Shoh* it is said that in ancient times the people had no surnames, but were like the barbarians, in this respect, and the only way of distinguishing men was by the names of the places where they lived. In the book called the *Chang Pien* it is stated that in ancient times there was no separation between the sexes, and Fuh Hsi was the first to introduce marriage regulations and surnames. The word now used for surname originally belonged to the woman, and the character is made up of two characters, signifying "woman" and "to bear" or "produce." Another and quite different character was originally used to designate the man. Hence in ancient times the surnames were largely made up of characters having the woman radical. The use of Hwang Ti for emperor was made by Tsin Shi Hwang Ti, B. C. 220.

In ancient times the right hand was the place of honor, as in Western countries. But in the beginning of the Ming dynasty Tai

Tsu, after having driven out the Tartars and gotten fully established in the possession of the country, changed the court regulations so as to make the left the place of honor instead of the right. It must be said, however, that this custom of making the left the place of honor was not unknown to the ancients. It was the well established practice of the kingdom of Tsu, a feudal state, that flourished B. C. 740-320. And from ancient times it has been the custom everywhere to make the left the place of honor in funerals and in military affairs, while in marriage and other joyous occasions the right was the place of honor.

In the kingdom of Yueh, whose capital was Hangchow, B. C. 500, rewards were first offered to mothers who gave birth to two or more sons. The practice of refraining from pronouncing the emperor's name was established and strictly enforced first in the Tang dynasty. Laws against the betrothal of unborn children were first promulgated in the Yuen dynasty. The term Siao Tsiao, to designate an unmarried lady, was first introduced in the Sung dynasty, though the first use of it does not appear to have been in as refined and proper a sense as that which now obtains. The daughter of the emperor was first called kung-chu in the Chow dynasty.

Evidence is furnished by the author to prove his opinion that foot-binding was practised first in the Chow dynasty, B. C. 1100-255, though it is contended by others that the practice began in the time of the Six Dynasties, A. D. 220-580. But after all that has been done by both foreigners and Chinese to find the time and the circumstances of the origin of this strange and hurtful custom it is impossible to say when or where or how it began. Nothing is said by our author as to the reason or occasion of the beginning of it. The practice of using cosmetics by women was begun in the Tang dynasty.

The use of the term San Kiao to designate the so-called "three religions"—Confucianism, Taoism and Buddhism—was begun about A. D. 560, when one of the rulers of the Northern Chow issued a decree ordering that Confucianism should have the precedence, Taoism next and Buddhism last. A few years later Taoism and Buddhism were both suppressed by imperial order. The effort to distill the Elixir of Life Pill began in the Han dynasty, A. D. 140, since which time the Taoists have tried long and hard to find a pill or a potion that would destroy the seeds of death and produce immortal youth. How completely they have failed in their purpose the continued universal reign of death in the Celestial Empire proves all too plainly.

Fortune-telling was begun by Hwang Ti, B. C. 2650, or thereabouts. Chinese became Buddhist priests first in the Han dynasty,



and yellow was adopted as the color of the priests' garments first in the Yuen dynasty. Originally Buddhists wore black, but the Emperor Jen Tsung, A. D. 1312, who was a devoted Buddhist, ordered that the priests should wear the imperial yellow. In the Ming dynasty the regulation was for the different grades of priests to wear different colors according to the grade. Buddhist nunneries were first built in the Tsin, A. D. 300. Celibacy among the Taoist priests began in the Sung by order of Tai Tsu, A. D. 960, who desired that they should be like the Buddhists in this respect. The expression Wang Pah, "forgetting the eight" (constant virtues), was first used of a trifling rascally fellow by his neighbors in the time of the Five Dynasties, A. D. 500. The fellow was a butcher and a dealer in smuggled salt, and they named him the "Eight Forgetter," meaning that he had forgotten, that is, constantly violated, the eight virtues of filial piety, brotherly love, faithfulness, sincerity, propriety, uprightness, moderation and modesty. This is now one of the worst curse words in the language.

The title of father 爺 began to be applied to officials first in Tang dynasty.

*(To be continued.)*

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### *A New Epoch in Christian Work in Japan.*

BY THE REV. H. LOOMIS.

SOME four months ago I made a visit to Southern Japan and found so much of interest and encouragement that in December it was repeated.

On arriving at Hiroshima it was evident that an attempt ought to be made at once to supply with the Scriptures the thousands of soldiers who were quartered in the garrison and other parts of the city, many of whom must be reached soon, if ever, with the Gospel.

And so, on Sunday, finding great numbers walking about the streets I took a basket filled with copies of one of the Gospels and rode about giving them to all the soldiers whom I met. With but few exceptions they were received with evident pleasure and interest. Many expressed sincere thanks, and some of them told me they were Christians. In this way more than a thousand portions were distributed in the course of an hour and a half.

The work was continued in the same way for three days, and the result was that, with some help from others, more than 4000 portions of the Bible were thus placed in the hands of the soldiers

at a most opportune time to secure their interest and do them good. It was especially fortunate that the work was begun on the Sabbath, as on Monday night several thousand left for the seat of war.

During the course of the distribution a man came near, and in a loud and excited manner began to berate both me and the books that I was distributing. He declared that I was a fool, and the books were full of lies, and cautioned the soldiers not to touch them. I said nothing in reply, but kept on giving them away as before. From all that I could see the soldiers were more eager to receive them than if he had kept still. The next day he tried the same thing, and with the same result. I saw him no more after that.

The most remarkable event of the trip was the result of a visit to a man who is one of the Assistant Secretaries to the Cabinet and an earnest Christian. On hearing of the work already done he expressed his hearty approval and volunteered to send to the men and officers in the navy whatever donation of the Scriptures might be made. He promised to forward them by one of the supply vessels to a Christian officer on board of the flag-ship, and this officer would distribute them to all the ships in the fleet. We have sent 2000 Gospels and fifty New Testaments to be distributed in this way.

Since my return to Yokohama some of the missionaries and native helpers have continued the work of Scripture distribution in Hiroshima, and have met with great encouragement. Rev. Mr. Wilson has written to me saying, "I am glad to report success in the work. Interest at our preaching places is increasing. Many come regularly, and some have become inquirers. One soldier received a Testament two weeks ago, and has read it from the beginning to the 8th Chapter of Romans; and he says he wishes to be baptized and become a Christian."

Rev. Mr. Pettee, of Okayama, has spent some days in Christian work in Hiroshima, and says that in his judgment "no single piece of work done by the Bible Societies for years has been of greater importance to the general Christian cause in Japan. It is impossible to tabulate results; but it is very clear that a profound impression in favor of Christianity has been made by it."

Upon application permission was given me to visit the hospitals at Nagoya, Osaka and Hiroshima, where the sick and wounded Chinese are kept. Copies of the Chinese Scriptures were supplied to such as could read, and they were received with evident pleasure. I have since been to the Red Cross Hospital in Tokyo, where there were about thirty Chinese. At my request Dr. McCartee accompanied me; and as he had spent some thirty years in China he was able to converse with many of them in their own language. Opportunity was given to explain the object of our visit, and also tell them some-

thing about Christianity. The men listened with the deepest interest and received with expressions of gratitude the books that were given. Three of the number were Mohammedans, but they were apparently quite as glad to get a copy of one of the Gospels as any of the rest. In all cases the same care and attention is given to these prisoners as is bestowed upon their own people. I was told by the chief surgeon at the military hospital that artificial limbs are to be supplied by the empress to both the Chinese and Japanese soldiers alike.

I have since visited the Buddhist temple in Tokyo, in which there are 179 Chinese prisoners who are not sick or wounded. We were permitted to give them copies of the Scriptures, and Dr. McCartee talked to them in the same way as at the hospital. At first the men were somewhat indifferent, but as they came to understand just what we were doing they were most eager to receive the books. The most of these Chinamen belong to the coolie class, and but few of them are able to read. They are greatly surprised at the kindness which they have received, and under the circumstances they have great reason to be thankful.

I am satisfied that this charity on the part of the Japanese is something more than a formal and outward show of generosity toward their enemies; and that the Japanese are hearty and genuine in this matter. From what I have actually witnessed I am disposed to discount very largely the reports that have been circulated in regard to what occurred at the capture of Port Arthur.

Having found the Vice-Commander of the Tokyo Division very friendly to my work among the prisoners I ventured to ask if permission could be obtained to distribute Scriptures among the Japanese soldiers also. He answered very promptly, "I have the authority, and willingly grant such permission among those who belong to this Division." Then he proposed as there were 1000 wounded and sick men in the hospitals who had nothing to occupy their minds that they should be supplied first.

Some two or three days later I called upon the same man again and obtained information as to the location of the soldiers in this Department and the number of men in each place.

On visiting the different quarters I found that I was expected, and there was everywhere a pleasant and cordial reception. At one of the barracks the men were arranged in a semicircle, and I was invited to address them before the distribution took place.

At first I intended to give the books personally to every man; but this was found to be impossible, and it was arranged that the work of distribution should be done by the petty officers. In this way none would be omitted, and I should be saved an amount of labor too great to be accomplished in the short time available.



When I asked for the same privileges among the soldiers of the Imperial Guard I was informed that it would not only be given but the Commander-in-chief, Prince Komatsu (who is a cousin of the Emperor, and has since been made head of all the army) had designated an hour when he would receive me at the palace. I was met by Col. Sameshima, the Chief of Staff and Military Adviser, and presented by him to the Prince. He received me very kindly, and expressed both his approval and thanks for the work which the Bible Societies are doing. The Imperial Guard are the select men from all over Japan, and Col. Sameshima remarked that it is the ambition of both officers and men that they shall be the models for all the soldiers in the country.

Finding so much favor I then went to the War Department and requested from Gen. Kodama, the Vice-Minister of War, a permit to visit all the garrisons in Japan and supply the men with copies of the Gospels. This was at once granted. The details were not then settled, but letters have since been furnished to the Commanding Officers of each Division instructing them both to permit my visitation and also give me such assistance as I should require. I have also been provided with such a list of the location of the soldiers and the numbers in each place as will enable me to do the work readily and efficiently.

The latest report from Hiroshima is that four chaplains have been selected and will be sent to China (with the consent of the government) to teach Christianity to the soldiers. Some of the officers have been making investigations into the character and conduct of the Christians, and the result has been so favorable that it is decided that the teaching of Christianity should be encouraged. On the 23rd inst. a regiment of 1200 men at Nagoya was drawn up in line, and after an address about the Bible and Christianity each of the men was supplied with a copy of one of the Gospels. Arrangements have been made to supply a second regiment of 1400 men on the coming Sabbath in the same way.

In connection with the work of Bible distribution in Tokyo regular Christian services have been established in one of the barracks, and there will be preaching in another place also on Saturday next. The War Department has intimated that there is no objection on the part of the government to Christian teaching; and it is simply left to the local commanders to decide whether it may be done or not.

Thus far about 30,000 Gospels and Testaments have been distributed. On the 1st of February 20,000 more are to be completed for the supply of the Imperial Guard. 40,000 more are to be ready by the 10th of February; and in the course of about a month more we hope to be able to place a copy of some portion of the Scriptures in the

hands of every soldier and sailor in Japan, and a considerable portion of those now in China.

Hitherto the work of the Bible Societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction and simply tolerated. Now it is placed on an entirely different basis ; which in a country like this marks the beginning of a new era in all Christian work. From this time on hundreds and thousands of the young men of Japan will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land.

Some have surmised that the government anticipate announcing that Christianity is henceforth to be the state religion, but such a step is hardly to be expected at this period of the nation's history. All that the Christian workers in Japan should ask, and all that the most of them desire, is to be given full liberty to preach Christ as the only guide and Saviour to all classes, and then leave the seed of divine truth to spring up and develope its fruit in the renewed and sanctified hearts and lives of the people.

Yokohama, Jan. 30th, 1895.

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### *Shen-si Mission. Annual Report. 1894.*

BY REV. MOIR B. DUNCAN.

[English Baptist Mission.]

THE work here can only be understood by knowing something of the conditions under which it has been conducted. Of this great plain it can be truly said :—

“Affliction is enamor'd of thy parts,  
And thou art wedded to calamity,”

for poverty and persecution, famine and fever—mere words in the vocabulary of most people—have been the overshadowing realities of daily life. On to April dire distress continued to scatter the people and supplant our work. We were able to organize relief on a small scale by giving wages for work, the production of calico. This did not pauperize, but simply paid the earnings of labour in curding, spinning and weaving. We purposely paid a high rate of wages, so that the capital was gradually consumed by loss but not by gratuitous alms-giving.

The end of famine saw the beginning of famine fever. An epidemic spread like a prairie fire. Every hamlet and nearly every home suffered. In Hsi-an and San-yüan cities many dead lay where they died on the streets; the stench of their decomposing

corpses filling the noisome air. It is at such a time that the utter night of heathenism is known. Fever, despair, agony, death—for these the faiths of China have no alleviation or antidote. We rendered whatever assistance our limited means enabled, but that was like a loaf of bread to a perishing multitude. Our supply of antipyretics was soon exhausted, but not before we had the joy of knowing that there were circles of saved around the centres of our help. For the next three months a severe attack of fever laid me aside. Then our two pastor-evangelists were unfit for duty—Sun from fever and Liu from an abscess. For a time it seemed as if both the workers and their work had irretrievably suffered. It is impossible, therefore, to report much progress. We have been holding the field more than fighting the foe, and if we have not conquered it may be something not to have capitulated.

As an instance of the faith and earnestness of some of the Christians I may mention that when the fever was at its height, and there seemed no hope of my recovery, they met on four successive days for united intercessory prayer. The crisis once past they again assembled for thanksgiving, and in evidence that their gratitude was not mere empty words contributed 12,000 cash to form a Poor Fund, an offering prompted by thankfulness and made by sacrifice.

Generally speaking the work this, as compared with last year, has been less extensive but more intensive—less in superficialities but more in depth. Within the prefecture of Hsi-an there are sixteen stations with an average attendance of about 650 worshippers. Singly these stations are poor and inconspicuous, but together they form lines of Christian light—feeble and flickering yet luminous compared with the surrounding darkness. These are evidences of light from the Light of men.

#### *Testimonies in Death.*

Mr. Chang, a Honan man, whose heart was truly opened, summoned his family and gave them this dying charge: Abjure idolatry, and henceforth follow and serve the Saviour, who alone can regenerate and give Eternal Life. Bury me not with pagan lamentations but in reverent hope, for I die a Christian.

Mr. Li, a Hu-pei man, was so interested that he came for advice and instruction. He became thoroughly enthusiastic for the Truth, cast out his idols and preached to his neighbours. So marked was his influence that many were willing to consecrate for worship a newly-built temple. When dying he urged his friends to repent and believe the Gospel, and then passed away as he prayed for their conversion.



Mr. Wang, a Shantung military graduate, who was formerly openly opposed to us, latterly regularly attended worship—a changed man. On his death-bed he exhorted his family to be warned by his folly and follow truth at all hazards. He enjoyed the consolations of the Gospel and sent a farewell message of thanks to us. These are three instances of three very different men from three different provinces.

*Testimonies in Life.*

One of our greatest trials is the difficulty in obtaining a heart-to-heart conversation with enquirers. Fear, prejudice, wonder, &c., shut us out from their confidence. It was all the more refreshing to hear a Mr. Ch'en struggling with emotion as he thanked us for declaring the unsearchable riches of Christ. Simeon-like he was waiting to see the Saviour. He is now a whole-hearted convert. But better still, as evidence of the leaven of Truth, is the general testimony of village life.

At Wan-hsun-t'un, in answer to the remark that little spiritual progress had been made, the leader replied: "Sir, you don't know. Formerly, before we knew the Truth, gambling was common; now it has been utterly abolished. Formerly we had feuds and lawsuits every month; now harmony prevails. Formerly there was not one scholar in our midst; now we have forty-three boys, eighteen girls and thirty-six women all learning to read. Christ has brought us light, and we mean no more to live in darkness."

At Fang-t'sun some thirty heathen came and forcibly seized, bound and beat the leader, because he refused to pay temple taxes. The little company of Christians prayed, and triumphantly endured. In a few more days they returned good for evil by burying the corpse of one of their persecutors who died of fever and was left dishonoured and disowned.

At Fu-yin-t'sun a heathen man, when asked whether he saw any good points about the Christians, replied: Yes, there are three things I am bound to admire:—

- (1.) There is no need to watch our crops around their village.
- (2.) They neither sow, sell nor swallow opium.
- (3.) They cause little trouble in paying their taxes.

"Who best bear his mild yoke serve Him best;" actions speak louder than words. There is some manifestation of a few of the disinterested virtues of mankind—essential requisites in the evangelization of any race—some enrichment of character—all fruits borne of the Spirit of Christ.

The Church of over sixty members is little in advance of the incipient stage. The progress we long to see has been retarded by the famine and its consequences. Nevertheless something has been done towards consolidating an indigenous and aggressive Church that shall exist to actualize the Kingdom of God.

*Self-supporting efforts* have again been largely abortive, not from any fault in either their plan or principle but simply from their being chiefly barren fields instead of fruitful harvests. At four stations land was cultivated, the proceeds being intended for Church funds. At one station nothing was reaped. At another a loss was incurred. At another only a small sum was realized, while at the fourth there was a fairly large yield. Given ordinary circumstances their united labours ought to have realized £11.18, whereas owing to failure in crops they only received £1.15. In other words, their labours this year have been potentially the equivalent of the sum sufficient for the maintenance of the pastors we are anxious to see them support.

*Extension.*—Three new stations have been opened during the year. But as evidence of a progressive spirit we can point to the fact that at six stations a building, suitable for school and chapel, has been either built or bought, the entire cost of land, labour and material being defrayed by the Christians—excepting a contribution of 8s. to 10s. per chapel toward the cost of timber. In addition these extremely poor people contributed over £8 to the various schemes of the Church. That small amount is relatively a large sum, and is positive evidence of vital growth ; mere accretion would be as easy as useless.

*Increase.*—The increase has not been large ; partly because famine scattered and fever cut off some of our best converts, partly because we determine to have a qualitative, not only a quantitative increase, so that while over thirty applied for baptism only ten were received. We would like to see zeal combined with knowledge in those who are admitted into membership.

*Medical work* has been prosecuted this year with less systematic vigour ; partly from interruption, partly because our hope of a qualified man has been disappointed, but chiefly because it has outgrown our empirical resources and limited energies. So instead of being able to extend we have had to retrench the opium work so as to almost entirely abandon it. The results, however, have been increasingly encouraging, and more than ever convince us of the imperative need and grand opportunity for a medical missionary. So long as our duty is written in the faces of the suffering poor so long shall both conscience and compassion alike compel us to continue our inadequate exertions.

*Hsi-an-fu.*

During the year a house has been rented and peaceably occupied as a centre for work in this important city—likely, if report be true, to become again the capital of the empire. Sickness broke the continuity of my efforts, but various agencies have been in operation.

*The Book Shop* during the twenty-one months of its existence has sold £321 worth of books, surely a fairly large circulation of light. Owing, however, to heavy and unforeseen losses caused by the shrinkage of silver, and the excessive rates for freightage on account of the war, this useful agency for the propagation of Truth must, I fear, be closed. It has been an invaluable medium of intercourse with officials and scholars. Several times I have been invited to state the principal facts of Christianity to companies of leading men who would not have dared to countenance me elsewhere.

*Preaching* has been carried on in various quarters of the city—to Mohammedans, Manchus, Chinese. A movable tent afforded a *locus standi* on the crowded marts or busy squares, where we sang hymns, declared our message and scattered books. Thousands have thus heard the three R's of the Gospel. Since September a regular service has been held on Sundays, and daily preaching continued at the house.

*Lectures*, illustrated by diagrams or magic lantern, have brought us into close contact with the classes—literati, officials, Mohammedans—who responded to special invitations. The importance of this kind of work may appear from the following

*Arguments used by the Literati against the Gospel.*

i. Christ, it is said, was born of a woman. How then could He be the Son of God? Or, if so, when and how was the divine message negotiated; by what rites?

ii. What Heaven bestows Heaven protects, but Jesus Christ was crucified, *i.e.*, Heaven disowned. He therefore dishonoured His parents. Yet it is affirmed that He can bless men; a man, minus intelligence, could see that to be absurd.

iii. Christ died because betrayed by Judas who, for a consideration of seventy odd taels, actually murdered his teacher. If then Christ did not know His own disciples who can believe He can know mankind?

iv. The arguments against idolatry are only idle words, for only the illiterate worship images. Nor is homage paid to the material figure, but only to the spirit it represents, *e.g.*, you say God is omnipresent. He is therefore in that tree and running brook. In worshipping then that tree or stream we worship the embodiment of God—His manifested energy and evidential presence.



v. Only officials in virtue of their office can interview the emperor, and on the same principle only the emperor, as representative of the people, can approach the majesty of Heaven. To preach God, therefore, and call upon the populace to worship Him is alike unlawful, irreverent and wrong.

vi. It is said that only God can forgive sins, and that those who enter the Church ascend to Heaven. Now if there be such a place it must be peopled with bad men, for only sinners are called whom God forgives. Such a doctrine subverts righteousness and makes God unjust.

By such arguments it is attempted to prove that Christianity is alike logically, politically and morally corrupt—non-Confucian. It is therefore declared to be the duty of all intelligent and virtuous men to seek its extirpation from the empire. Thus to these literati God is but the "*Majesta cognita verum*", whose "Eternal Soul is clothed" in nature, and so religion is, with the higher classes, cold transcendentalism, with the lower, grotesque idolatry.

With the Mohammedans again God is an inscrutable despot, whose unwearying vengeance makes war a sacrament. The Trinity, Redemption, and Regeneration were the chief truths I sought to impose upon them, but to every appeal there was but one answer. No, impossible; apostasy would be death. Our duty is unconditional submission to the Lord's decree (Islâm); our fate and faith are alike irrevocably and unavoidably pre-ordained. Thus fear and fatalism close their hearts.

But it may be asked, what are the direct statistical results of these labours? The answer is that the ground has been somewhat cleared; a very definite and very difficult task. That there be a harvest of souls is our heart-prayer and life's aim.

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Christ fits His ministers through manifold experiences of sorrow and pain for the highest service. Such as He would make most eminent in His service he takes furthest with Him into Gethsemane.—Dr. WILLIAM M. TAYLOR.

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The Rev. Dr. Shepherd gives a short sketch of the work carried on in the U. P. mission at Rajputana. Thirty-four years ago, he said, when they entered that extensive province, they had one missionary, one mission station and one convert. Now there were no less than 32 missionaries—11 of whom were lady agents—they had 12 mission stations, a complete staff of native evangelists and teachers, while the Christian community numbered over 1,200 souls. Their medical mission was one of the promising features of their work in Rajputana, and during this year no less than 230,000 patients had been treated at their various mission hospitals and brought into direct contact with Christian life and truth.

## Educational Department.

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### *The Place of Educational Work in the Missionary Plans for China.*

BY REV. T. W. HOUSTON.

[Presbyterian Mission].

(Read before Nanking Missionary Association.)

THIS paper is a study, not a final decision; a collection of thoughts by one who is yet feeling his way in this matter, not a mature judgment formed after decades of experience. Its preparation has been profitable to myself at any rate. By way of preface let it be remarked that this question is confined to the missionary work in *China*. Criteria gathered from the work in other countries is not without its value, but the final judgment must be formed from observation of this particular field, whose conditions are not paralleled in any other country.\*

Secondly, a distinction must be drawn between *general education* in China and education as a part of the missionary plan. Where the line should be drawn may be difficult to say, but, for instance, the government military and naval schools, although educational institutions, clearly do not come within the scope of missionary operations.

Missionary work in China falls naturally into five groups, viz., educational, evangelistic, literary, medical and pastoral. These overlap to some extent. One man may be engaged in all forms. He may dispense medicine in the morning, spend the rest of the forenoon in the school room; after dinner do literary work until three o'clock, then visit the street chapels, and in the evening lead his Church members in prayer service. A proper pastor in China will educate from the pulpit; the medical missionary educates his helpers; the output of literary labors is a stream of education and evangelism. The teacher does evangelistic and pastoral work in the school room; the evangelist always should educate and often heals.

\* For a thorough discussion of the general question of the relation of higher education to mission work the reader is referred to a paper read by Rev. F. F. Ellinwood, D.D., before representatives of the various Foreign Mission Boards and Societies at a meeting held in New York, in January, 1894.

But the terms "educational" and "evangelistic" have come to have technical meanings, and the word evangelist has been narrowed from its original Bible meaning of one who proclaims the Gospel, to indicate one who does so in a particular manner. Some, to-day, assume that they only are doing purely evangelistic labor when they are really doing but one part of the work of an evangelist. There are some also who would force an unreal distinction by speaking as if educational work were concerned in administering to intellectual needs alone. But I decline to recognize this distinction that holds such work is not part of a missionary plan. The test of every form of missionary work must be, "Does it lead men to Christ and make them more able to understand, serve and glorify Him?" I know of no formula which will better define the educational branch of missionary work than this—"work done under mission control in school rooms." This includes day-schools, boarding-schools, high-schools and colleges. I would also include normal and industrial departments, Bible training schools for men and women, medical schools and theological seminaries. Some may say, "Oh no, that is medical, or those are evangelistic schools." True, and here is just where these arbitrary distinctions fail and the several lines merge. They are not parallel lines, they are converging, arising from the various needs of mankind and centering in Christ, the head of redeemed mankind. I have three questions to ask and answer in his paper.

I. Is educational work *essential* to the success of the missionary cause in China? The answer to this is not hard to find. The success of God's cause in China does not depend on men or methods. The spirit who worketh how and where He listeth is not confined to our plan, and He uses the foolish things of earth to confound the wise. Who shall dare say any of man's plans are essential to carrying out the eternal purposes of redemption?

II. Should education be a part of the plan of missionary work in China? This is not the place to argue for or against special plans. It is a question of whether education in some form should form a part of our work. What are the conditions which we meet in China when we come to consider this question?

1. The first is common to all the world, *i.e.*, that knowledge is power, whether for good or evil. If the Church would be a power in the world it must use knowledge as her handmaid, remembering of course that the beginning of knowledge is the fear of the Lord. Christianity is the promoter of education in all lands, and is consistent with the most profound scholarship. That which is taught as a system of Christianity but would keep its adherents illiterate and superstitious is a travesty on the sacred name.



2. The next condition is the universal respect paid by Chinese to scholarship. This is well known to all who know anything of China. The theory of the government is that officials are selected by competitive examinations—examination not on knowledge of technical duties to be performed but on the basis of what is here considered a literary education. We know that nepotism and money have a very large influence in the matter, but the popular reverence for scholars is based on the ancient and still prevalent theory, and as a fact the scholars of every community form the most influential element. Wealth and officialdom bow before them, especially if the official does not have a high standing as a scholar. Wealth can buy rank and office, but it cannot buy the popular respect accorded to scholarship.

3. The third condition is as disgraceful to China as the second is creditable. It is an entire absence of all true education. The Alpha and Omega of what China considers scholarship is a knowledge of her classics. There is an absence of all true education, because in the first place (*a*) a false system of ethics is inculcated. There is an abundance of excellent moral maxims, but they lack binding force, because of the absence of spiritual sanction and because the doctrine of eternal rewards and punishment finds no place in the system. It is all earthly—temporal. But there is also an abundance of teaching which is opposed diametrically to Christian ethics. Some of our Chinese scholars have read into the classics their own ideas, but if we take them as they are explained by all native teachers to-day either they or Christianity must give way as a system of ethics. (*b*.) The classics and the manner in which they are taught do not cultivate the thinking faculties of the pupil. The memory alone is trained. There is nothing which causes him to examine into the causes of phenomena, the origin of matter or events—the structure of natural or manufactured things. He is taught that the golden age has passed, and that the best we can do is to imitate it, and hence a dry rot pervades his whole intellectual system. His inventive, adoptive, receptive powers are undeveloped. (*c*.) The system does not impart information. A distorted history of the Chinese nation alone is taught, and a classical style is acquired; neither in itself of much value. Reading, writing and a limited knowledge of arithmetic are about all that is of practical utility in the native system of education. Geography, history, physiology, anatomy, all of the sciences, are utterly unknown. Dense crass ignorance is the condition in which we find the “scholars” of China, and in consequence they are self-sufficient, proud and superstitious to a degree that would be supremely ridiculous were it not so surprisingly sad. Rev. Timothy Richard is doing a good work in pointing out the

appalling loss and suffering due to this ignorance, which is denser, because they are considered, and consider themselves, wise.

4. The last condition I would name is a demand on the part of the Chinese for what they term "Western Knowledge." I would not make too much of the present demand. Mathematics and engineering are desired in government schools to fit men for army and navy leaders, but the value of civil engineering is not appreciated, nor of surveying. English is desired mainly as a means of securing employment in ports, or in telegraphic service, or to enable them to enter the government army or medical schools. The material benefits arising from a knowledge of medical science are somewhat understood. But those schools which aim to give what is considered among Western nations as a liberal education, or even a high school training, are compelled to pay the expenses of students to a greater or less degree. But the demand is constantly growing, and the present conflict will increase it.

Under these conditions it is evident to most missionaries that educational work should have a place in mission work in China. I wish to advance three reasons why this should be so.

First, to widen intellectual outlook and deepen spiritual vision. These two processes ought always to go together, and in properly conducted schools they do. There is danger that some mission schools make scholarship the first aim, and trust that the spiritual life will be developed by some other agency. If this is true it is a very deplorable fact. We cannot say that an uneducated man may not have a profound spiritual experience. Nor can we say that all who receive education in mission schools have this. We know that many have been educated in mission schools and have become opponents of Christianity. There are instances of this in China. History shews that frequently the natural mind when freed from the cords of ancient faith or superstition flies to the opposite extreme of no faith and seeks relief in materialism or philosophy. I think that nations generally take this course before they are able to distinguish between the false and the true claims of faith, and there is a reason why it has been so. Scientific knowledge will dissipate superstition and false faith. Hence Christian teachers and preachers always use it in attacking false systems. It finds a more ready acceptance than the positive spiritual truths with which it is accompanied, and is propagated by those who reject or do not know the latter. Multitudes break from old faith, and there is no one to teach of better faith. What can they do but turn to no faith? Let us not make the mistake of saying that such infidelity is the result of education. It is rather the result of half education. A *little* knowledge is sometimes a dangerous thing.

But what Protestant would say, "Let us withhold knowledge, lest those receiving it cannot be kept in the Church." Sometimes it requires the rejection of all but the teachings of reason and the carrying out of this principle to the utmost extent of man's all-but-divine mental powers to convince man that his intellect is insufficient to meet the problems of his own existence and future. From the days when Moses, skilled in all the learning of the day, earned the title of the meekest of men; when Job bowed his head before the majesty of God as taught by natural religion; when David coupled, "The heavens declare the glory of God, and the firmament sheweth his handiwork" with "The law of the Lord is perfect, converting the soul;" when Paul said, "For the invisible things of Him, His eternal power and Godhead, from the creation of the world are clearly seen, being understood by the things that are made," until to-day when devout men in all lands are seeking and finding the footsteps of God in creation and listening with reverent ear to catch the symphony of the universe, the most finished scholarship has been found united with the child-like faith, of which the Master said, "Of such is the Kingdom of Heaven."

Following close after this comes the second reason why missions should educate, viz., to occupy the field before infidelity. Christianity is naturally and has been actually the conservator and investigator of all forms of truth, but infidelity is a finished actor, loving to pose in borrowed plumes. One of its favorite costumes is that of guardian of liberty of thought and promoter of education. It is masquerading in this garb in Japan to-day, although Christian missions carried on educational work there for many years before liberalism considered the Japanese worthy of cultivation; and this is true of China also. We all know that an immense influence is wielded by educators over the present and future of a people. In this country is an illustration. China is what Confucianism has made it. Confucius was an educator. It is natural that in the establishing of a higher and more beneficial system the school room should play an important part. It certainly will, and Christianity should step into the prepared place and meet the demand for a better education as it grows that the education of this nation may not fall under non-Christian influence.

The third reason is, to prepare Christian leaders for the Chinese people. Here I wish to speak of one objection that is made to educational work as a part of mission work. It is said that in school work attention is paid to the young alone, and the men and women of this generation are neglected; that we give our energies to a comparatively few to the neglect of the mass of the young even; that what is needed is the heralding of the Gospel to



all people as a precursor of the coming of Christ. Our Lord may come very soon, or His advent may be delayed. Many devout men have fixed the date for this wonderful event, but seasons come and go, and the Lord still waits. It behooves us to be ever ready to receive Him, and when He comes He will find some waiting prepared hearts in school rooms. Dr. Ellinwood says, "While on the one hand we ought to labor for the men of to-day as if Christ were soon to come, and this generation were to be the last; on the other hand we ought to lay plans as broadly and deeply as if assured that many generations are yet to follow." It is not necessary that all engage in school work. But even considering the needs of this generation I am not sure that any method will be more effective than properly conducted school work. If the work to be done were merely the telling the news once to every person there would still be a question. One generation extends over thirty years. If in one year I could tell 1000 people about Christ, in thirty years I could tell 30,000 people. But if I spend fifteen years and train ten men who can tell the news more clearly than I can, there will still be fifteen years in which these ten men can tell 150,000 people. But the fulfilment of Christ's last command does not consist merely in once telling the story, nor do algebraic problems enter into God's calculations. Now, as in the prophet's time, we must add line upon line and precept upon precept, and who knoweth whether this or that shall prosper. As the work spreads and the seed sprouts there will be an increasing demand for Christian leaders, teachers, class leaders, Sunday-school workers, Chinese business men who shall work out the social problems, Chinese officials, evangelists, pastors, literary workers. The demand is on us now. Old forms of belief are crumbling on every side, and there is no one to teach them what to believe—communities of Christians with no capable leaders—schools taught by heathen or untrained converts, three-fourths Confucianists—sheep with no shepherds, or the blind leading the blind—how are we to meet these calls but by training under the direction of the Holy Spirit, men and women to do the work, following the example of our Master who trained thoroughly the apostles who were to build up His Church after He was received into glory?

III. What relation does educational work bear to other forms of missionary work?

In answering this let us go step by step. First come the day-schools. These are very closely allied to evangelistic work. They can be made the very best agencies for reaching the children who attend. Children may be expected to attend these schools from the

time they are seven years old until they are twelve or fourteen. The teaching they receive during these years ought to have very great influence on their lives. Some of them become Christians before leaving the day-schools. The others are generally more amenable to Christian influence in after years. From these schools ought to come most of the pupils for higher mission schools. These schools are of two classes. First, schools established in the midst of Christian communities form one class. The pupils of these will consist largely of children of Christians and adherents. Such form a valuable adjunct to pastoral labors and help to reach out toward non-Christian families. Another class is composed of schools among non-Christians. These sometimes form the entering wedge for the Christian worker and the Church. The children carry the news to their homes, prejudice is removed, and the way opened for calls by or upon the foreigner or native evangelist. The day-school affords a field for literary work in the preparation of text-books, and affords a good number of patients for the medical missionary. Some of the problems presented by day-schools, but which cannot here be considered, are the following: Proper teachers—shall we employ heathen—if not, whence are they to be secured? Superintendence, curriculum; how far shall the tuition be free? What inducements may properly be offered to secure attendance?

The next step takes us to the boarding-schools. This term includes what may be compared to grammar schools and high schools, or the preparatory department of colleges. Here we find less of the technically evangelistic and more of the pastoral method—more also of the purely educational idea. Many of the pupils received from the day-schools will be Christians before entering the boarding-school. Every pupil who is in the boarding-school for six to eight years ought to be a Christian before he or she leaves. It is during these years that the character of the pupil is developed and the hint given which decides the future of his life. I take it that to these schools we must look for the leaders in almost every department of Chinese thought and life, the great need for whom we all feel, *i.e.*, literary workers, teachers for schools of like and lower grade, students for the ministry, medical students and so forth. One of the problems is to find fit teachers for these schools. Without wishing to be dogmatic, but not entering now into a discussion of this question, I hold that no non-Christian teacher should be employed by mission money to teach in such schools; that for the present they should be under the superintendence of foreign missionaries; that if aught must be comparatively sacrificed the character and spirituality of the student are more important than scholarship. The curricula for these schools is another much debated question,

and one that is very difficult to decide. Allow me to present, without argument, a skeleton curriculum, in the hope of provoking discussion.

Let us run five lines of study from the beginning of the course to the end, each demanding about one-fifth of the pupil's time.

The first line to consist of study of the Bible and collateral studies, such as Catechism, Peep of Day, Book on Soul, Pilgrim's Progress, Old Testament History, Kings of Israel and Judah, Evidences of Christianity, Moral Science, Lives of Christ and the Apostles.

The second line to be a condensation of, and selection from, the native studies.

The third line to be a course in English, the latter part of which would be reading history and studying sciences which have been previously studied in Chinese or are studied simultaneously in both languages.

The fourth line to be mathematics, through geometry, for all; and running into engineering, surveying and mechanics for those whose tastes lead them thus far.

The fifth line to begin with geography and run into history. Natural sciences to come in as parts of fourth and fifth courses. Toward the last I would make some studies elective, seeking to prepare the student for the work to which he seemed inclined.

I think a course such as this could be adapted to eight years of study, commencing when the student is twelve years old and ending when he is twenty. Chinese boys are not ready, before they reach this age, to decide what they wish to make their life work, otherwise I would say cut off two years of this course and let them leave these schools at the age of eighteen. Let us not forget the aim of mission schools, viz., to fit the scholars to be leaders of the *Chinese*. Such a course as I have outlined would put them far in advance of those among whom their labors and life must be. Not five in a million of the Chinese could now meet them on this ground.

If this be true, what is the demand for higher grade schools, *i.e.*, of college grade? Small. At present very small. Multiplying colleges in China now would be an economic mistake. To have college-bred men to bear the brunt of conflict in Christian work among this or the succeeding generation of Chinamen is not necessary. But the Church in China needs the college from now on. Not many, but complete. There must be a few Christian Chinamen who can stand on the intellectual Himalayas and direct the mass of the Church; warn them from the assaults of intellectual agnosticism



and lead them in the truth. The preparation of these men is the work of the Christian college in China to-day.

The ocean currents of Christian education for this generation will be from schools of academic grade into teachers' positions, technical, theological or medical schools, or into business life. Training (Bible) schools for men and women and theological training have their fixed places in the missionary plan, and do not need discussion here. Of medical schools it seems to me more ought to be made than is at present, and more attention paid to the education of *Christian young men and women* in this line.

There is one more line of which mention should be made, *i.e.*, industrial departments. The difficulty is to decide what sort of industrial work to introduce. The arguments in favor are: First, the physical advantages to the student. Second, the social advantages—the much needed opening of new lines of industry and improving present industrial methods. Third, the moral advantages. Under this would come what is to me the less important argument but one which has its force, the opening of avenues of self-support after leaving the school and thus doing away with the temptation to take up Christian work for mercenary reasons; and the stronger argument that thus we may break up the false pride which prevents native scholars from doing any manual labor and instill into the minds of Christian leaders that respect for labor which is a part of Christianity. If we can get them to take this attitude toward labor a great step will be achieved toward solving China's social problem.

I have said enough to bring out the intimate relation between all forms of missionary labors. To attack or neglect any one line would leave all weaker. My hope and prayer is that God's laborers in China may work shoulder to shoulder, upholding each other, that none of the energy which is needed to overcome the common foe, *i.e.*, Satan, may be lost in opposing each other, and that proper proportions may be maintained in all the varied forms of activity.

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### *Notes and Items.*

Rev. Wm. Ashmore, jr., of Swatow, writes :—Is some one going to take up the suggestion already made and prepare an edition of selections from Chinese classics for our mission schools? I quite agree with others in thinking it a waste of time for boys to learn *all*, or even a large part of what goes under the name of the "classics."

MEETING OF THE EXECUTIVE COMMITTEE OF THE EDUCATIONAL  
ASSOCIATION OF CHINA.

THE Executive Committee met Feb. 6th, 1895, at 8 p.m., at McTyeire Home, Shanghai. Present: Dr. John Fryer, *Chairman*; Rev. W. B. Bonnell, Miss Richardson, and Rev. J. A. Silsby, *Secretary*. The meeting was opened with prayer by Prof. Bonnell. Minutes of last meeting approved.

Prof. Bonnell, Treasurer, submitted his books, and the following financial statement from April 26, 1893, to February 1, 1895, with explanation of his methods of keeping the accounts of the Association. The amount to the credit of the Association was shown to be \$1077.84. The books having been audited and found correct by the General Editor the Committee accepted and approved the statement of accounts.

FINANCIAL STATEMENT.

EDUCATIONAL ASSOCIATION OF CHINA.

From April 26, 1893, to February 1, 1895.

| <i>Dr.</i>                                          |        |       |           |
|-----------------------------------------------------|--------|-------|-----------|
| To Balance reported at Triennial Meeting ...        | \$738  | 45    |           |
| „ Presbyterian Mission Press, Balances of Sales ... | 889    | 43    |           |
| „ Membership Account, Balances ...                  | 216    | 80    |           |
| „ Printing Fund, Southern Methodist Mission...      | 100    | 00    |           |
| „ Interest, from H. & S. Bank ...                   | 28     | 90    |           |
| <i>Cr.</i>                                          |        |       |           |
| By General Editor's Bills ...                       |        | \$730 | 99        |
| „ Merchandise (500 Zoology) ...                     |        | 131   | 00        |
| „ Insurance Account ...                             |        | 33    | 75        |
| Balance on Hand ...                                 |        | 1077  | 84        |
|                                                     | \$1973 | 58    | \$1973 58 |

*E. & O. E.*

W. B. BONNELL,  
*Hon. Treasurer.*

Shanghai, Feb. 1st, 1895.  
Audited and found correct.

JOHN FRYER.  
February 7th, 1895.

Dr. Fryer, as General Editor, submitted the following report, which was accepted and approved :—

GENERAL EDITOR'S REPORT.

*January 31st, 1895.*

WORK DONE SINCE LAST MEETING, HELD ON THE 18TH AUGUST, 1894.

*Light.*—By Rev. W. M. Hayes. Completed and published.

*Sound.*—By Do. Printing completed. Will be ready for sale in a few days.

*Trigonometry.*—By Rev. Dr. Parker. Completed and on sale.

*Analytical Geometry.*—By Rev. Dr. Parker. Engravings completed and work in hands of Mission Press.

*Scripture Maps.*—By Mrs. Ritchie. Four maps completed and on sale. Four more just ready for issue.

*Hand-books for Wall Charts. Steam Engine.*—Completed and on sale.

Do. *Mineralogy.*—Printed 200 copies.

Do. *Electricity.*—Printed 300 copies.

Do. *Botany.*—Drawing and Lithographing, 4 charts, reduced size. Hand-book nearly ready.

*Wall Charts.*—220 sheets, written Chinese characters and mounted.

*Temperance Physiology.*—Second work of the series completed and on sale. Third work in progress.

*Introduction to Buller's Analogy.*—By Rev. Dr. Muirhead. 150 copies printed.

*Descriptive Catalogue.*—An edition of 1000 copies of the Descriptive Catalogue of all the books, maps, etc., published or approved by the Association, was compiled, printed and published by the General Editor in accordance with the request of the Committee at last meeting. Free copies have been sent to all members of the Association and to all teachers or managers of mission schools in China.

*Educational Directory for China.*—This work is in the printer's hands. Specimen pages are ready.

The General Editor submitted his detailed account for 1894, showing that printing, engraving and other work had been performed under his direction, amounting to \$439.61. The account was approved and ordered to be paid.

A translation of Colburn's Mental Arithmetic was presented for consideration. This work had been approved by the Publication Committee, who recommended that it be printed if funds were sufficient and no more pressing work was on hand. Laid on the table.

Prof. Bonnell, having announced his resignation as Treasurer, in view of his early departure to America, it was

*Resolved*, That the Committee, in view of the resignation of Prof. Bonnell as Treasurer, record their thanks for his faithful and efficient services and assure him of their best wishes for his future, hoping to welcome him back at no distant date.

It was decided, upon motion, to ascertain what member of the Association resident in Shanghai would be willing to act as Treasurer for the time being in place of Prof. Bonnell, and, in case no one could be found, Prof. Bonnell was authorized to hand over his books, accounts, etc., to the General Editor, who would act as Treasurer until other provision could be made.

The Committee then adjourned.

J. A. SILSBY, *Secretary.*



## Our Book Table.

*The Mission Press in China.* (Presbyterian Mission Press. Price \$1.)

The above is the title of a modest but attractive and instructive volume just at hand from 18 Pekin Road. The "Press," as it is familiarly called, is such a hive of industry, and as the friend of every good cause confers so many favors upon Christian workers of every name that its multitude of friends will feel grateful for the privilege of joining with it in the celebration of its "jubilee," in commemoration of which the book is issued. The first line of the "Introduction" states that, "Fifty years ago the American Presbyterian Mission Press was established at Macao." And very truthfully adds, "The little seed sown so unpretentiously, yet hopefully and prayerfully, has grown into a great tree, with branches spreading all through this empire and extending a beneficent influence wherever Chinese are found."

Thus has been already fulfilled, in large measure, the prophecy of Rev. John C. Lowrie, D.D., who wrote in 1843, "Millions of copies (of Scriptures), thousands of editions, with reference and without, shall yet be printed and universally circulated."

The industry and patience of the editor, Mr. Gilbert McIntosh, are plainly evidenced in the compact historical resumé as seen in the first three chapters. We here learn that the "Press" was first moved from Macao to Ningpo, and thence to Shanghai, the latter removal being in 1860. That the present quarters, a photograph of which forms the frontispiece, were first occupied in 1875. Also that there have been eight administrations, under which there was a steady

growth, previous to the present one, which dates from 1888, when Mr. Fitch took full charge, and during which the "Press" has assumed its present large proportions.

Nor have direct results been wanting. This institution has been instrumental in building up at least one native Church, as we read that in 1882 "the Second Presbyterian Church of Shanghai, consisting of seventeen members and three elders, was received by the Presbytery."

It is also stated that of the ninety-six workmen employed about half are active Christians.

Later on we are treated to a racy account of the "Mission Press as it is To-day."

Beginning at the offices we are taken through type-rooms, English and Chinese, store-rooms, machine room, binding room, work shop and sales room. From the latter during 1893, 159,970 books and 237,912 tracts were sold and despatched.

This is only one-third of the bulk of the book. The remainder of the one hundred and six pages is occupied with accounts of the thirteen other mission Presses in China, Manchuria and Hainan, the three Bible Societies and the seven (now six) Tract Societies. As we read these accounts we are forcibly impressed with the important part played by the Press in the past history of Christian work in China, and with its future potentialities. We think of Cowper's lines on the "Press"—

"By thee religion, liberty and laws  
Exert their influence and advance  
their cause."

The American Board sent out a press to Canton in 1831, and the "Board's" Press at Pekin last year

printed over a million and a half of pages.

Dr. Muirhead writes interestingly of the special effort of the London Mission Press to print a million copies of the New Testament at the time the "T'ai-pings" seemed marching to success, as well as of other matters relating to the same Press.

Rev. W. H. Lacy gives an account of the Foochow M. E. Press, and there are notices, not lengthy, of the C. M. S. Press at Ningpo and the English Presbyterian Press at Swatow.

The list includes the N. B. S. S. Press at Hankow, for ten years one of the most active Presses in China; the Central China Press at Kiu-kiang; with a mention of Mr. Rudland's work at Taichow and the English Episcopal Press and the American M. E. of Peking, as well as the work of the S. D. K. Society, that of U. P. Press in Moukden and the American Presbyterian Press in Hainan.

A condensed history of the work of the B. and F. Bible Society is supplied by Mr. Dyer, and quite a full sketch of the A. B. Society by Mr. Hykes. These are followed by the report of Mr. Archibald on the National Bible Society of Scotland.

These are all "plain unvarnished tales," but full of the eloquence of great things accomplished and of hope for the future.

The Tract Societies are given appropriate space, which is filled to a good purpose, and then we reach the concluding chapter. This chapter seeks to emphasize two thoughts, viz., "How the mission cause has advanced in the past fifty years; and, How China has stood still if not actually gone back," and is suggestive rather than exhaustive. In it the editor refers in terms of high appreciation to the medical and educational work, the Vernacular Societies and the S. D. K., and in many ways gives evidence

that the preparation of the volume has been a labor of love. There are several illustrations, and there is the added charm of clear letterpress and a tasteful cover, making the book an attractive history of Press work in China, a work which is destined to become of greater and greater power as the years roll on.

W. P. B.

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*Chinese Characteristics*, by Arthur H. Smith, twenty-two years a missionary of the American Board in China. Fleming H. Revell Company. New York, Chicago and Toronto. Price \$3 (Mex.); to missionaries, \$2.50. Presbyterian Mission Press.

China attracts much attention in Western lands; many have been the explanations offered of the slowness of her awakening; the interior politics and economy of the empire have baffled the understanding of the intelligent of other countries, and the more so as, apart from residence in the land, what is peculiar to China is almost incomprehensible out of it. The many articles and paragraphs on customs and manners which have appeared in Western journals, while pointing to the interest felt, differ widely in the accuracy of the information given.

In the book before us we have no hesitation in affirming a wonderful advance has been made in the quality of the information supplied; we know of no work like it and shall be surprised if its equal appears in a generation. Mr. Smith has here given us a real work, that of a life time; to a long residence in the country and sympathetic study of the people with whom he has been rubbing elbows all the while he adds many natural gifts, such as his felicity of expression and ready use of illustration both from history and nature, which charm the listener and relieve monotony for the reader.

This work is a book of reference; it will surely be a source from which the lecturer will derive much aid—indeed we know it has already proved itself useful for this purpose.

Believing that the 'force from without' here spoken of, will so work *within* that a new China with many new characteristics will arise, this book will be interesting reading for after generations of Chinese, who will here find perpetuated with so much skill some of their old traits; for much that is peculiar to China of the present must disappear or be so altered by Christian culture and activities that the new China will differ from the old as the England of Queen Victoria differs from the England of Queen Anne.

We have here 'photographs' of North China country life (for in Shantung and Chihli the writer lived and worked) so real to him who has had personal dealings with the native and so well described withal that the stranger has no difficulty in understanding. The book is to be commended to all whose lot is cast in China and particularly to those who aim to become one with the people. Further, such is the character of the Chinese for solidarity that but little need be changed in speaking of the Chinaman of the South; the illustrations used would differ, the boat and chair, the water-buffalo and hill would replace the cart and the barrow, the donkey and the plain; the *homo* is homogeneous.

The introduction gives the *raison d'être* of the work; the note of diffidence there struck sounds all through the book, not a false modesty but a hesitation to affirm in positive language what may seem to others to be the language of exaggeration or prejudice; we should have welcomed a like reserve in several writings of recent years.

The objection heard not infrequently on the appearance of the first edition that the picture, as a whole, was painted in too dark colours, has since then been well weighed and we think removed. The various characteristics are touched on with a light hand, the language is well chosen, and the reader is from time to time warned that what appears intolerable to an occidental is just the natural environment of the Chinese, *e.g.*, instinctively careful of his own 'face' he does not overlook the bearing of 'face' on any question in hand. Accustomed to suspect others he prepares for suspicion of himself; hence the unwillingness to take the initiative in any reforms. Regardless of time himself he does not chafe at its disregard by others; and on this characteristic all Western officials can enlarge from painful experience. At a meeting recently held to decide on the course of procedure in floating one of the government loans—called for 10 a.m. and protracted till 2 p.m. in a temperature below freezing—the only thing remarkable was the punctuality of the European, the utter disregard of all time by the Chinese, officials, and that to quote *Punch's* Parliamentary Diary the business done was—nil.

The *Middle Kingdom*, full as it is of valuable information, is so dry and unenlivened and requires such an effort to digest, but here we have vivid pen and ink sketches drawn from life; we who have lived in China can see the old woman refused money falling down right in front of cart or horse; we can see the mocking smile and read on the face of many a Chinese we have met the words, "so young, sir, so young," and our eyes ache with the glare all round the house, and we faint from the stuffiness of the room with no provision for a through draught, for "we do not have north doors," and how often



when the window is there is it carefully stuffed up!

We have referred to the happy choice of language and simile which is a characteristic of the book; as example we may cite—the north wind finding cracks, likened to the capacity for misunderstanding; the comparison of the Chinese with his native bamboo; a Chinese house in winter being a thesaurus of discomfort; contentedness the antithesis of progress and interdicting it; absence of nerves illustrated by the proved capacity to go to sleep, head downwards, across three wheel-barrows, mouth open and a fly inside! and woman a mere “side issue” well illustrated in ch. xxi.

While the work is not a philosophical treatise and does not profess to explain features described we certainly, after a careful study, are able to find causes which go far to explain some of the characteristics: the grinding poverty of the people referred to here and there but which the occidental must come in contact with to realize, has surely much to do with that ability to partake of food which the richer merchant and official would loathe, and with the half starved condition of dogs and cats, both which the writer instances as a result of economy (want of practical economy, however, does exist; the writer gives one instance on p. 131, in the waste of the down and feathers of fowl and duck) and that lack of righteousness on which the closing chapters so severely comment offers some explanation of those “abominations” the inequality of weights, measures, ‘cash’ standards and the ‘squeeze’ system.

The chapter on ‘Politeness’ is rather overdone, or there is perhaps a want of definitions; of the insincerity which this characteristic hides, of the pride to which it administers, of the “squeezes” to which it lends countenance and of the real lack of neighbourly

considerateness which true politeness embraces, together with the deep seated disregard for everything outside of self, nothing is made; we do not want to sacrifice any sincerity, though we can certainly do with more *suaviter in modo*, but is this to be brought about by the study of oriental etiquette and rite?

In endorsing the chapter on Industry we must bear in mind that there is a chapter on “Disregard of Time” and “Accuracy”; the lack of good and useful reading, of intellectual recreation and of outdoor exercise have much to do, we think, with the late hours kept by shopmen and merchants; there is no inducement to close early.

We are amused to find in the new chapter on “content and cheerfulness” that these qualities are after all a question of digestion! what the Anglo-Indian who has lost his, is never weary of repeating as an excuse for irascibility! As to emigration, for ‘pastures new’ there is no need to go abroad; the Marquis Tsêng in his article pointed out that whole tracts of country ruined by the Taiping and Mohammedan rebellions, and good lands in Mongolia and Manchuria are all capable of cultivation and await it; but what of the condition of the ‘remnant’ if emigration did take place? and of the immigrant who would still be under the same laws and social conditions? Rather, communications must be opened up, Western methods for cultivating the land, opening of mines, establishment of manufactures must be admitted and adopted and honesty succeed corruption; if these fail emigration might be urged.

The chapter on Filial Piety goes below the surface; we can only draw attention to it here. Nor can we do more for the many instructive points to be found in the chapters on “Indirection,” “Con-

tempt of Foreigners" and "Absence of Sympathy."

Dr. Faber's indictment of Confucianism is quoted and endorsed in Chap. xxvi, and the striking fable attesting the impotence of China's three 'religions', here introduced for the first time, must be mentioned; indeed this chapter with the last one is full of facts which must impress the reader with China's need from every point of view—intellectual, social, moral, spiritual.

We cannot but recall the attention paid to the article "China, the sleep and awakening" which appeared eight years ago, the pride of its language and the confidence of its assertions: and again the bitterness which breathed in the "Defensio populi ad populos" written in 1891—alas, China's progress, her present pitiable condition, has not justified the writers of these articles; rather, a state of corruption and nervous prostration has been revealed undreamed of by them. It was well said by the U. S. Consul-General speaking at the opening of St. John's College new buildings, "We must remember if

knowledge is power Christianity is the perfection of character."

Mr. Smith forcibly states the same truth. The lack of the Chinese he tells us is Character and Conscience: where in China can the record be found, or can the finger point to such beautiful lives of men and women as our biographies furnish?—a Charles Kingsley, the mother of the Wesleys, Catherine Booth and innumerable others whose "lives" have never been written.

If our author is right in his estimate of the real state of China and the Chinese—and ere his conclusions be denied, or his lines of argument controverted we bespeak for them an earnest and careful study—the need of a "force from without" that of a new life, born of a knowledge of the true God, is manifest.

This edition has been enriched by the addition of many capital photographs of Chinese scenery and life; the type is clear, and the book as a whole worthy of its publishers, though we are sorry to see its untrimmed edges!

A. H. H.

## · Editorial Comment.

SHORTLY before going to press, and too late for insertion in our present issue, we received a memorial notice of the Rev. Nathan Sites, D.D., of Foochow, who passed away February 10th, 1895. Dr. Sites had been a missionary for nearly 34 years. His illness—remittent fever—was not a long one, as he conducted a Love Feast as late as February 4th.

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WE are glad to notice that the Permanent Committee on appeal

for one thousand men, appointed by the last General Conference, has issued a circular calling attention to the fact that the five years, within which it was hoped the one thousand would be secured, has nearly expired, and containing a Blank, which it is requested that different missions will fill out and return, thus showing just how many arrivals there have been since May, 1890. It is to be hoped that all who receive these circulars will respond promptly, and it is

especially desired that new missions, started since the Conference, should be particular in sending full reports. All papers or enquiries to be sent to Dr. C. F. Reid, Shanghai.

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ON Saturday, February 23rd, Rev. Wm. Muirhead, D.D., left Shanghai once more for a visit to his native land. He went, as he informed us in a little speech made just before the tender moved away from the jetty, not at his own option or for rest, but at the call of his Society, who wished his services in stirring up the Churches at home. As Dr. Muirhead came to China in 1847, he has had nearly half a century's experience in mission work. It is given to but few to continue so long, and to fewer still to retain such physical and intellectual vigor as Dr. Muirhead still displays. It is sincerely to be hoped that the severe labors to which he will be called upon arrival in England will not so tax his strength and impair his energies but that he will still be able to devote a goodly number of years to the preaching of the blessed Gospel to the Chinese, a work which is dear to him above every other. A retrospect of what God has wrought during these 48 years in China ought certainly to afford stimulus to the friends of missions at home, and the prayer that will follow our brother—who hardly yet likes to be called venerable—is that he may be much used of God and restored to us in due time.

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It would be interesting and amusing, were it not so sad, to count up in the native newspapers the number of Japanese killed in the numerous reported engagements during the past few months. Like the proverbial ostrich China hides her diminished head in the sand—to save her "face" probably; and

consequently we find in the native press glowing accounts of China's prowess and a convenient but blameworthy ignoring of stern facts, the faithful recognition of which is one of the first steps in reformatory measures. We do not wish to be unnecessarily severe on the native press, because we keep in mind how frequently the newspapers in the home lands minister to the gullibility of an unreflective public; then, too, it is so natural and easy to excuse our own faults. Still, as we see how much harm is done, and how many good opportunities are lost, we think the misrepresentations in the native press are grossly culpable. From several sources we hear the natives are not altogether satisfied with the matter served up to them. It is a puzzle to them how a puny nation should have had so many soldiers killed and generals disabled and yet be able to trouble the giant China. The question naturally arises: Has the time not come to establish a Christian native daily newspaper?

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Our attention has been more specially directed to this subject by the number of interesting facts presented by Rev. E. Box in a paper read by him at the Shanghai Missionary Association on "The Native Newspapers, and their value for or against missionary work." The subject is of special interest to missionaries, as, their having been the principal agents in the introduction of the modern methods of printing to China; and, through the advent of the Mission Press having indirectly aided in the development of the native newspaper press, a certain amount of responsibility rests upon the missionary body.

We are glad to hear that whilst, as a rule, mission topics, for or against, are not discussed in the native newspapers, still, should



misrepresentations or calumnies against missionaries be inadvertently admitted opportunity will be willingly afforded the missionary body for enlightenment and repudiation. Mainly as a result of this the Shanghai Missionary Association appointed a committee to take advantage of opportunities as they occurred, from time to time, to correct mistakes, or give information regarding missionary aims, methods and results in the native newspaper press.

*Apropos* the appointment of this committee we would like to ask if anything is being done by the Christian Literature Permanent Committee appointed by the General Missionary Conference in 1890. As one of the duties of this committee was understood to be the devising of plans for securing a harmonious working together of all literary efforts the suggestion of the starting of a native Christian newspaper might fittingly be discussed by them.

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## Missionary News.

—Dr. Smith writes from Ningpo, February 9th:—"We have been having a series of Union Evangelistic Meetings the last two weeks, which have been very well attended and productive of much good. First week at Fu-zin (our Church). The building was filled to overflowing on the last two days. This week at the Baptist Mission Church the building has been filled on good days."

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### COMMENCEMENT OF MEDICAL WORK AT PING-TU, SHANTUNG.

By H. A. RANDLE, M.D., A. B. M.

Having been appointed to Ping-tu station by the mission meeting held at Teng-chow-fu last April we reached our new sphere of work early in May and took up our residence in the house formerly occupied by Rev. and Mrs. League, now of the Gospel mission.

In a week we commenced dispensing medicine, having roughly fixed up two little rooms for this purpose. Our medical work commenced with a rush which we did not anticipate, and for which we were ill-prepared, for our supplies

were few, and the place exceedingly strait. We had no waiting room, and insufficient assistance to keep the people who came from wandering over our compound. This rush we bore as well as we could for two weeks; then went to Hwang-hsien for medical and other service at that station. Since our return here in July we felt compelled to keep our medical work in very moderate bounds until we could secure better premises.

We have, however, treated 1213 cases and performed 23 operations; 6 under chloroform, 4 with cocaine and 13 without any anæsthetic. These have been mostly operations of comparative insignificance, though my notes show 14 varieties. The most important were:—

1. Amputation of foot (Chopart's operation).
2. Necrosed bone removed (interior of os calcis injured by foot-binding.)
3. Harelip.
4. Ascites; 314 ozs. of fluid drawn off.

Many others we treated while away from our station, but these were not tabulated.

The Chinese have a great repugnance to amputations; they want to die whole, and this is one very considerable reason why they do not like modern warfare. They think that to be deprived of a leg or a wing in this world interferes with their well-being in the next. They will never fight stubbornly while this superstition is paramount. The most common cases calling for medical treatment were the following:—

|                      |     |                |              |
|----------------------|-----|----------------|--------------|
| Dyspepsia            | 166 | or about 14 %  | of the whole |
| Intestinal Parasites | 152 | "              | 12½% "       |
| Intermittent Fever   | 82  | "              | 7 % "        |
| Ulcerations          | 79  | "              | 6½% "        |
| Conjunctivitis       | 75  | "              | 6 % "        |
| Rheumatism           | 42  | "              | 3½% "        |
|                      | 596 | or nearly 50 % | "            |

I have also made three vulcanized dental plates for Chinese.

We have not been able to do so much evangelistic work among the patients as we had hoped for lack of a room in which they could be received; still many have heard the Gospel, and some have come to our services.

I have deemed it right to charge a little sum for medicines with a view toward securing at least partial self-support for our medical work. I had received up to the end of November, when I made up my financial report for the treasurer, nearly 75 taels. My wife is my first assistant in medical work; she sees all the women and helps me in the more important things to be done.

I have taken charge of the Sunday morning services in this station, preaching almost every Lord's Day. The small room we have for our meeting has been more than crowded sometimes; fifty have been present where only twenty ought to sit. In the three journeys I have made to and from Chefoo I have been able to preach by the way, particularly on the last trip, when the country people, everywhere anxi-

ous to hear from a foreigner the latest news of the war, and the prospects of future peace, gathered around me. We told them of such peace as God alone can give, and which the world cannot take away. I have made three visits to Sa-ling and preached there twice.

We have secured a large compound on the principal street of the west suburb here, in which we propose to establish a chapel, dispensary and separate hospital accommodation for men and women.

We have just had a class of the more intelligent Christian men up from the country for special teaching. Morning, afternoon and evening we gave them some instruction. My colleague, Mr. Sears, gave lessons in doctrine and Church order; while I took up the subject of the Life of Christ, and each evening gave a lesson in astronomy. This last proved attractive, and several outsiders came in. The native Christian brethren evidently enjoyed and valued this season of reading and study with us. The astronomical teaching was new to these young Christians and was much appreciated, yet I noticed a wave of incredulity pass over the class when I referred to the weight of Jupiter as compared with the earth. They seemed to think that was going too far! Mrs. Randle has taken charge of the women's Sunday meetings since Miss Knight's departure. It is but a class, averaging about ten. Still I have long noticed that the best missionary work in China is done among small numbers at a time. When we get a crowd of some hundreds to hear us preach, as in districts seldom visited by the foreigner, it is as a rule but to satisfy some of the wonderment so universal among this people with regard to everything foreign, but the class of ten or twelve is much more intimately touched and successfully instructed. Mrs. Randle

has made about thirty visits among the people of Ping-tu, chiefly in cases of sickness among women. She has also made one little visit to the country, where she stayed four days in the house of some who have recently become Christians (at Chang-chi-ch'iu). She noticed with great joy the eagerness with which the women seemed to wish to learn.

On the whole, we cannot but rejoice at the present condition of the work and its prospect.

The war has not yet in any way affected our work here, or our residence among the people. We have no apprehension at present, yet two events might occur to place us in danger. One is the possibility of

the dynasty at Peking going down, when some anarchy would, in all probability, prevail for a time. The other is the dispersion of the mob-soldiers now quartered at Chefoo, Tengchow and Wei-hai-wei. This would be a greater evil than the change of dynasty, and is more to be expected. The soldiers are eminently cowardly, treacherous, lawless and cruel.

Nevertheless our hearts are filled with hope with regard to this very war, for we believe it is the essential forerunner of great changes in this miserably governed country. Pray for us and for this poor people that the Kingdom of God may come among them.

## Diary of Events in the Far East.

The details of the Têngchow bombardment, promised in last month's Diary of Events, have not come to hand, but the following extract from a letter recently received will be of interest:—"We are still intact in Têngchow, but in daily expectation of something turning up. Most of the people have left the city, and those who remain are very uneasy—listening for every scrap of news, true or false. Dr. Hartwell returned from Chefoo a week ago. The governor has gone westward, and most of the troops have gone with him. He gives out that he will entrench and make a stand a short distance west of this. I hope he will call all our troops away, but I fear he has not sense enough to do this. The country everywhere is excited, and people fleeing to where they think they can hide best. Many of the people think the Japs will kill and destroy indiscriminately. Their conduct at Port Arthur has given rise to this fear and spread it far and wide."

### February, 1895.

1st.—Count Ito and Viscount Mutzu have been appointed to represent Japan at the peace conference. The Chinese Envoys, with two Chinese councillors and two interpreters, were received to-day, and presented their credentials for inspection.

2nd.—The second interview took place to-day between the Japanese Ministers

and the Chinese Envoys for exchange of credentials, when the Chinese credentials were found to be fatally defective and powerless, so the Japanese Ministers refused to continue negotiations, and closed the conference.

—Authentic official news that Weihaiwei capitulated on the 12th with honours of war. The torpedo boats were deserted, the sailors mutinied, and the soldiers at Liukungtao refused to fight. The officers of the fleet behaved well. The *Tingyuen*, *Laiyuen*, *Chingyuen* and *Weiyuen* were sunk, and Admiral Ting and General Chang committed suicide.

—Extract from letter dated Chefoo, February 18th:—"The soldiers and sailors from Liao-kong-tao are streaming past as I write, and form a veritable procession of misery. Those at a distance see the "glory" of war; we who are near see its misery."

19th.—Opening of new buildings in connection with St. John's College, Jessfield, Shanghai. The new buildings which have been erected and equipped at a cost of about \$25,000 gold, will accommodate about 150 native pupils. In addition to the missionaries connected with the institution there were present Mr. T. R. Jernigan, the American Consul-General, Mr. George Jamieson, H. B. M.'s Acting Consul-General, the Rev. Dr. Edkins, Mr. Huang, the Shanghai City Magistrate, Mr. Tsai, formerly



Mixed Court Magistrate, Mr. Sung, the present Mixed Court Magistrate and Mr. Liu, Tribute Rice Magistrate. After addresses had been delivered, in English and Chinese, the company inspected the buildings, and there was a reception at Bishop Graves' house.

25th.—At a meeting of the Grand Council yesterday it is reported that the Emperor gave it as his intention to put the question of prolonged war or peace to the votes of the provincial high authorities, from the first to the third rank, inclusive. To save time the memorials of the various high officials are to be telegraphed to Peking, and His Majesty's future conduct will, apparently, be guided by the majority.

26th.—So far five out of the eight Viceroys; seven out of the sixteen Go-

vernors; six out of twenty-one Treasurers; and three out of the twenty Judges of China Proper, including Formosa and Kashgaria, have already sent in their memorials upon the present crisis. More than two-thirds of the memorials advocate peace if Japan desires an indemnity only, however large the amount may be, but declare for war to the bitter end if the enemy desires to keep any of the conquered territory, on the ground that the Emperor's prerogative did not include the giving away of land obtained by his ancestors at the cost of so much bloodshed. Several Manchu Tartar-Generals and two or three of the Provincial Commanders-in-Chief have also telegraphed their ideas on the subject, but it is not known, as yet, what they propose.

## Missionary Journal.

### BIRTHS.

At Tson-p'ing, Shantung, on 6th January, 1895, the wife of Rev. E. C. NICKALLS, of the English Baptist Mission, of a son.

At Chungking, on 5th Feb., the wife of C. J. DAVENPORT, F.R.C.S., London Mission, of a daughter.

At Wuhu, on Feb. 20th, the wife of Z. CHAS. BEALS, of a son.

### MARRIAGES.

At the Cathedral, Shanghai, on 23rd Jan., Mr. A. THOR to Miss CARLSON, both of the C. I. M.

At Yuh-shan, Kiangsi, on 28th Jan., Mr. A. WITZELL to Miss C. ANDERSON, both of the C. I. M.

### DEATH.

At Kien-cheo, Shensi, 7th Jan., Mr. A. W. GUSTAFSON, of the C. I. M.

### ARRIVALS.

At Shanghai, Jan. 31st, Rev. H. OLIN CADY and wife (returned), Misses HELEN GALLOWAY, F. E. MEYERS, S. E. KISSACK, for M. E. M., Chungking; also JULIA M. DONAHUE, M.D., for M. E. M., Foochow.

At Shanghai, Feb. 3rd, Mr. and Mrs. H. H. TAYLOR and 4 children (returned), Mr. and Mrs. F. MCCARTHY and child (returned), Miss LUCY SMITH, for C. I. M., from England.

At Shanghai, 15th Feb., Messrs. E. B. SAUVÉ, H. S. FERGUSON, F. C. H. DREYER, J. S. DOOLY, R. B. WHITTLESSEY, from America for C. I. M.; also Miss ELLA BOYNTON, for Miss. Union, Ningpo.

At Shanghai, Feb. 16th, HARDY JOWETT, Wesleyan Mission, Hankow.

At Shanghai, 17th Feb., Mr. and Mrs. F. C. COOPER and child, for American Epis. Mission, Shanghai; also Rev. R. C. and Mrs. FORSYTH and family (returned), for English Baptist Mission, Tsingchow-foo.

At Shanghai, 21st Feb. Mr. W. T. FLEMING, from Australia for C. I. M.

At Shanghai, 25th Feb., Miss E. STEWART (returned), for Baptist Mission Union, Ningpo.

### DEPARTURES.

FROM Shanghai, for England, on the 23rd Feb., Dr. and Mrs. PARRY and 5 children, Mrs. PRUEN, jr., and 2 children, Mr. BYFORD, Misses MOULE and NEATBY and two sons of Dr. MAIN; also Mrs. J. L. STUART and son, for U. S. A.

FROM Shanghai, on 26th Feb., Rev. C. G. SPARHAM and family, London Mission Society and Rev. and Mrs. JACKSON and family, M. E. M., all for England.

FROM Shanghai for U. S. A., Feb. 27th, Rev. and Mrs. W. B. BONNELL and family.





SILVER CASKET OF PRESENTATION TESTAMENT.

(See page 158.)



THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*

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APRIL, 1895.

No. 4.

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*Presentation Testament to the Empress-Dowager of China.*

BY REV. T. RICHARD.

[English Baptist Mission.]

*Birthday Customs of China.*

IT is a beautiful custom of China to present people on their 60th birthday with valuable presents. It is a time of even greater rejoicing than a jubilee of the west as it commemorates a longer period. In the case of the Empress-Dowager of China, who attained her 60th birthday in Nov., 1894, the Emperor of China and the mandarins throughout the empire thought Her Imperial Majesty deserved unusual honours on this occasion, as she had taken the helm of this great empire at a time of internal rebellion and of foreign war—altogether a very critical period in the history of China. Yet from 1862 till now she has so guided affairs that tranquillity reigns among her 400 million subjects, and commercial treaties have been made with all the leading foreign nations. This amply proves her great ability.

*The Idea began in Ningpo.*

While good old Captain Rae, of Ningpo (since gone to his reward) was visiting one of the lady missionaries, Mrs. Swallow, praising the virtues of this great Empress and telling her that the mandarins of the empire were vying with each other in sending her valuable presents, amounting in all to several millions pounds sterling, the thought occurred to Mrs. Swallow, Why not send the Empress-Dowager a copy of the Bible on this auspicious occasion? She spoke of it to the other missionaries in Ningpo, and they all thought well of the suggestion. A committee of three ladies was appointed to consider the matter.

This lady committee wrote to Mrs. Fitch and Mrs. Richard, of Shanghai, the following letter:—

Ningpo, February 9th, 1894.

The Empress-Dowager of China will shortly celebrate her 60th birthday, when certain presentations are to be made to her. It is suggested that the Christian women—foreign and native—now in China, present Her Highness with a Bible. Yesterday after our prayer meeting a committee of ladies was appointed, when it was decided to write to you (two) as to the feasibility or otherwise of the proposal, and, if feasible, how best to carry it out with the least loss of time. If the Shanghai friends think the Empress-Dowager will accept the Bible, the committee here think that the best way to carry out the plan would be to form a committee in Shanghai, and suggest that it consist of

Rev. J. W. Stevenson, Director China Inland Mission.

Archdeacon Thomson, American Protestant Episcopal.

S. Dyer, Agent British and Foreign Bible Society.

W. Muirhead, D.D., London Mission.

Mrs. Timothy Richard, English Baptist Mission.

Mrs. G. F. Fitch, American Presbyterian Mission.

It is thought the Delegates' Version would be the best, and a large type, owing to the advanced age of Her Highness, handsomely bound and presented in gold or silver casket, if money is sufficient; also that a heart-stirring letter accompany the gift, in which might be mentioned the many prayers offered on behalf of the present Emperor on his accession to the throne. It was thought that the number of the Christian women subscribing might be given, but no names. Would notice in the papers help or otherwise?

We feel that this matter is better in the hands of your Shanghai friends, but please let us know if we can do anything to help, at least. Looking for your help.

Believe us,

Yours in His service,

(Signed) ALICE SWALLOW,  
                   MRS. GARRITT,  
                   E. MILLIGAN, } Committee.

*The Matter taken up in Shanghai.*

On Monday, the 19th February, Rev. G. F. Fitch brought the matter before the Shanghai missionaries at their weekly prayer-meeting, and the committee named in the Ningpo letter, with the addition of Rev. J. R. Hykes, Agent of the American Bible Society, were asked to consider the matter and report to the Shanghai Missionary Association. After careful deliberation this committee thought the suggestion of the Ningpo ladies was a most laudable one, and recommended to the Association on March 13th that the matter be at once taken up heartily and carried out with the modi-

fication that a copy of the *New Testament* be given instead of the whole Bible. The Association approved of it and asked the same committee to carry the matter through. From the beginning up to December 20th the committee held ten meetings. Mr. Stevenson was elected *Chairman*; Mrs. Fitch, *Secretary*; and Mrs. Richard, *Treasurer*. Mrs. Fitch was asked to draw up a circular to send all over China. Dr. Muirhead, the veteran missionary of 47 years in China, was asked to prepare an *Introduction* to the New Testament. Mrs. Richard was asked to write the letter to the Empress. Archdeacon Thomson and Mr. Hykes were to examine and secure the best Chinese penman to be found in Shanghai to copy the *Introduction*. Mr. Dyer, Mrs. Fitch and Mrs. Richard were appointed a sub-committee to decide on style of binding and what kind of casket should be obtained. To ensure accuracy in the Chinese rendering of the documents four specialists were consulted, viz., the Rev. J. Edkins, D.D., Rev. Timothy Richard, Mr. Wang T'ao who, with his father, translated the Delegates' Version of the Bible, which was completed just 41 years ago, and Mr. Ts'ai Êr-k'ang, one of the leading Chinese editors of China.

*Copy of Circular.*

COMMITTEE.

Rev. J. W. Stevenson, *Chairman*.  
 Mrs. G. F. Fitch, *Secretary*.  
 Mrs. Timothy Richard, *Treasurer*.  
 Mr. S. Dyer  
 Rev. J. R. Hykes.  
 Rev. Wm. Muirhead.  
 Archdeacon Thomson.

SHANGHAI, *March 26th, 1894.*

PRESENTATION TO THE EMPRESS-DOWAGER.

A proposition was lately made by the Ningpo missionaries that the Protestant Christian women in China, both native and foreign, should present the Empress-Dowager on her approaching 60th birthday with a copy of the Sacred Scriptures in a suitable casket. They referred the whole matter to a committee in Shanghai. This committee unanimously approved of this proposition and have decided to present Her Majesty with a handsomely-bound copy of the New Testament.

Would you kindly make arrangements at your station and out-stations for receiving contributions from the native Christian women, who can also be empowered to collect from their friends? Please forward these sums at your earliest convenience, along with any contributions from their foreign sisters—missionary or non-missionary—to Mrs. Timothy Richard, No 1 Quinsan Road, Shanghai.

As the time is limited and the style of casket depends on the amount of funds to hand, we beg that this matter may receive your immediate attention. Also kindly mention the number of Christian women, native and foreign, who have contributed the funds which you send.



In order that the gift may be as widely representative as possible we sincerely hope that *all* the native Christian women will be afforded an opportunity of contributing funds, however small, and thus show their loyalty, and also their admiration of the Empress-Dowager's able and beneficent Regency.

On behalf of the Committee,

MARY M. FITCH,  
*Secretary.*

To this circular the response was universally enthusiastic, both from foreigners and Chinese alike. The number of contributors was over 10,900, and the whole sum contributed was \$1,152.35 from 29 different missions. Nearly one-sixth of the whole was raised by the China Inland Mission. A complete list of the contributors appeared in the RECORDER from time to time from the month of May on to December.

The English version of Dr. Muirhead's *Introduction*, literally rendered, gives an idea of the characteristic style adopted by eminent Chinese scholars in expressing the sense of the original. It is as follows :—

*General Introduction to the New Testament.*

“The New Testament is a sacred classic for the saving of the world. In ancient times wise and holy men were favoured with communications of the Will of God and made them known to all. They spoke of His love and compassion for the world and His gift of salvation to it. In the beginning all was a complete chaos, when God created the heavens and the earth and all things. He also made our first parents, and bestowed upon them a virtuous moral nature, causing them to enjoy great happiness. He did not mean that they should gradually die, that their heavenly nature should be impaired, and that by opposition and rebellion they should sin against God. Much less was it His will that the sin of our first parents should go on incessantly, and be prolonged to after ages, affecting the whole human race, vitiating their true nature, entailing numberless calamities, and finally ending in death and misery.

Though God was displeased with the sin of men He pitied them, and in His great compassion revealed the way of salvation, but they became more and more involved in evil customs and habits. They knew the truth, but forgot and despised it. Yet God bore it all with infinite patience and forbearance for many ages. He wanted to save men, but they would not obey Him. At length the time arrived for the fulfillment of His gracious promise, which was in the first year of Yuen Shih of the first Han dynasty, when God's Holy Spirit specially influenced the Virgin Mary of the town of Bethlehem in Judea, and in this way sent His only Son to become her Son, appointing His name to be Jesus, which means the Saviour of the world.

He was born a divine spiritual being. He grew up holy and intelligent. During His whole life there was not the slightest taint of sin in His life and character. He perfectly obeyed the will of God, preaching His doctrine, doing His works, and so attained the standard of complete moral excellence. It was all confirmatory of His Divine mission that He came from heaven, and was sent by God. The subject on which He chiefly discoursed was the redemption of men from sin, and thus He fulfilled the duties of His sacred office as the Saviour.

But it was not simply during His life that He furnished proof of His Divine Mission. He died on the cross, was buried, and in three days rose again and ascended to heaven. He lived, fully obeyed the Divine command and saved the world. He died, atoned for sin and saved mankind. His Divine Commission was carried out to the utmost, and the duties implied in the name Jesus were accomplished to the end. All this has been confirmed in after generations without the shadow of a doubt, and on account of it His disciples were able to execute their Lord's command to preach the Gospel in every place and spread abroad the sacred doctrine, calling men to a sense of sin, to believe and repent, and so obtain forgiveness and peace. It is in this way that men can become pure in heart and life, enter into fellowship with God and enjoy the happiness of eternal life.

These things are all recorded in the sacred Scriptures which are called the New Testament. It is divided into twenty-seven parts, the first four of which bear the names of Matthew, Mark, Luke and John. These were disciples of Jesus and authors of the works in question. They narrate the incidents of His birth, what He said and did in the course of His ministry, His death and ascension. Then follow the Acts of the Apostles, detailing the particulars of their life and labours. Next is a series of letters sent by the Apostles to various Churches and others, explanatory of the doctrine they taught and the duties connected therewith. The last section is called the "Revelation," which indicates, in mysterious language and form, the history of the Christian Church from its rise to its consummation. At the close the final judgment of the world is described, the separation of the evil and the good, with their respective awards, and thus the sacred volume of the New Testament is completed.

In these twenty-seven sections the doctrine of Jesus is brought before us for the benefit of His disciples, that they may truly believe in it, diligently observe it and earnestly follow its sacred teachings. Outside of this book, is there any other that can be compared with it? None. There are many treatises on morality and other subjects which are all the product of the human mind, but this book is the production of God's Holy Spirit, inspiring the minds of wise, and holy men, who spoke and wrote accordingly.

This volume is called the New Testament, and why? Prior to it there was the Old Testament, consisting of thirty-nine sections, and made during 1,000 years and more before the advent of Christ.

It was the work of prophets and holy men, and begins with an account of God's creating the heavens and the earth, the history of our first parents and the events that followed in after years in anticipation of, and preparation to, Christ's second coming for the salvation of men. It relates what His life and actions were to be, and in a manner that can be fully authenticated and confirmed. It is entitled the Old Testament in conformity to the name of the New, and the term denotes the arrangement or covenant of grace into which God entered with His only Son Jesus Christ for the salvation of the world.

After this examination of the Old Testament we ought the more diligently to study the New, and so become acquainted with the events of earlier and later times in reference to moral character and life, the benefit of which would be considerable. Some may ask what benefit would accrue from the study? Our reply is that these Scriptures are all given by inspiration of God, and are profitable for self-correction, for instruction and guidance in the way of righteousness, that men may serve God with all their powers of body and soul, and that they may know Him who is infinite perfection, and who has thus manifested His glory and displayed His wonderful works for the salvation of men from future misery.

How magnificent is this! The doctrine of high heaven, though speechless, is not without words, though unheard, yet has a voice, and its speechless words reach through all the earth, and its unheard voice pervades the universe. Its law is perfect, converting the soul. Its testimony is sure, making wise the simple. Its statutes are right, rejoicing the heart. Its commandments are pure, enlightening the eyes. Its teachings are all holy, enduring for ever. Its judgments are just and righteous altogether. And on this account every student of this book who thoroughly believes in it will, in the present life, worship God alone and love men as himself. He will receive the gracious help of God, he will seek the salvation that is in Christ Jesus and enjoy the guidance of the Holy Spirit. All kinds of happiness will descend upon him, and manifold harbingers of bliss will crowd around him. As to the future life, he will beforehand anticipate his ascension to heaven, where he will have boundless felicity for ever.

These are verifications of the benefits accruing from the sacred doctrine we have been considering, but how can words or thoughts possibly exhaust them? The New Testament has just been republished, and we have taken occasion to state its profound meaning in this manner."

The English version of Mrs. Richard's letter of congratulation to the Empress-Dowager is as follows :—

*To the Empress Dowager's Most Excellent Majesty,*

MADAM :—Your Imperial Majesty having, by Divine appointment, undertaken the government of China in times of unparalleled internal and external trouble, and having by your great energy and wisdom restored profound peace throughout the whole empire, and



established friendly relations with all nations, has called forth the admiration not only of your own subjects but those of other nations far and wide as well.

Among the many just laws which your Majesty has established not the least is that which commands the same protection to your Christian subjects as to those of all other religions; therefore, we, a few thousand Protestant Christian women throughout the various provinces of your empire, though mostly poor, cannot let the auspicious occasion of your Imperial Majesty's sixtieth birthday pass without testifying our loyalty and admiration. We do so by presenting your Majesty with the New Testament, which is the principal classic of our holy religion, namely the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are at the root of their temporal prosperity and power. On this account we hear it is a custom in the West to present Empresses, Queens and Princesses with a copy of this book on happy occasions in their lives.

We Christians in your empire constantly and fervently pray that your Highness and all the members of the Imperial Household may also get possession of this secret of true happiness to the individual and prosperity to the nation, so that China may not be behind any nation on earth. We also fervently pray that your Imperial Majesty may long be spared to help by your wise counsel in the government of China, and when your work on this earth is finished you may have a happy entrance into the glorious home prepared for all those who carry out the beneficent will of Heaven.

We remain, with the profoundest veneration,

Madam,

Your Majesty's most faithful subjects,

THE WOMEN OF THE PROTESTANT

CHRISTIAN CHURCH IN CHINA.

*The Mission Press prints a Presentation Copy with Gold Border.*

The American Presbyterian Mission Press was asked to print a special edition of the New Testament in large type with gold border, as there was no time for one hand to copy it as the custom in China is when making such presentations. The book had solid silver covers beautifully embossed with bamboo designs. On the left hand upper corner of the cover were the characters 新約全書, *Complete New Testament*, in raised gold, and in the middle was an oval plate of gold, on which were inscribed the characters 救世聖經, *Scriptures for the Salvation of the World*. It measured 13 in. × 10 in. × 2 in.

*The Silver Casket.*

This *New Testament* was enclosed in a handsome silver casket with the same beautiful bamboo design, the work of the best artists from Canton, lined with old gold plush. On the lid of the casket, engraved on a gold plate, was the inscription:—

耶穌教會信女公備

崇熙皇太后

聖鑒

恭呈

*Translation.*

Respectfully presented to the  
Empress-Dowager, Ch'ung Hsi,  
by the Christian women of the  
Protestant Church.

The silver in the casket weighed  $10\frac{1}{2}$  lbs., and the silver in the *New Testament* boards weighed  $4\frac{1}{2}$  lbs., The casket was enclosed in a teak wood box covered with plush within and without.



FRONT COVER OF TESTAMENT.

*The Testament and Casket on View.*

By October 28th, the work being completed, the New Testament and casket (which had been on view at Lüen Wo's, the Chinese artists in Nanking Road who made the casket) were carried to Dr. Reid's Church, where the native Christians had the privilege of seeing them. At 6 o'clock that day Mr. Hykes took them on board the steamer *Lienshing*, by which they were conveyed to Tientsin.

*Sent to Peking.*

The committee through Dr. Muirhead and Archdeacon Thomson had already got the hearty promise of the British Minister, Mr. O'Connor, and the American Minister, Col. Denby, that they would take pleasure in presenting it to the Empress through the Chinese Foreign Office—the *Tsung-li Yamên*. The Rev. Dr. Lowry, of the American Methodist Episcopal Church, Peking, and the Rev. George Owen, of the London Mission, Peking, were appointed a committee to receive the casket and place it in the hands of the British and American Ministers for presentation. Mr. Owen was also asked to have the letter to the empress copied and drawn up in special form, as there were no suitable forms to be got in Shanghai. This paper was "yellow on one side and red on the other, folded in the usual Chinese style and faced with yellow silk."

*Presented to Her Imperial Majesty.*

On the 11th November the casket was placed in the hands of the two ministers, who at once sent it to the *Tsung-li Yamên*. On the 12th the ministers of the *Tsung-li Yamên* sent the casket in to Her Imperial Majesty. It was a most happy coincidence that the present of the Queen of England to the Empress-Dowager was forwarded by them the very same day.

*The Names of the Donors are asked for.*

A few days afterwards some of the ministers of the *Tsung-li Yamên* called at the American Legation and desired the names of all those who had subscribed to the presentation. As over ten thousand had subscribed and their names were not known they could not be given. They then insisted on having the names of *some* of the foreign ladies who had taken part in it. Messrs. Lowry and Owen were applied to, and they gave in the names of Mrs. Richard and Mrs. Fitch as the lady members of the Presentation Committee, and the names of twenty others were chosen from the names published in the *RECORDER*, not thinking anything more was required than a few names to head an address of thanks. When, however, some presents were sent to each lady mentioned, these friends in Peking begged the Presentation Committee in Shanghai to reconsider the names and make a juster distribution.



*The New Testament most graciously received and Presents  
sent by Her Majesty to 22 Lady Missionaries.*

After the list of lady missionaries had been presented a most gracious letter was forwarded to the British Minister from the *Tsung-li Yamên* by command of Her Majesty. The English version of the letter is as follows :—

THE PRINCES AND MINISTERS OF THE TSUNG-LI YAMÊN  
TO MR. O'CONNOR.

Kuang Hsü 20. 11. 19.

December 15th, 1894.

On the 10th of November last the princes and ministers had the honour to receive a joint note from Their Excellencies the British and American Ministers, stating that they had been requested by the British and American Missionary Societies in China to present to H. M. the Empress-Dowager a copy of the New Testament, enclosed in a silver casket, the offering of Chinese female converts in connection with the Protestant missions throughout the country, as a humble token of their heartfelt loyalty on the occasion of H. M.'s 60th birthday.

Accompanying this letter was a congratulatory memorial from the subscribers.

On the 11th of November a further letter was received from H. E. the American Minister, Colonel Denby, forwarding the casket containing the Testament.

On the 12th of November the Yamên, as they have already informed H. E. the British Minister in their note of the 22nd of November, conveyed the Testament and the congratulatory address to their high destination.

On the 27th of November the Yamên received from Mr. Cheshire, Chinese Secretary to the United States Legation, a letter enclosing a list of names of the lady missionaries who had offered their congratulations on the occasion, and on submitting it for Imperial inspection they were honoured with the receipt of a Decree from H. M. the Empress-Dowager, conferring a roll of Nanking silk, a roll of large satin, a box of needle work and two cases of handkerchiefs each upon Mrs. Richard and Mrs. Fitch, who had taken a leading part in the movement, and a case of handkerchiefs and a roll of Huchow crape each upon twenty other ladies who had assisted in the undertaking.

The foregoing articles were sent to the American Legation on the 8th instant with a request that they might be distributed amongst the lady missionaries whose names were given on the list.

On the 10th December the Yamên received a note in reply from the American Legation intimating that the articles had been duly handed over, as requested, and it becomes the duty of the princes and ministers to write this note for the information of H. E. the British Minister.

The princes and ministers with great respect enclose their cards.

*Concluding Remarks.*

In conclusion we are heartily thankful to Mrs. Swallow for starting the idea, and the Ningpo missionaries for encouraging it, and the missionaries throughout the empire for supporting it so heartily, and all are exceedingly grateful for the manner in which it was finally received. It was started in goodwill, it was continued with goodwill, and it has ended with goodwill. Now that good feeling has been attained we trust and hope that the spiritual truths so precious to us may also be understood and appreciated by the great Empress. With the exception of Queen Victoria she rules over a far greater number of human beings than any other ruler. Between them these two govern more than half the human race!

Would to God that these two great Empresses were lifted far above ordinary human ideals and were to crown their great days by carrying out the high purposes of God: (1.) To take measures to secure that everything that is good on the face of the earth shall be made known to, and as far as possible placed within reach of, each of their subjects. (2.) To take effective measures to end war throughout the world. Whether the time for this is ripe or not we cannot say. But we know that the earnest prayer of every one who contributed to this presentation is that the millions of China may all be made to know the best blessings of Christian civilization, and that there shall be peace on earth and goodwill to all men.

The chairman and committee deserve special credit for the wise tact they have shown from the beginning to end.

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*The Parliament of Religions: A Review.*

BY REV. A. T. PIERSON, D.D.

Having given Prof. Barrow's article on the Parliament of Religions in the February RECORDER, we present the following from Dr. Pierson as showing the other side, and with this take final leave of the subject.—ED. RECORDER.



FAMOUS American orator used to say that he had "but little foresight, but plenty of *hindsight*," the latter being found very trustworthy.

More than a year ago the Parliament of Religions took its place in history. Then, in common with many, we felt compelled to testify against the whole scheme, convinced that, at the very basis of it, there lay a blunder; and that, without impugning the motives of its originators and abettors, its final outcome must be evil rather than

good. Before dismissing the matter we cast a backward glance for a true *review*; and, instead of intruding merely our own judgment, let others also be heard from this forum of enlightened public opinion as to this attempted amalgamation of the one and only true faith and saving Gospel with the imperfect, iniquitous, idolatrous systems of so-called "religion."

I. Perhaps the Parliament of Religions was a mistake, first of all, in its *inadequate presentation and representation of Christianity*.

Some, who were promoters of the scheme, have since confessed disappointment and even chagrin that the true faith was feebly advocated, or appeared to disadvantage, while, on the other hand, heathenism and various systems of error are jubilant over their success.

There was a natural reason for the disadvantage at which Christianity was placed. The advocates of these foreign faiths were speaking to audiences in which were few who were competent to answer them, and where no reply or rejoinder was allowable. They were skilful masters of the art of presenting the best phases of their systems, and the only way to expose sophistry, fallacy, or even falsehood, was to have had the other side shown by equally competent parties. Such a course alone was fair to the hearers. Suppose, for example, the committee had provided two men equally able to present Buddhism; one, if they pleased, its high priest, the other, one of its most intelligent, fair-minded opponents. What if Sir Monier Williams could have set forth the radical defects of Buddhism, and so offset the fascinating but falsifying glamour of its advocacy! or if, after one-third of the human race had been claimed for its adherents, Dr. Happer had exposed the shallow claim by his masterly proof that Mohammedanism, Confucianism, and Christianity each far outnumbered Buddha's followers! Under plea of permitting no disputation, what assaults on Christianity, what erroneous statements went unchallenged!

No wonder the veteran missionary at Swatow remonstrates when three or four thousand American "Christians" shout themselves hoarse as bold flings are made at "Christian nations," unanswered; and American—supposedly "Christian"—women, wild with delight, scramble over chairs and benches to get near Dr. Barrows's "right reverend" Shinto, who had been throwing mud at Christianity, and were, some of them, *kissed* by him!—a thing considered indecent where the "right reverend" exercises his priestly functions!

That sophistical Hindu "monk," Vivekananda, among other applauded statements, said at Chicago:—

"You come with the Bible in one hand and with the conqueror's sword in the other. You, with your religion of yesterday, to us who were taught thousands of years ago precepts as noble and lives as holy as your Christ's. You trample on us, and treat us like the dust beneath



your feet. You degrade our people with drink, you insult our women. You scorn our religion, in many points like yours, only better because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honor and reverence. Do you think if you came to our doors like Him, meek and lowly, with a message of love, living and working and suffering for others as He did, we should turn a deaf ear? Oh, no! We should receive Him and listen to Him as we have done to our own inspired teachers."

As the Madras *Mail* remarked, these statements are only a mere echo of the usual cheap tirade against Christianity heard in India from the lips of every university undergraduate, at every street preaching, in every lecture-room, and sometimes read in the columns of the native journals; but whose absurdity is patent even to every right-thinking Hindu, and therefore regarded as claptrap by the better portion of the educated classes.

If it were worth while to prick the bubble of this sophomoric bombast, we could easily expose the fact that there is nothing in it. It is easy to say, "You come with the Bible in one hand and the conqueror's sword in the other." *Who!* How many who heard or who will read these words ever were in India, ever handled a sword, or had any part in India's conquest? Hundreds of thousands of Christians do not believe in a sword, and condemn utterly British rule in India, especially as represented by the East India Company!

"Your religion of yesterday!" as though the basis of our whole Christianity were not found in the promise of a redemptive seed, made in Eden; and as though its ethical basis were not as old as the Decalogue, as ancient as the Rig Veda. How about the "insult" to "our women!" As the Madras *Mail* again well says:—

"We cannot say either that there is much propriety or good taste in this taunt coming from a *Hindu religionist* of any school. The *tu quoque* argument would suggest rather a crushing reply. Who have done most for the emancipation of Indian women from the disabilities under which they have labored for centuries—these Western religionists whom it pleases Vivekananda and his friends to taunt, or Brahmins and ascetics of different schools? Who has ended sutteeism and infanticide? Through whose influence are widow remarriages made possible in India? Where did the agitation against monstrous alliances between old debauchees of sixty and little Hindu girls of six originate? Who is it that lovingly give of their substance in order to send the sweet ameliorations of woman's woe into Indian homes?"

II. This Parliament of Religions was a mistake, in the *false impressions left on hundreds who attended it.*

Two classes of people were there: one composed of representatives of the various un-Christian and anti-Christian systems; and the

other, a miscellaneous audience mostly of nominal Christians. Upon both classes alike must have been made impressions lamentably erroneous and misleading.

What more mischievous result could there be than that which was in a measure inseparable from the very *fact* of the Parliament—an apparent levelling of all faiths to a common plane? Who can doubt that such an impression was produced who reads the reports and representations made by certain delegates, on their return to their own peoples? If American Christians would see themselves as they are reflected in the mirror of this Parliament, they would best read, for example, *The Pioneer*, published in India, wherein one Mervin-Marie Snell writes :—

“America is starving for spiritual nourishment. In spite of the ignorance and provincialism of its upper classes, and the savagery of its lower, there are many souls everywhere throughout its great population who are thirsting for higher things—a thirst which Hinduism and Vivekananda are going to assuage.”

In the Chicago *Herald* appeared the comments of a Buddhist priest who attended the Congress and construed it into a confession and concession of the failure of Christianity, and the desire of its followers for a more satisfactory faith. He says :—

“There is no better place in the world to propagate the teachings of Buddhism than in America. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness.”

One of the Buddhists of Japan, reporting to a public meeting held in Yokohama on his return, said :—

“During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men; and so we may say that we made ten thousand converts.”

Who this very influential convert is we know not; but it is very plain how these delegates construed the presence and reception of every form of religion as not only an acknowledgment of its truthfulness, but a tribute to its worth. So as to the papacy. Cardinal Gibbons affirms that the fact of his being asked to make the opening prayer was “not only a high compliment, but a circumstance of the deepest significance, a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth.”

In the *Japan Weekly Mail* appeared Mr. Nakanishi Gyuro's reflections upon the "Influence of the World's Religious Congress." We have seen nothing that more clearly shows the mischievous influence of this Parliament. He says:—

"Far-sighted men from ancient times have longed for and looked for the day when all forms of religion should be united under the name Religion, and thus bring in peace for all mankind. This longing has at last begun its realization in the World's Congress of Religions. . . . The increase of free thought has compelled religious believers to see that all religions contain more or less truth, and that the comparative study of religions should be advanced. Hence the World's Congress. The results for Buddhism and Christianity have been the discovery that at their source all religions are one. As far as Buddhism is concerned there are these cheering facts. Hitherto, as studied in the West, Buddhism has been much distorted. The works of Oldenburg, Burnouf, Max Müller, and Rhys Davies treat only of the *Hinayana*, or Southern Buddhism. But in the Chicago Conference the *Mahayana*, or Northern Buddhism, was first explained to the world. It must have broken down many prejudices. The people of the West learned that Buddhism is not necessarily pessimism, atheism, mere philosophical speculation, or an obstacle to progress. It became also clear there that Buddhism may contain all other religions; that its profound theories do not conflict with science and philosophy. Yet, while at Chicago there was no fault found with Buddhist principles, many practical defects in the working of the faith were pointed out. This may be because, in the past, religious influences in Japan, in China, and in other Buddhist countries were not favorable. The trouble rests with faithless priests, not with the religion's principles. In the great Congress there was sympathy for the Eastern religion, and even some antagonism to Christianity. Mr. Joseph Cook failed in his attempted opposition to the East. This failure arose from the fact that the audiences were largely composed of free-minded men, and that Christians made assaults upon the Eastern faiths. Indeed, Christianity gained little and lost much in the World's Congress. On the religious world generally the effects of the Congress were as follows: It manifested the power of religion to the non-religious. It opened ways of intercommunication between all religions. It showed to the world much religious worth hitherto unknown in civilized lands. It was instrumental in breaking through the obstinate isolation of sects. It pointed out the religious tendency of the nineteenth century. It took away from proud Christianity its religious sovereignty, compelling Christianity to share this sovereignty with others. It laid the foundations for a future religious unity. It disclosed the fact that peace and progress rest with religion. It gave a great impetus to the science of comparative religion.

"The Shinshiu agents at Chicago distributed, of five different tracts and volumes respecting their faith, over thirty thousand volumes."



If such false impressions were produced on delegates from heathen and Mohammedan lands, on the other hand what disastrously false conceptions of the actual condition of the heathen world were created and fostered in the minds of auditors generally!

J. Hudson Taylor says:—

“The Buddhist women may, if they live 1500 virtuous lives, be born again a little boy and then have a chance of entering one of the nine heavens. There are eighteen hells, and to them the women, according to the Asiatic teaching, are consigned.”

The *Truth*, published at St. Louis, says:—

“The Rev. James Johnston has convicted Professor Max Müller of the grossest dishonesty in editing ‘The Sacred Books of the East.’ He charges and proves that the professor has omitted large portions without the slightest intimation that these had been left out, and, therefore, making a totally false impression as to the character of these books. When challenged, the professor frankly admitted that he had left out portions for the very sufficient reasons that if he had translated them, as they exist in the originals, he would have been prosecuted for publishing obscene literature. Yet these are the books lauded to the skies at the Parliament of Religions amid the clapping of white-handed American women.

“The light of the Gospel shames into decency even when it does not convert. ‘Inventions,’ ‘science,’ ‘philanthropy,’ of which infidels talk so much, why are they not found to any extent worth mentioning except in Christian lands? By a riverside in China there used to be this sign: ‘Don’t drown girls here.’ Not till the Light of the world shone there did the government for the first time forbid the murder of girls under penalty.”

Habitations of cruelty are found even in the land of the Vedas. Think of the *child marriages and child widowhood in India*. The results of these customs are appalling and incredible. There were, according to the census of 1881, 20,930,626 widows, of whom 78,976 were under nine years of age, 207,388 under fourteen years, and 282,736 under nineteen years! Over twenty millions of widows—more than the entire female population of the United States above three years of age!

Rev. W. R. Boggs, D.D., after fifteen years among the Telugus, comments on the show of heathenism at Chicago:—

“Men have set before themselves an ideal heathen religion that never existed. There ought to have been a fuller exhibition of Hinduism at Chicago. There should have been a Temple of Kali, with a statue of the goddess adorned with a necklace of skulls. There should have been an idol car such as exists in every village of Burma, covered with obscene figures. There should have been ‘holy men,’ unwashed, filthy, almost naked, and grossly immoral. There

should have been dancing girls, by caste and profession and practice, prostitutes. These are parts of Hinduism. Talk about comparative religion is nonsense. As well talk of comparative deities or comparative universes."

III. This Parliament of Religions was a mistake, in *establishing a bad precedent*. Already it has instituted a new order, and we are likely to have a series of such parliaments, as a new feature of the world's evolution toward a perfect state, or, as a quaint missionary insists on spelling it, *devil-opement*. At Long Beach, in August last, a parliament was held on a small scale, every day being given to the presentation of some of the world's religions, addresses being made by very "distinguished clergymen."

The original parliament had scarcely adjourned when the air was full of the rumors of the new religious brotherhood, whose platform was to be broad enough for Christians, Hebrews, Agnostics, Confucians, and Pagans to stand in loving fellowship; and the "Christians" were to include Universalists and Unitarians, all sects and no sects, Hicksite Quakers, Swedenborgians, and disciples of Ethical Culture!

The Associated Press announced:—

"The system of organization has already been formulated, and the plan on which it will be promulgated is broad enough to include every member of the Parliament of Religions. To its fellowship all who desire to promote love, righteousness, and truth in the world will be invited. A number of liberal Chicago preachers have taken an active interest in the work of founding the new Church, and it is a matter of but a short time before it will be an established institution. It will be without a creed. The constitution upon which the organization will be built will say that religion is natural, progress a necessity; true religion a matter of life, not doctrine; of character, not creed. To promote such a religion, to help progress and to benefit the world will be the objects of the new organization."

Protop Chunder Mozoomder, leader of the Brahmo-Somaj, proposes a permanent council, one-half sitting in India and the other in Europe; and a new periodical to represent the views of all denominations of the world.

Bishop Newman calls for two Parliaments of Religion in the year 1900, to usher in the twentieth century, one of which is to be composed of representatives of all religions known to man.

"They shall not come as eulogists of founder, or creed, or ceremony, but to ascertain two things: What we have in common in faith and practice, and wherein we differ, and whether such differences can be adjusted. It would be a question worthy of such a Parliament

of the World to consider whether there is a place in the Christian Pantheon for the Brahman, the Buddhist, the Parsi, the Confucianist, and the Mohammedan."

The example thus set in America is contagious. In Japan, in 1895, in connection with the eleventh centenary of the elevation of Kyoto to the rank of a royal residence, there is to be a Parliament of Religions in which every religious community in the island empire, including all Christian denominations, is invited to participate. Services will be held all day long, and interpreters provided for those who need them. It will be "religion in a show-case."

IV. This Parliament of Religions was a mistake in *exalting some parties into an undue, undeserved prominence*, and in actually helping to *propagate false faiths*.

Reputation and notoriety widely differ, though often confused. This gathering at the Western metropolis lifted to a false level not a few who at home enjoyed no such distinction. We are told of certain visitors from India who were "*lionized*" at Chicago; the term is, unfortunately, too suggestive of a much inferior beast that, according to the fable, strutted about in the disguise of a lion's skin. A true lion never needs lionizing.

The *Christian Patriot*, of Madras, states that, save two or three, none of the representatives of India who took part are "even known by name to their countrymen; and yet they have been treated as the highest representatives of Hindu thought, and every sentence uttered, whether containing sense or not, seems to have been received with vociferous applause."

This is the first time we hear of Swami Vivekananda, who, on rising to speak, addressed those before him as "Sisters and brothers of America," and gave himself out as belonging to "the most ancient order of monks the world has ever seen." This impostor, who posed as a teacher and exemplar of morals, far outshining Christian ethics, is thus referred to by the *Indian Review* of Calcutta:—

"Swami Vivekananda *alias* Baboo Norendra Nath Dutta, B.A. Until we had heard from Chicago, we were not aware that we had such a genius among us in Calcutta as it now seems we have. It only proves the words of Jesus, 'A prophet is not without honor save in his own country.' More than this, evidence of the truth of Christianity we have in our Swami. What he taught as Hinduism, and what gave power and influence to his words, was the large admixture of Christian truth which he received as a student in one of the Christian missionary colleges of Calcutta; and truth too which is the very opposite of the error which is the foundation stone of the Hinduism which he professed to teach—viz., the brotherhood of man, and the lordship of God over the conscience. The caste system of Hinduism



antagonizes both, and persecutes, as far as the Christian government permits, any who choose to act under the influence of either. A man who chooses to eat with a brother man, or to obey his enlightened conscience in the matter of religious duty, and is baptized, will, by Hinduism, all over India, be persecuted to the death of his soul and body; and yet this Baboo goes across seas and continents to tell the Parliament of Religions that Hindus do not persecute, and that Hindus love all men as brethren."

This Parliament of Religions thus built a *basis for a propaganda of foreign faiths*. It gave both occasion and encouragement for the propagation of false systems not only in heathen territory, but in Christian lands.

Nor was the opportunity lost. The doors of the Parliament had scarcely shut before a "high-caste Brahman" was giving lectures in various cities, comparing Christianity and Brahmanism, to the disparagement of the former and the glorification of the latter. Meanwhile the newspapers, chronically eager for a sensation, gave these lectures a notice exceeded in prominence only by sporting news; perhaps because they ranked them with other contests, in which the main object is to defeat an antagonist at all hazards and by any means, fair or foul. The result was notoriety for men who otherwise had stayed in the obscurity they deserved. More than this, not every one who heard this Brahman was fitted to expose his sophistries and falsehoods; and some who were, felt unwilling to give him the indirect advertisement of a public rejoinder. He could have been triumphantly refuted at every point, as is proven by the fact that in one city alone four missionaries, long residents in India, gave counter testimony which utterly contradicted and demolished his misrepresentations. But the evil was done already, and truth never overtakes swift-footed error. The lecturer had got his "fifty cents a head," and gone. This man, and not a few like him, availed themselves of an enthusiastic reception at Chicago, as a general letter of introduction and commendation to the American public, with full license to abuse missionaries and asperse the faith they preach! One of these lecturers, already referred to as leader of the Brahmo-Somaj, who claims to represent "Indian theists," it is now proposed to place in the unique position of a missionary in his own land, contributions to be annually sent from this country for his support and the supply of publications to be used in spreading his doctrines!

Mohammedanism also undertook, shortly after the Parliament, to propagate its tenets. A Mr. Nabakoff, in New York, proposed to describe the progress of Islamism in United States before a mixed audience of Persians and Turks, Englishmen and Americans. He did not say much about the spread of the Moslem faith, however; he

rather used the opportunity to assault the faith of Christ. He wrested Bishop Potter's word as to the strength and superiority of Mohammedanism into an argument in its behalf, and that brought a rejoinder from the audience that there would be more converts from the false prophet to Christ but for the death penalty attached to such conversion.

V. This Parliament of Religions was a mistake, *in substituting laxity for liberality*. Charity is not tolerance of error.

We have heard of a certain man who described the change in his condition after conversion by saying, "Before that I loved the devil and hated the Lord; *now I love them both*." Is it no misconception of the love which is the royal law, if we construe it as implying indifference to fundamental distinctions? Does charity preside in a conclave where the religion of Christ sits without protest on equal terms with many whose tenets and practices can be traced only to the devil whom they worship?

It is all well enough to talk in vague encomium about the "light of Asia;" but the fact still remains that, notwithstanding, dense darkness covers the lands where it shines. Bishop Brooks, the broad churchman, greatly disappointed some of his "liberal" friends who expected him to deal very reverently with the ancient Oriental forms of faith and worship, when his "Letters of Travel" unveiled the enormity and deformity of heathenism, the debasing superstition and repulsive obscenity gilded over by religious names and worshipped in religious fanes. Even in the holy city, Benares, he stumbled at every step on a temple with a hideous idol, and ignorance muttering prayers to Vishnu or Siv.

Mrs. Isabella Bird Bishop writes:—

"We are getting into a sort of milk-and-water view of heathenism; not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia it struck me very much how little we heard, how little we knew as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sins or wrong. There is an infinite degradation of both women and men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, and official corruption. There are no sanctities of home, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or in-



sects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity."

VI. The crowning mistake of this Parliament of Religions was the fatal blunder of at least implying that *salvation is not in Christ alone*. And in so far, the Parliament was and still is the foe of Christian missions, and has already done measureless harm.

The Christian faith was there held up as one—albeit the *best*—among many religions. No doubt God "has in every nation those who work righteousness and are accepted with Him;" but it does not follow that this is in consequence of the false faiths prevailing among those nations; it is, rather, in spite of them. If God is no respecter of persons, He is quite as little a respecter of the so-called religions of the Moslem, heathen, and pagan world.

Such parliaments will never turn men from errors and idols to serve the living and true God and to wait for His Son from heaven; they will, rather, entrap victims of superstition in a false security, and lull them to sleep on the brink of ruin. What would Peter, John, Paul have said had they seen disciples in their day fraternizing, as co-religionists, with the heathen peoples against whom they testified, and degrading the God and Father of our Lord Jesus Christ to the level of Brahma and Buddha, Zoroaster and Confucius, and the mystic nonsense of theosophy!

We greatly mistake if the ultimate effect of this Parliament be not to make the followers of other systems arrogant and boastful, and raise new walls of adamant between Christian missionaries and those whom they seek to convert. While American "Christians" (?) are proposing to furnish means for the propagation of the Brahmo-Somaj, one of the teachers of this faith defines it as "*Unitarianism plus spirituality*," a definition which implies a thrust at Unitarianism as so deficient in the spiritual element as to need an imported article from India to supply the lack! This is but one sample of the assumption and impertinence manifested by a sect abroad toward the very parties who at that moment extend the hand of fraternity. There is an acceptance of the proffered hand from before, and at the same moment a kick from behind!

Dr. Ashmore, of China, writing on "The Aftermath of the Parliament," says that "these Hindu pundits, Mohammedan apostles, Buddhist priests, and Shinto "right reverends," as Dr. Barrows calls them, have come back to flaunt their garlands in the faces of Christian converts and boast of the triumph they achieved at the expense of missionary teachers."

If this Parliament was a normal development, what room is there for any aggressive missions in the lands whence these delegates come? At that gathering Christianity was seen apparently courting



other forms of faith, as though needing somewhat to supplement and complement its own deficiencies. With what grace or even decency can such Christianity now turn about and push a vigorous campaign of conquest in the territory where such other faiths hold the fort!

Mrs. Besant, herself a devotee of esoteric Buddhism, boasts of the success of Hindu philosophy and theosophy: "We have for years sent hosts of missionaries with millions of money to convert the Hindus, with very little success. Now they send over a few men at slight expense, and have converted everybody!"

The *Indian Standard* calls the Parliament of Religions "a colossal mistake," and remarks that the incidental good which may come from it will be far more than offset by positive and serious injuries.

There must be some reason for the vigorous protests which we have received in personal letters from leading missionaries of the world.

One, a veteran whose name and fame are world-wide, wrote, immediately after the first editorial article on the Parliament appeared in these pages:—

"I thank you for your article on the Parliament of Religions. It expresses exactly my views. It is timely, and you have done the work well. I never had the least sympathy with that Parliament, and consider it a mischief in every point of view. I should deem any participation on my part in such a parliament as treason to Jesus Christ, and would rather be burned at the stake a thousand times than be guilty of it."

Another foreign missionary writes, thanking the editor for the plain testimony against the Parliament, and says:—

"The position taken will be criticised as narrow and exclusive, thereby turning the attention of Christian people from the measureless mischief which the Parliament has already done to the cause of Christ. . . . Missionaries, I have been told frequently, are too much prejudiced against non-Christian religions, and their opinions on this subject do not count for much (so it is supposed by the promoters of the Parliament); and this is why many of them have remained silent. Besides, those who promoted the movement were not disposed to listen to any advice from the missionaries. Had they done so, the Parliament would never have taken place, or would, at least, have assumed a very different character. Now that the experiment has been tried, it is no longer possible to deny the great injury done both at home and abroad. And it might be well once more to hear from the missionaries, who, I think with few exceptions, will be found to endorse every word that you have written."

Few missionaries have deserved a higher rank, both for intelligence and charity, than Dr. William Ashmore; yet no man has written more vigorously in remonstrance against the Parliament. He regards it as having surrounded these representatives of foreign,

faiths with a halo of glory never investing them in their own lands. This veteran in the Chinese field deserves to be heard; and his words vindicate those who have conscientiously opposed this Parliament and any reproduction of it. He boldly says that at Chicago was figuratively repeated the offence of Baal-Peor:—

“Ministers of the faith of God’s elect flirted with the daughters of Moab. Israel danced with Baal. If this had been because that historic head of a pagan system had uttered some sentiment in unison with the great essentials of our faith, or had spoken some of those ‘inexpressible longings’ for a deliverer, of which we read so much and hear so little, an excuse might be made; but no, it was when he railed out his accusations which reflected on Christians and their work of missions. That intensifies the shame.

“You at home will have your ill harvest out of this—briers and thorns and thistles, Worst of all, the thorns and thistles will trouble most those who had nothing to do with the affair. But it is certain, further, that there will be an ill harvest out here. These men, so lauded in Chicago, are the resolute and persistent enemies of the salvation we preach. They, and the men of this class, stand between us and the millions and millions of votaries who follow them. They organize and mobilize resistance to the truth as it is in Jesus; they baffle us by their schemes; they ridicule us in their speeches. Nor is this because they do not know; they do know what we preach, and they hate it accordingly.

“The Buddhist hates the idea that a man can be saved only by the merit of Christ; he scouts the idea of a living God. The Hindu hates and scorns the brotherhood of disciples in Christ Jesus; he hates with a bitter hatred any challenge of his lordly self-sufficiency. Now the men who come back from Chicago will have a wonderful story to tell of their reception. It will be exaggerated immensely in the repetition. They will tell what the newspapers said; they will tell how they were applauded; they will tell how the crowd almost fought to get near them to touch the hem of their garments; they will tell how their high-priests were saluted by the highest titles in vogue among Christians at home; how the spirit of Buddha was represented as hovering over the place equally with the Spirit of Christ, and how they themselves, one and all, Buddhists, Hindus, Mohammedans, agnostics alike, were hailed as envoys extraordinary and ministers plenipotentiary in the kingdom of God. All this will be told and magnified, until it will appear that a multitude of the American people are ready for Buddhism, and that American missionaries have sadly misrepresented the land they came from. To these stories hundreds of thousands of Buddhist priests in India, Ceylon, Burma, Siam, China, Japan, and Thibet will become the absorbed listeners. For years to come it will be slowly percolating through the three or four hundred millions who are under the influence of Buddhism, and working mischief which the good Christian men who got up that kind of a Parliament of Religions could never have foreseen.



"And now one thing is certain. Missionaries out here must gird themselves for a fresh struggle. The Chicago Parliament will render it necessary. Heathenism gets an occasional bolstering up from the West. Sir Edwin Arnold, Madame Blavatsky, Colonel Olcott, and various others have done a little. But the stimulus they have given will be as nothing compared with that which the Buddhist priesthood will derive from the work of Dr. Barrows, Mr. Bonney and their 'advisories.'

"In Japan the effect will be seen first and strongest of all. There are eighty thousand priests there—so it is said—and they are on the alert. They have been in a panic of late, but they have been rallying their forces. Now a high-priest comes back to them laden with honors received from a land that sends out missionaries; aye, and honors bestowed by Christian preachers—headlights in Zion. Let the missionaries abate their claims. The men who went abroad as representatives of the Buddhist and Shinto faiths in Japan have been hailed as 'ministers plenipotentiary of the kingdom of God.'

"We deny it. We deny it utterly. They are not 'envoys extraordinary and ministers plenipotentiary of the kingdom of God' at all. Who made them such? Where and what are their credentials? We challenge their friends to the proof. None of all the great missionary body ever laid claim to, or would accept, such an arrogant designation. Not even the mighty Paul would talk that way. An 'ambassador for Christ,' he did once call himself—and only once—but an 'envoy extraordinary and a minister plenipotentiary'—never!

"If these Buddhist and Shinto priests, who were panegyriized and canonized in Chicago under Dr. Barrows' supervision, are ministers plenipotentiary of the kingdom of God, then so are hundreds of thousands of priests, monks, bonzes, and fakirs behind them whom they represented. Ministers of the kingdom of God, forsooth! Say that to a missionary who has lived among these priests, and who knows their ways, their manners of doctrine, their idleness, their pride, their hypocrisy, their falsehoods, their blasphemous acceptance of personal worship and their dissolute habits of life! Those old questions of the Apostle Paul are not yet superseded. We quote them again. He that hath ears to hear, let him hear: 'What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?' The apostle varies the question under five different forms. He is in earnest in what he says."

In *The Independent* was published a letter from Rev. J. L. Dearing, a Baptist missionary in Japan, which shows one instalment of the evil results of the Parliament. It should be put on record:—

"The Buddhist representatives from Japan in attendance at the Parliament of Religions have returned, and their reports show what effect the great convention really had upon the representatives



of the various religions there assembled, and also what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men a public meeting was called under the auspices of the Buddhist Young Men's Association in Yokohama, an organization copied after the Young Men's Christian Association. Some seven hundred people were gathered in one of the largest theatres in town, and from ten o'clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received and the impression the meetings had made upon them.

"The two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokyo, a man well versed in modern learning and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following :—

" 'When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.'

"These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the power of Buddhism and to neutralize the influence of missionaries and native Christians.

"Said an earnest, intelligent young Japanese Christian man : How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan ? "

"With charity toward all and malice toward none," we now dismiss the Parliament of Religions from these pages, praying God that such a gathering may never again give occasion to the enemies of the Lord to blaspheme !

"The Origin of Things."

壹是紀始.

BY REV. A. P. PARKER, D.D.

[Methodist Episcopal (South) Mission].

(Concluded from page 120.)

I AM obliged for want of time and space to pass over the volume treating of various matters connected with government examinations, and can only note a few facts in the one treating of official affairs. The title 中堂 Chung-tang was first given to the prime minister in the Sung dynasty. The Six Boards of the central government were begun in the Han, but their present constitution and duties were finally established in the Ming. The Imperial Board of Astronomy began in the Sui, A. D. 600. Governors-General were first appointed in the Ming dynasty, about 1430. The titles of Chifu, Chicheu, Chihsien were first established in the Sung.

In the volume treating of the origin of written characters, printing, &c., it is said that written characters were invented by the Emperor Tsang Kieh, about B. C. 2700. This man, while living on the Yang-hsu mountain, saw a divine tortoise come up out of a stream, with various markings on his back, and he then conceived the idea of making characters to represent thought. So looking above he studied the changing forms of the heavens, and looking down he studied the markings on the tortoise, the figures on the wings of the birds, the shapes of the hills and streams and the lines on his hands, and thus he formed characters, by which thought could be expressed in visible form. When the work was finished heaven rained down ripe grain—for joy—and the spirits in Hades wept day and night. Whether these last wept for the sorrow that was coming on the earth to all who should be compelled to learn this terrible Chinese language is not stated.

Grass characters were first used in the Ts'in dynasty, about B. C. 220, and the running hand was invented in the Han about the beginning of our era. Fortune-telling by the use of dissected characters was also begun in the Han, and the four tones were fixed at about the same period. The names of the six canonical books were fixed about the end of the Chow dynasty in accordance with the dictum of Confucius. But the Music Classic included in his list was subsequently left out, and the Filial Piety Classic put in its place. Afterwards the Literary Expositor, the Confucian

Analects, the Great Learning, the Doctrine of the Mean and the Works of Mencius were added to the list, the last three in the Sung dynasty, A. D. 960-1260, and thus the Canon of Thirteen Classics was completed. The first recorded instance of engraving books on wooden blocks occurs in the history of the Sui dynasty. In a book called *The Record of Events in Yen* there is this sentence: "On the 8th day of the 12th moon of the 13th year of K'ai Hwang, of the Sui, A. D. 594, an Imperial Edict was issued ordering that the classics should be engraved on wood." This was done probably in order to more effectually preserve them.

Printing on blocks was invented in the Tang dynasty. In the history of the Sung dynasty it is stated that printing on blocks with ink was first done in the district of Yih-chow, and in the second moon of the third year of Ch'ang Hsin, of the After Tang, A. D. 930, the classics were printed on blocks by imperial order and offered for sale to the people. From other sources we learn that the art of printing was a sort of accidental discovery, as so many of the inventions of the present day have been. A man named Fung Tao discovered that impressions on paper could be taken from engraved stones, and from this sprung the idea of engraving characters on wooden blocks and printing from them. Movable types were first made of clay in the Sung, in reign K'in Lieh, A. D. 1041. The process was to form the body of the type of clay and cut the character on the face of it while still damp and then bake it to harden it. In use an iron frame was made for the form, and the clay type were set in it, and in a little while several hundred copies could be printed and the type might be distributed and used again as often as might be desired. This process was afterwards abandoned, so that in the Ming dynasty printing was done only on wooden blocks. But in recent years metal has been introduced, and this is found to be much better than either wood or clay.

Ink, such as is now in use, and made of lamp-black and glue, was invented about the beginning of our era, though Williams says it was first used in the Wei dynasty, about A. D. 220. Before that time, according to our author, varnish and paint were used, and also a kind of bitumen and other materials were employed for writing, all of which must have been very unsatisfactory and troublesome.

According to our book spectacles were first used in the Ming dynasty. A writer named Chang Tsin-chi in his *Miscellaneous Notes on various countries* says that his father got a pair of objects from a certain temple, each about the size of a cash, that looked very much like two pieces of mica. They were set in a metal frame, and could be folded together or opened out, and by the use of them old people whose sight was impaired could see with great



distinctness. They were said to have come from a country called Fan-poh-man-ku-lah, and were called Ai-t'ai. They were made of glass, but the people of the Kwangtung Province made imitations of them out of quartz crystal. As concave and convex lenses were invented in Europe towards the end of the thirteenth century, probably by Roger Bacon, it would seem that within a few scores of years at most after spectacles had been invented in Europe they were introduced into China by the Arab traders trading to Canton.

The Chinese Herbal or Pharmacopœia was begun by Shun Nung who, it is said, tasted and investigated the properties of 365 different kinds of drugs, and divided them into three classes—of upper, middle and lower. In the Liang dynasty, about A. D. 500, a noted doctor named Tao Hung-kin added 365 more to the list. Again in the Tang dynasty another man named Su Kung added 140, and in the Sung 99 more sorts of medicine were added to the catalogue, making altogether 1706 kinds of drug that doctors may use to kill or cure with. The healing art was begun with Hwang Ti. In the Records of the Rulers it is said that Hwang Ti ordered K'i Peh to assist him in determining the Pen-t'sao—Chinese Pharmacopœia—and making prescriptions for healing all kinds of diseases. Thus it appears that while Shun Nung began the preparation of medicines for healing diseases, Hwang Ti, with help of K'i Peh, finished the work. Hence the science of medicine is called K'i-hwang-shuh; this being a combination of the names K'i Peh and Hwang Ti.

Paper was invented in the time of the Han dynasty, about the first century of our era. In a book called the Lives of the Outside Relatives of the Former Han occurs the term "Hoh-t'i book," and the comment given on the term is that hoh-t'i is a kind of thin paper. Williams' Dictionary says that hoh-t'i is a kind of very thin, strong red paper. In the After Han, A. D. 25–220, a man named Ts'ai Lun is recorded to have first used the bark of trees and the hemp plant to make paper. Williams in his Middle Kingdom says, "About the third century before Christ silk and cotton were employed (to write on), and hair pencils made for writing. Paper was invented about the first century, and cotton paper may have been brought from India, where it was in use more than a hundred years before." I take the following extract from the Cyclopædia Britannica concerning the origin of the manufacture of paper: "The origin and early history of paper as a writing material is involved in much obscurity. The art of making it from fibrous matter, and, among other substances, from the wood of the cotton plant, reduced to a pulp, appears to have been practiced by the Chinese at a very distant period. Different writers have traced it back to the 2nd century B. C. But however remote its age may have been in

Eastern Asia cotton paper became available for the rest of the world at the beginning of the 8th century, when the Arabs captured Samarcand (A. D. 704), and there learnt its use. The manufacture was taken up by them in that city, and rapidly spread through all parts of their empire."

Ropes or strings are said to have been made first by Sui Jen, the Fire Producer, one of the ancient mythical rulers of China. In the *Smaller History* it is said that Sui Jen made knots in cords and cut notches in wood to keep a record of events. Another old book, *Wuh-yuen*, says that Mien Yuen made cotton rope. The abacus was invented in the Chow dynasty by Chow Kung, younger brother of Wu Wang, the first sovereign of the Chow dynasty. It is said that Hwang Ti caused T'i Shen to work out the principals of calculation by means of tallies, and Chow Kung made the Kiu-chang or nine sections of the Science of Numbers, and set forth clearly the details of the mathematics and made the swan-p'an or abacus. Chow Kung is also credited with the invention of a "south-pointing chariot" to serve as a guide in returning to their country for the envoys who came B. C. 1110 to offer homage from the regions now known as Tonquin, and thus he is the reputed discoverer of the mariner's compass.

According to our author porcelain was invented in the Tsin dynasty, A. D. 300, though M. Julie in his translation of the *Kiang-teh-chin-tao-luh* places it between B. C. 185 and A. D. 85, and the opening of the first kiln at Sin-ping, not far from the present centre of the Honan province, in the reign of Chang Ti, of the Eastern Han dynasty, A. D. 76, 80. Bricks and tiles are said to have been made first in the Sia dynasty, about B. C. 2000. Iron casting was practised first in the Han, and brass casting was first done by Hwang Ti. Our author tries to make us believe that Nu Kwa, one of the line of mythical sovereigns, said to have been the sister and successor of Fuh Hsi, B. C. 2738, was the first to discover that coal could be used as fuel. It is said that she "melted stones of the five colors to repair the heavens, and in doing so used coal for fuel, and the kiln or range where she performed this melting process is still to be seen on the east of Ping-ting in Fen Mountain!" We must enter our emphatic dissent here. It is altogether more likely that an extract given by the author from a geographical work of the Former Han contains the truth as to the first use of coal for fuel in China. The extract says, "The district of Yu-cha produces a kind of stone that may be used for fuel."

In the section treating of the origin of various kinds of money and circulating mediums we are told that foreign coins were first brought into China in the Han dynasty, no doubt, as we learn from



other sources, from Rome, as a large number of Roman coins of a date preceding our era were dug up in the province of Shansi a few years ago. It is also said that paper money and bank notes were first used in the Tang dynasty. We learn from Marco Polo's account of his travels in China, in the thirteenth century, that paper money was in general circulation in China at that time, and he expresses his unbounded admiration at the convenience and general advantages of its use among the people. He attributes the invention of it to the "Great Khan." But if our book is correct, and the statements it makes concerning the time and circumstances of the origin of it have the stamp of reliability on them, the "Great Khan" was only bringing into general use an invention that had been made a long time before he swept down with his conquering hordes and checked the progress of China and set back the hand on the dial plate of her civilisation for many centuries.

In the volume that treats of military matters we are told that cannon were first introduced into China in the Yuen. They were called "Shaking Heaven Thunder," and were made of an iron tube, in which "fire drug" was placed, and on touching a fire to it the stone that was used as the missile would be thrown out, and the sound of the explosion could be heard at a distance of over a hundred *li*. They were introduced from the Western Dominion, Turkestan, and were used first in taking the city of T'sai-chow of King.

Tobacco was introduced into China. Our author quotes from a book called Yao-lu-tsien-shu to the effect that in Kwangtung there was a "smooke grass" called Tan-pu-ku, which came from the kingdom of Lu-sung (Spain), and was good to counteract malaria. It was also called the "benevolent grass" and "the eight-angled plant," and came from the West. In the reign of Ts'ung Cheng, of the Ming, A. D. 1628, an edict was issued forbidding its use. This prohibition was afterward taken off, as the plant was found to be of use to the soldiers in curing ague. Opium was first brought into the country as medicine in the Sung dynasty, but was not smoked as a luxury to any extent till toward the end of the Ming dynasty.

We will close with a few examples taken from the volume which treats of the origin of various common sayings and historical allusions. The expression, "When the arrow is on the bowstring it must be shot," originated with T'sao-t'sao in the time of the Three Kingdoms, who used it in reproving one of his generals for hesitating at a critical moment in an attack on the enemy. "In a time of peace to refuse to burn incense, and then when trouble comes to run and clasp the feet of Buddha," comes from a country



bordering on the south of Yunnan, where a certain criminal on being condemned to death ran and clasped the feet of Buddha and begged to be allowed to become a priest. His prayer was granted him by the king, and as a result many of the people of that country became Buddhist priests. "A smart wife frequently is mated to a stupid husband," is from the poet Sie Tsai-hang. "To warn a hundred by means of one," occurred first by a statesman of the Han dynasty. "The wisest will certainly make one failure in a thousand plans and the stupid will certainly make one success," was used first by a noted man of the Han. From the same period we have the expression "to blow apart the hair in order to find a fault," *i.e.*, hypercritical. "Constant practice makes a thing natural," *i.e.*, easy to do, comes from Confucius. "Good medicine is bitter to taste, but it is good for the disease, so faithful counsel is disagreeable to the ear, but it is good for the conduct," was first used by a statesman of the Sui dynasty in giving some wholesome advice to the Emperor Kao Tzu, A. D. 581. Yuen Wen-yin, of the Tsin dynasty, while planning a rebellion against his sovereign, lay on his bed, and clasping his pillow said, "If I cannot send down the fragrance of my name to a hundred generations then I will leave an odious smell for ten thousand years," and this is the origin of the saying. Lao Tz is the author of the dictum that a man who promises easily is not to be believed much. In a book written in the Tsi dynasty we find the saying that "a faithful minister will not serve two princes, and a chaste wife will not follow two husbands", *i.e.*, will not marry after the death of her first husband. One of the wise men of the Chow gives us the saying that "there are no doors for joy and sorrow to enter, but man brings them on himself." From the Han we have the expression, "If it is too hard it will break, and if it is too soft it will be destroyed." From the History of the Five Dynasties we have the saying that when a man dies he leaves his name, and when a leopard dies he leaves his skin. In the History of the Chow we have the proverb, "The fall of the cart in front is a warning to the cart that follows."

The origin of scores of other expressions is given in our book, but I must stop here. The book and many others of its class, for there are a good many such works in existence, is well worth having, for they will answer many questions that we meet with daily in our reading of Chinese books and our observation of Chinese customs.

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## Three Motives for Mission Work.

(From the Second German Edition).

1.—Obedience to the last commandment of our Lord Jesus Christ.—When Christ ascended to heaven, He left to His Church as His last wish no other commandment than to go into all the world and preach the Gospel—Matt. 28, 19. Mark 16, 15. Luke 24, 47. Acts 1, 8. The Church of Christ, that is, the aggregate of all true believers in Christ, has *no other duty in the world* than to *evangelise* the world. Therefore *any* Christian who does not *help* in evangelising the WORLD to the *utmost of his ability*, by prayer, money or personal service, is *disobedient* to his Master. All the single duties of the believers, which could be mentioned, also their self-edification, are contained in and are subordinate to this their one great duty, the Evangelisation of the World. All their work and their earnings ought to serve this one great aim and purpose for which they exist. The evangelisation of the unbelievers in the homelands is indeed a part, but *only a very small part* of this one great duty, the evangelisation of the world, and the true followers of Christ should therefore, in correspondence to this, distribute their forces rightly over the whole world. They must not any more selfishly concentrate 99 % of their strength upon the homelands and only 1 % upon the millions of Asia and Africa. They should, on the contrary, send *their best men* to these continents, where the unbelievers are the most numerous and where the gospel is the least known. If we would postpone the evangelisation of Asia and Africa, till all the unbelievers at home would be truly converted, we should probably never begin. Evangelisation, *i.e.*, to offer the gospel to the whole world, is our duty; but how many shall be converted, depends on the hearers themselves and on God.

2.—Gratitude for what we have in Christ and pity for the condition of the heathen.—To know Jesus Christ as our Saviour and the living God through Him as our Father and to have forgiveness of sin, is eternal life upon earth. We should feel constrained by gratitude to make this heavenly joy accessible to the millions who have never heard of it. Rom. 15, 21.

3.—Longing for the completion of the kingdom of God in glory.—In Matt. 24, 14 Jesus said: This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations *and then shall the end come*. Therefore the end *cannot* come before the gospel has been published among all nations—Mark 13, 10. Now when we think upon the *sinfulness* and *misery* of this present world (sickness, poverty, injustice, social evils, death: every

day about 100,000 people are dying), we are perfectly sure, that our Heavenly Father, the God of LOVE, and Jesus Christ *have* the strongest desire to change the present state of the world, to fulfil all the divine promises and to make manifest the kingdom of God in glory. To deny this desire of God would seem to me like blasphemy. All the most earnest Christians in Church history have had the same desire, "Come Lord Jesus." *Why* then does century after century pass away without the appearance of the Lord? *Because* the Church has not yet fulfilled her only duty, to evangelise the world. Christ has (intentionally) *bound* Himself by His word, that He *cannot* return and fulfil the salvation of mankind and the regeneration of the world, before the gospel has been preached to all men (Matt. 19, 28). But when this condition is fulfilled, then the end *certainly will come*—Matt. 24, 14. Therefore, *by the grace of God, it depends on us*, how far or how near this blessed end shall be. Oh, what *fools* are we, if we do not grasp this glorious promise of Christ and act according to it! Modern mission work is, so to say, God's great locomotive engine by which the history of this sinful and miserable world is, per express, carried to its end. We are able and ought to heat this engine, that it run more rapidly. When there shall not be one man or woman in the world, who has not heard the Gospel, the invitation to the kingdom of God, as a testimony, that is, in a manner that they may *understand* it and are *responsible* for their decision, although the wicked will reject it (Luke. 17, 26. 18, 8. 21, 26. Matt. 13, 30. 24, 5. 6. 9. 11. 12 and 30. I. Thess. 5, 3. II. Thess. 2, 3. 8. 10. 11. II. Tim. 3, 1. I. John 2, 18. Rev. 19, 11. 19), then the world is ripe for the appearance of the Lord Jesus Christ. Therefore the desire to bring the sin and misery of this world quickly to its end by the second advent of Christ, is the *strongest motive* for mission work.

How great then is the grace of God, that by mission work we are really able to move the huge mass of sin and misery in the world, to move it towards its end! But how awful at the same time is our *responsibility*! Think of it reader: it depends also upon you, how long the sin and misery of this world shall last!

Every sad accident, which comes to our knowledge and in which we can see again the misery of this world as with one glance, every death and every crime about which we hear, should drive us with new vigour into mission work. Also all the social problems will be solved by mission work. Because when the gospel has been preached amongst all nations as a testimony, then Christ has *promised* that the end shall come, and Christ will keep His promise.

Therefore whosoever by the circumstances of his life is permitted to become a missionary (about which everybody must examine



himself carefully in the presence of God), should after due preparation become one. Those who are *compelled* to stay at home, should contribute with self-denial as much money to mission work, as they can possibly do, and all should conscientiously *pray* for mission work.

At home nearly every village has its minister besides many Christians, who by word and works testify for Christ. But here in China, only a few weeks journey from home, there are thousands of cities and market-places still without a single witness for Christ. Why do the ministers of the gospel crowd together around the parishes at home? Here in China is still plenty of room for them. Come over to China and help us. Matt. 6, 24—33. "The best theologians are not too good for mission work." (Warneck, *Evangelische Missionslehre* I, 267.)

"If the whole evangelical Christendom would devote itself with the same energy to mission work as the Moravians do, we should have 217,000 (male) missionaries in the world and contribute 658 million shillings annually towards mission work." (Ibid. I, 270). But we have only about 3,000 evangelical missionaries (3 for 1 million heathen).

"The self-sacrifice of the Church for the evangelisation of the world is still at a pitifully low standing. Most Christians do not feel it at all, that they give to the great God for His great purpose an *offensively small* sum." (Ibid. II, 138).

God wants not only our shillings, but also our sovereigns, and our 100-pound notes, and not only that, but He wants the consecration and surrender of our whole lives and *all* our possessions to His purpose. We are not the masters, but only the stewards of our money, and we shall have to give account before God, if we use the money, which should serve for the propagation of the gospel, for useless purposes, whilst the millions of immortal souls in Asia and Africa are starving for want of the bread of life, and the completion of the kingdom of God in glory is *delayed by our selfishness*.

Still about 1,000 MILLION are without the gospel, alone here in China about 400,000,000 !! Every 24 hours there are about 80,000 heathen on earth and about 30,000 heathen in China *dying*, most of them *without ever having heard of a Saviour*. Church of Jesus art thou not ashamed of this? "Why call ye me Lord, Lord," says Christ, "and *do not* the things which I say?" Lu. 6, 46.

P. KRANZ,

*Christian friends are asked to insert  
this paper in periodicals  
and to print and distribute it  
widely as a sheet tract.*

*Formerly Pastor near  
Wiesbaden;  
since 1892 missionary in  
Shanghai, China.*

## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Books for Elementary Schools.*

BY PROF. W. M. HAYES, TÊNGCHOW COLLEGE.

[Presbyterian Mission.]

N inspection of the publications adopted or issued by the Educational Society of China (see its new Descriptive Catalogue) shows a gratifying increase in the variety of text-books suitable for the use of intermediate and advanced students, and when those in preparation are completed it is a question whether the Association should not for a time turn its attention toward providing a few elemental works. This does not imply that the wants of the more advanced schools are now fully supplied, and that further work in that line is uncalled for, but does call attention to the fact that very little has as yet been done for those schools which, after all, contain the great majority of our pupils.

The reason for this disparity is, no doubt, chiefly because text-books thus far have been, as a rule, prepared by teachers in the more advanced schools, and they naturally sought to supply their own wants first. Others, while not engaged in teaching, have had their attention chiefly called to the need of evangelical literature, or books suited to the literary class, and thus the wants of those who, in fifteen or twenty years hence will be the men and women of China, have been neglected.

Among the books needed most especially in the mission schools throughout the northern part of the empire is a series of Mandarin Readers. For a while yet, at least, the committing of the classics cannot be dispensed with by those who aspire to become good native scholars; the fact remains, though, that the vast majority of the pupils in these elementary schools have no such aspirations, or, if they have such aspirations, they are speedily dissipated. What these children need is *to learn to read*; to know not a miscellaneous assortment of Wên-li characters, but those which they find in their Bibles, hymn books, accounts, common letters from friends, etc.; in general to receive the benefit which in Western lands accrues to a man in the ordinary walks of life from an ordinary education.

The knowledge which a boy, who only attends school three or four years, obtains from the classics is practically useless. Of the characters in common use his supply is inadequate, and the others are promptly forgotten. He goes out in the world, and in a few years is as helpless as if he had never been in school.

The mission schools are not in this respect so inefficient as the native schools, for the Bible, being used as a text-book, and afterwards being more or less read, the boy seldom entirely forgets how to read. Still there is great room for improvement. The Readers already issued by the Association being in Wên-li, while they may suit in South China do not meet the wants of the mandarin-speaking district; in other words, of the Northern half of the empire.

Such a series of Readers and other books, it is believed, will have a good effect on school attendance. That which was intended for men of mature minds has in China been made the pabulum for children, and it is no wonder that such "strong meat" holds out but little attraction for an active stirring boy, especially when the outside world is so much more interesting. If it was our aim to give a thorough training in the doctrines of Confucius, much like Presbyterians in former days committed the Westminster Catechism so as to fill the mind with its truth, or if our aim was to make the pupils master of a good classic style, then the present system is probably the best. The first, though, is what we try to avoid, and the second is only sought for in the case of a limited number. Is it right then to make a farce of what little education the majority receive in order that a few who have better memories may get what they or their parents desire? It is true too that while children and fools tell the truth, yet the children are by no means all fools. To the unwilling youth compelled to pore over the sayings of two thousand years ago the question *cui bono*, or its Chinese equivalent, must often arise, and in many a case he would be a sage indeed who could give a satisfactory answer. The trouble is he is kept learning what is of no use to him. A reading lesson on Japan would be much more to the point than to know how Confucius cut his meat.

A series of Readers, not attempting to give a smattering of Western science, or didactic theology, but containing, *inter alia*, good stories and instructive anecdotes or fables, will also afford good moral and religious training in the form most attractive to children. Probably not a few of us can remember the salutary impression made on our own youthful minds by similar selections. Lastly the new characters, or at least part of them, in each lesson would form good writing exercises, and thus the pupil would learn to both read and write that which is most useful to him.



Another book much needed is a written arithmetic. Dr. Ma-teer's is good for the purpose for which it was designed, but there are few elementary schools which need such an extended work. A book combining the essential part of his Vol I. with simple fractions, decimals and percentage of Vol. II would not only supply the want but also be within the means of many who cannot afford to purchase the two vols. referred to.

A primary geography is also needed, though but little work is required in its preparation. Dr. Pilcher's work, if brought down to date, made a little fuller and printed in *cheaper style*, is all that is needed.

The above are the books most needed at present, and in conjunction with the religious books already in use will, without doubt, fit the greater part of these children for life much better than "Confucianism sandwiched with Christianity" does. Affecting, as these books will, a great number of pupils it is only right that the Publication Committee should scrutinize carefully any manuscript offered it. Still it is hoped that this fact will not deter any who are qualified for the work from promptly offering their assistance. The books will be, if well done, among the most useful on the list.

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### *Treatises on Chemistry.*

McILVAINE HOSPITAL,

*Chi-nan-fu, China,*

February 14th, 1895.

*Editors* EDUCATIONAL DEPARTMENT.

DEAR SIRs: Some years ago, in 1887, I made an abridged translation of Clowe's "Analytical Chemistry" for use in teaching a class of medical students in practical laboratory work. The terms I used for the elements were those introduced by Dr. Kerr rather than those of Dr. Fryer, for the reason that most of the books which were available for the teaching of medicine were translations prepared by Dr. Kerr, in which these terms were constantly used; and to teach one set of names in the laboratory and use another set in every day teaching and dispensing seemed to me to be introducing unnecessary confusion. As other medical classes came on, the book was enlarged and improved, until now having been taught to three successive classes, it is in fairly good shape for publication, if it seems desirable to do so.

I should like to beg through your columns an expression of opinion as to the desirability of such a book, and as to the set of terms that should be used in it.

I am extremely diffident about offering another translation of a chemistry to the public, when so many have already been made by Dr. Fryer, Dr. Kerr, Dr. Billequin and others; but on looking into the subject some years ago, when hunting for a suitable chemistry to teach my own students, I found there was not a single book in which the new chemical notation was used; and so far as I am informed this defect has not yet been remedied, although it is now over twenty years since the new system was introduced into foreign text books on chemistry.

Another objection to our present stock of books on qualitative chemistry, when employed in teaching classes of medical students and scholars in our high schools, is their large size and greater or less differences.

The book referred to when in final shape will be in one volume of something over one hundred leaves, and of an entirely practical character, being intended simply for use in laboratory. It contains experiments with gases and reactions of the metallic elements and acid radicals; only those more commonly met with being included, and finally, after thus going through all the common elements in classified order, gives a course of analysis for simple and complex substances.

As to the terms used for the elements the following list includes those in the book in which Dr. Kerr and Dr. Fryer differ; all others being the same in the lists of the two men:—

|           | <i>Kerr. Fryer.</i> |   |            | <i>Kerr. Fryer.</i> |   |
|-----------|---------------------|---|------------|---------------------|---|
| Aluminium | 鈦                   | 鋁 | Molybdenum | 鎢                   | 鉬 |
| Arsenicum | 銻                   | 鉍 | Nickel     | 鎳                   | 鎳 |
| Boron     | 硼                   | 砒 | Potassium  | 鉀                   | 鉀 |
| Cadmium   | 鐸                   | 鎘 | Silicon    | 玻                   | 矽 |
| Calcium   | 鈣                   | 鈣 | Sodium     | 鈉                   | 鈉 |
| Chromium  | 鉻                   | 鉻 | Sulphur    | 磺                   | 硫 |
| Cobalt    | 鎢                   | 鈷 | Zinc       | 鋅                   | 鋅 |

If correspondents will indicate to me personally, or in the columns of your magazine, which set of terms they have been accustomed to using, or which they prefer, I shall feel under great obligations. Any suggestions or criticisms in regard to the advisability of publishing such a book for use in medical classes and high schools will also be most welcome.

Very truly yours,

JAS. B. NEAL, M.D.

The plan of Dr. Neal's proposed work will doubtless commend itself to all who require such a text-book for their medical students. It is to be hoped that all who can do so will give free expression to their opinions on the points he enquires about, either through these columns in the form of a short symposium, or direct to Dr. Neal himself.

The greater the number of text-books on any given subject the more probability that the wants of all kinds of teachers and students will be satisfactorily supplied. While, therefore, as many text-books as possible on the interesting and important subject of chemistry ought to be gladly welcomed, it is to be hoped that no more new systems of Chinese nomenclature will be introduced to render "confusion worse confounded."

Some time ago Dr. Stuart, of Wuhu, published an article in this Educational Department giving a number of entirely new chemical terms of his own invention to be used in a work he was preparing, in place of those in existing books. Dr. Neal is more reasonable, and appears willing to accept whichever of the two sets of terms in general use the majority of teachers are in favour of.

For medical students it stands to reason that Dr. Kerr's terms in chemistry are the more advantageous, as they run through the whole of his excellent series of medical works. For students of ordinary scientific subjects, and the Chinese public generally, who may need to read and study the higher branches of chemistry, metallurgy, mineralogy, the arts, the manufactures, etc., etc., Dr. Fryer's nomenclature, running through all his works on these subjects, widely circulated all over the empire, would perhaps be preferable.

It is a great pity that there should exist these rival sets of chemical terms, in which the names of 14 of the elements differ. If Dr. Kerr had only delayed the publication of his work on chemistry for a month, the negotiations that were being carried on respecting terms would have been brought to a successful issue, and a compromise would easily have been effected, securing entire harmony. Had he communicated a list of the terms he had finally determined to use, several of them would have been adopted by Dr. Fryer in his first work, published almost simultaneously with Dr. Kerr's, because they were equally good; and thus the number of differences would have been greatly reduced. Some of Dr. Kerr's terms, however, it would have been impossible to accept. Take for instance his term 磺 for sulphur. This is a character uselessly and gratuitously invented, and not even phonetic or to be found in the dictionary; the Chinese name for sulphur being 硫. It would be just as absurd to invent new characters for gold or silver or any other element well known to the Chinese. Or take the character 鎘 which Dr. Kerr was aware had been selected for cadmium, as giving the sound of the first syllable approximately. Yet he deliberately uses it for nickel, for which the character 鎳 has now grown into popular use, as representing approximately the sound of the first syllable. Such facts as these would have been pointed out to Dr.



Kerr, had the negotiations continued a little longer, and would have certainly led such a reasonable and accommodating gentleman to reconsider his terminology, so as, at least, to avoid ambiguities.

Dr. Neal is quite right in deploring the employment of the old notation in the existing treatises on chemistry and allied subjects, which were published before the new notation had come into general use. This defect will doubtless be remedied in future editions; but meanwhile a table giving the equivalents in both notations can easily be constructed by anybody, so that students can know at a glance how any term in the old notation is represented in the new and *vice versa*.

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### *Notes and Items.*

 MONG the new books which are being translated we are glad to learn of the following:—Geology, by Rev. F. L. H. Pott, of St. John's College, which will be based upon Steele's Fourteen Weeks in Geology and supplemented from other works, and "Seaside and Wayside," by Mrs. E. T. Williams, Nanking, which will be a very interesting book for young children in our schools who wish to learn something of the life of nature around them. The English original of the latter work is written by Julia McNair Wright, and has proved a great success in interesting children and training their powers of observation.

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Prof. Hayes, of Têngchow College, is preparing an abridged edition of his "Astronomy" and adapting it to the use of pupils in junior classes. His present work is too advanced, and presupposes too much mathematical knowledge for use in any other than college classes. This new abridgment will supply a want which has been felt for some time.

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The recent departure of Prof. W. B. Bonnell, of the Anglo-Chinese College, Shanghai, for the United States, deprives our Association of one of its most active and useful members. He has been treasurer ever since our organization in 1890, and has performed his duties with promptness and universal courtesy. He has been foremost in all good plans for the advancement of Christian

education in China and for the improvement of our schools. Having had many years of experience in teaching in the home land before coming to China he was no novice in the work. We shall miss him very much, and trust that his absence will be only temporary. His ten years of constant work have earned him this furlough.

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A recent letter from Rev. E. L. Mattox, Hangchow, says : "Mr. and Mrs. Judson go home on furlough next month, and leave Mrs. Mattox and me in charge." We have recently noticed in these columns the good work of the Hangchow High School which has been in Mr. Judson's charge. He has also done good work in his translation of "Conic Sections." We wish him a pleasant vacation and a speedy return to our midst.

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IN MEMORIAM.

THE Southern China Mission of the American Board have met with a heavy loss in the death of Lizzie Blackman Hager, wife of Rev. C. R. Hager, M.D.

Mrs. Hager's sudden death was primarily due to kidney complaint. During her short illness of 36 hours she was unconscious, with the single exception of a few seconds when she nodded her head in answer to her husband's question, "Do you know me?" Thursday morning, at 8.20, she breathed her last ; the spirit returned to the God who gave it.

During her illness she had the best medical aid in Canton—Dr. Kerr, of the Canton Hospital ; Dr. Wales, of Shameen ; and Miss Dr. Halverson, of the United Brethren Mission ; also of her own husband, Dr. Hager, but there was no help. Dr. Halverson staid with her during her illness, and deserves special mention for her faithfulness.

Our sorrow and our loss cannot better be expressed than by quoting from a note sent to Mrs. Nelson by Mrs. Kerr, of the hospital :—

"This is all so sudden ; we cannot realize the fact that dear Mrs. Hager is in heaven. Our hearts are full of the deepest sympathy for Dr. Hager and you all. As a mother comforteth her children, so may the Lord comfort you ; yea more, for He only knoweth the depth of such sorrow. Our hearts ache for Dr. Hager and Miss Cheney. It is a great loss to your mission, but the Lord

reigns, and our dear one, even now, is walking the golden streets, clothed in the robes of the redeemed. Let us look above ! Oh, do, as much as you can ! ”

Lizzie Blackman Hager was born in Michigan, U. S., September 1, 1860 ; was married to Rev. C. R. Hager, M.D., of the Southern China Mission, in June, 1894, and died at Canton, China, March 7, 1895. She spent most of her student life in the city of Chicago ; then, for several years she was engaged in the south teaching music. Her father is a lawyer in the city ; her mother is the daughter of Rev. Dr. Maginnis, formerly the great Baptist divine.

Mrs. Hager was led to Christ by teaching in the Chinese Sunday School of Dr. Goodwin's Church, Chicago. The Lord used a Chinese youth to lead her to Christ. More than ten years ago she wanted to come to China as a missionary, but filial duties prevented. When thinking of offering her service to this work last year she appealed to the Bible for guidance ; the Lord's reply was for her to go, that He had opened a way for her. She was permitted to stay less than six months, when the Lord called her home. It is not for us to ask the whys and the wherefores, but to submit ourselves to Him who sees the end from the beginning. He doeth all things well.

The funeral exercises were conducted at Dr. Kerr's house, Kuk-fan. Rev. C. A. Nelson, of the American Board, assisted by Rev. H. V. Noyes, of the Presbyterian Board, and Rev. C. Bone, of the Wesleyan Board, officiated. Three hymns were softly sung : “ Asleep in Jesus,” “ There is an hour of calm repose ” and “ My Jesus as thou wilt.”

A large number of missionaries and friends, foreign and native, were present. All felt the solemnity of the occasion and the suddenness of our loss.

After the exercises several friends accompanied the remains to the Missionary Cemetery, outside of the East Gate of Canton. Her grave is beside that of Mrs. Thwing ; close by is also buried Dr. Thwing and Dr. Ball, the latter for many years a missionary of the American Board. “ Blessed are the dead who die in the Lord . . . . . their works do follow them.”

C. A. NELSON.

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## Correspondence.

### A SUGGESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In these days of Bible translation would there not be both interest and profit in opening a column of your magazine to suggestions for new renderings of phrases, sentences or paragraphs which in the present versions seem infelicitous, unidiomatic or unnecessarily obscure? Such a column might become the repository of some valuable hints for the perfecting of that great work, towards which all look with solicitude and eagerness. It would serve to keep the work of the translators constantly before the minds and prayers of all, and would form the arena within which useful discussions might take place, discussions which would tend to suggest more of the flavor of the native style than even the present versions, accurate as they are, seem to possess.

Very cordially yours,  
S. R. E.

### THOUGHTS FROM HOME.

*To the Editor of.*

"THE CHINESE RECORDER."

68 Barmead Road, Beckenham, Kent,  
England, 10th January, 1895.

DEAR SIR: It is over six months since I left the land of Sinim, and the Lord has been very gracious to me in granting journeying mercies in America and in my native land. It may interest your readers to know how much the home friends feel for their loyal representatives in the field at these anxious times. I have been surprised to note the general intelligence on the whole which exists in reference to the war, which all seem to hold will

open up China to the Gospel and civilization. It will doubtless bring mission work more before the Churches, and thus stir up increased enthusiasm and a larger supply of men and money and prayers.

It is a great privilege to visit the Churches and plead the cause of foreign missions. It is a responsibility as well. Care is needed that in the heat of platform utterance statements are not made that will give a wrong impression regarding the many sides of Chinese life and mission work among them. Especially to young missionaries is the advice necessary, lest actual harm should follow through *mis*-statement, or that on account of glittering generalities, wrong impressions regarding the customs of the people should be the result. As missionaries at home pray for those in the field those on the field will do well to pray for *all* missionaries at home that their work may be blessed and be themselves blessed, and a blessing to the Churches here now, and increasingly a blessing to their fellow-laborers—foreign and native—when they return. Brethren pray for us.

Yours for Sinim,  
ALBERT F. H. SAW.

### BIBLE WINES.

*To the Editor of*

"THE CHINESE RECORDER."

Foochow, 4th March, 1895.

DEAR SIR: In the numbers of the RECORDER for July and August, 1892, there was published an article on "The Drink Offering." This was republished in full in *The Bible Temperance Educator* for January and April, 1893 (25 Baltic

Avenue, Belfast, Ireland), but credit was not given to the RECORDER as I supposed would have been done. In 1894 it was republished at Foochow, due credit being given to the RECORDER. This reprint was designed mainly for distribution in America, where it had not been republished. A copy, however, was sent to Glasgow, Scotland, to Principal Douglas, the writer of the article on "Wine and Strong Drink" in "The Imperial Bible Dictionary." A postal from him, acknowledging its receipt, gives such valuable testimony as to the correctness of the positions taken in the article that I copy it for your readers, some of whom kindly expressed an interest in the article when it was first published:—

"10 Fitzroy Place,  
Glasgow, 15th January, 1895.

"Thanks for your interesting pamphlet on 'The Drink Offering,' which (subject) certainly seems to have been much overlooked. Probably, as you say, this was looked on as practically included in the Mosaic (not the *heathen*) ritual. So we read of 'eating bread,' while there must have been drinking at a meal. And the Lord's Supper is 'the breaking of bread,' precious though the cup also is. At the foot of p. 12 what you say of sweet wine is confirmed by Nehemiah viii., 10. At p. 16, line 14, correct Lev. 34 into Lev. 24. I do not care for the expression 'food and drink offering brought forth by Melchisedek,' though the qualification 'supposed' keeps us at one. In fact I think I agree with you throughout.

"Yours very faithfully,  
"GEORGE C. M. DOUGLAS."

This testimony from so high an authority on the subject of Bible wines, and one who took so much pains to examine the article, even to the correcting of a printer's mistake, is very satisfactory, as indicating that the view taken in the article is in the main correct, and if this be so it does not seem to be presumptuous to call the attention of the revisors of the translation of the Bible into Chinese to the views advocated in the article, and to ask

them to make such distinctions in the terms for Bible wines that the readers can know that the wines poured on Jehovah's altar and prescribed for His priests to drink were unfermented.

C. HARTWELL.

C. E. ADVANCE.

*To the Editor of*

"THE CHINESE RECORDER."

Canton, 15th February, 1895.

DEAR SIR: It will not be uninteresting to the Christian Endeavor workers to know that the first Provincial Union in China was organized in Canton, Tuesday, the 12th. Representatives from nearly every C. E. society in the province were present. The entire day had, by previous arrangement, been set apart to consider the interests of C. E. work. The exercises of the day were introduced by a world-wide inspection of C. E. work and progress, by A. A. Fulton, after which reports were received from different societies. In almost every instance progress was reported, and there were gains in membership as well as in amounts contributed. Some encouraging instances of the practical working of C. E. methods were given, and the delegates showed hearty appreciation of the adaptability of C. E. principles to the Chinese methods of propagating doctrine. A committee was appointed to send a copy of the rules adopted by the Canton societies to every Church in the province not having a C. E. society, and to urge the founding of a society wherever a half dozen members could be found.

After careful discussion it was decided to begin the organization of the Kwongtung Provincial Union. It was moved and unanimously carried, that the first regular meeting be held one year

from date in the city of Canton. During the year special attention will be given to the promotion of C. E. work, having in view a large and enthusiastic meeting next February. Efforts will be made to get flags of all the principal nations, and special committees will give time to make the meeting the most attractive and interesting ever held in this city. During the past year a large society has been formed in the Canton Seminary. The adoption of the pledge means active participation in the weekly meetings, and this is necessary to the development of vigorous working Christians. No better method can be devised to stimulate zeal in the native convert, who too often thinks his duties are fully performed by a formal profession of Christianity. Never will we make rapid progress until every native Christian feels his obligation to co-operate in some manner in the great conflict against heathenism. No Church can be a dead Church where a C. E. society exists. A great uplift will be felt when the hundreds of small Churches scattered over the empire become animated by Christian Endeavor principles, which are nothing more than

old power under a new name and along new lines. Especially helpful will be the formations of unions wherever two or more societies are found in one centre. Union meetings should be held twice a year with brief reports as to visible results. Where the number of societies increases in any province steps should be taken to form Provincial Unions. These union meetings, however small, will encourage to larger efforts. They may be productive of much good by inviting inquirers and persons interested in the Gospel to be present; the chapel should be decorated as means may permit, and some simple refreshments be provided. At the last Union meeting held in Canton nearly 500 persons were present, about one-half of whom were women. Numbers count and leave an impression on the Chinese mind that the cause is growing. But the whole of anything is not stronger than the sum of its parts. If the smaller societies are faithful the union will be strong, not otherwise.

I trust the present year may show advance not only in a large increase of smaller societies but progress made in the organizations of City and Provincial Unions.

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## Our Book Table.

*Korean Grammatical Forms*, by JAS. S. GALE, American Presbyterian Mission. Trilingual Press, Seoul.

Whilst the above work is of special interest to students of the Korean language we are glad to have it brought under our notice, as with our present prayerful interest in the well-being of our fellow-workers in Korea we are specially glad to hear of their work and note how they are fitting themselves for it. The volume

just received is evidently the outcome of Mr. Gale's studies engaged in with the object of attaining more fitness for translation work.

As standard literature in Korea is evidently confined to the translation of the Chinese classics, and consequently does not include all the expressions in the spoken language, the only way left to arrive at any fixed conclusion regarding these expressions is to collect all possible varieties from different



parts of the country and compare them. In this endeavour Mr. Gale has employed natives from the north, from Seoul and from King-sang-do, as well as being helped by works already published.

The list given includes samples of all possible verbal forms, and any endings not appearing can be judged by the rules governing their particular class. The sentences at the end have been chosen to illustrate the verbal forms and to introduce students to Korean custom and superstition—a knowledge very necessary to a correct understanding of the people.

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求應集. May be had at Presbyterian Mission Press. Price 4 cents per copy.

This little volume is a translation of the tract "The Soul's Cry and the Lord's Answer," and has been arranged for responsive reading in public worship or Sunday schools. It is composed of twelve short chapters or lessons, The Ten Commandments, Lord's Prayer and Apostle's Creed, all of which, except the latter, are the *ipsissima verba* of Scripture with quotations from both the Old and New Testaments. The rendering of a few passages will reveal the nature of the work: *The Pastor beginning says*, "The Lord is nigh unto all that call upon Him, to all that call upon Him in truth." Ps. cxlv. 18.

*Members*, "Arise, O Lord save me, O my God." Ps. iii. 7.

*Pastor*, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." Ps. xii. 5.

*Members*, "Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." Ps. iv. 1.

A proper use of the book in the congregation is calculated to remove listlessness and compel the attention of the worshippers.

S. I. WOODBRIDGE.

#### ANNUAL REPORTS.

The Nineteenth Annual Report of the Central China Religious Tract Society for the year ending December 31st, 1894, shows a very satisfactory circulation, considering the unsettled state of many parts of the country in consequence of the war. From the details of the sales we learn that there were sold 218,546 books, 1964 hymn books, 286,069 folded tracts, 234,194 sheet tracts, 266,277 calendars, making with 900 sold of other societies' publications a total of 1,007,950. Good work was done in connection with the distribution of books at the Chu-jeu examinations at Wuchang and Chengtu, but this we have referred to already. The report contains an account of the annual meeting, which seems to have been hopelessly enthusiastic.

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The First Annual Report of the Korean Religious Tract Society gives a brief sketch of the history and workings of that organization, which has now been in successful operation for fully four years. During the past year 803,500 pages have been printed. The president in his Annual Report to the Board of Trustees says: "Our tracts thus far are in the didactic vein. We are positive in our work; teaching what Christianity is and does for the soul." The policy of the Society seems to be to *sell* the publications. "We believe this the best way to reach the people. It may be a little slower at first, but it will be faster in the end." We join with our fellow-workers in the prayer that the kingdom so long a hermit and in darkness may become a Kingdom of our Lord and of His Christ.

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The minutes of the Second Session of the North-China Annual Conference of the Methodist Epis-

copal Church (held in Peking, October 1st—4th, 1894) contains many cheering reports. In them we have fuller particulars of that marked event of last year—the revival which spread over a large part of North China. The statistics show a membership of 2020, being an increase of 185 over last year. There are also reported 842 adherents and an average attendance of 2037 on Sunday worship.

From the minutes of the Twenty-eighth Annual Meeting of the Central China Mission of the Methodist Episcopal Church we gather that there are 477 members; this being an increase of 27 over previous year, and 156 probationers, 20 more than previous year. In the twenty-six Sabbath schools there are 1121 scholars. Among the sums collected we are glad to note that \$338.44 was contributed for the missionary society and \$847.10 for self-support.

We have also received the minutes of the Ninth Annual Session of the China Mission Conference of the Methodist Episcopal Church, South, and note in the statistics for

Shanghai and Soochow districts that there are 493 communicants and 503 probationers. In the twenty-nine Sunday schools there are ninety-three teachers and 1153 scholars, with an average attendance of 849. From the educational statistics we gather that there are in the various schools 1654 pupils, 154 of whom are Christians. The hospital statistics indicate 16,016 as the total number of patients.

In common with other reports made up during the plague year in the South we find mingled feelings and experiences of sadness, anxiety and thankfulness in the Annual Report of the American Southern Baptist Mission, Canton, for 1894. The total membership report is 866. In the various schools there are 423 pupils.

We have also to acknowledge receipt of Reports from various mission hospitals. Want of space prevents us giving some of the encouraging facts and figures with which they are full. These figures, and many more, will appear in the coming Hand-book of Missions for China.

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## Editorial Comment.

JUST as we go to Press news comes of the sudden death of that great and good man, and the pre-eminent friend of missions, Dr. A. J. Gordon, of Boston, Massachusetts, U. S. A. Not satisfied with training his Church to become interested in missions and to give largely as well, he established a training school for young men desirous of entering upon missionary work, especially laymen. He was also one of the leading editors of the *Mis-*

*sionary Review of the World* in conjunction with Dr. Pierson. In his death the work of missions has lost a valuable friend and adjutor.

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WE have been asked to mention that Christian endeavor literature (English) will be supplied *gratis* to anyone sending address, by Rev. W. P. Bentley, the General Secretary of the United Society of Christian Endeavor. We have much pleasure in making this intimation,

knowing that Mr. Bentley has received pamphlets dealing with nearly every phase of Christian endeavor work, and we trust that the perusal of this literature will lead to a more general understanding of, and co-operation in, the work.

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THE Rev. F. Brown, of Tientsin, who has just returned to China, did not a little deputation work for the Society for the Suppression of the Opium Trade, while at home, for which he received the hearty thanks of the Society, very pleasantly expressed in an appreciative letter from the Secretary of the Society, Mr. Geo. A. Wilson. Mr. Brown's testimony and services were do doubt very timely and efficient. He says he could not refrain from saying to the people of England that if the testimony of the missionaries on this important subject was not to be received they certainly should be called home. There seem to be not a few who think the missionary can tell the truth upon every other matter, but upon this,—well they are *prejudiced*.

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OUR correspondent S. R. E. makes a suggestion which we should very much like to see acted upon. Often in reading the Scriptures in Chinese one comes upon a passage which comes far short of anything like an adequate rendering of either the original or our English version, and in cases, too, where the fulness of the Chinese language is quite equal to a proper translation. But recently in one

of the versions we were reading the passage "Owe no man anything but love" and were struck with the thought of how utterly the force of the original was lost. Hence if friends when reading would make a note of unsatisfactory passages, indicating also the version, and send the list to the RECORDER, we would gladly publish it, and doubt not the Committee of Revisers would refer to such list with no little interest and profit.

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MANY of our readers are familiar with the lines on which Mr. Moody's Bible Institute in Chicago is worked, and rejoice in the fact that largely owing to the special training and helpful influences of the Institute, with the added advantage of Mr. Moody's personal superintendence, many consecrated men and women have been rendered more efficient for missionary work at home and abroad. We are sure that our readers will also be interested in hearing of the opening of the Free Church "Woman's Missionary Training Institute" in Edinburgh. The programme of studies is wise and liberal, and gives good hope of the objects in view being attained. We understand that the regular students are expected to remain in the Institute for two years, during which period it is proposed that they shall be "passed through an elaborate course of theoretical and practical instruction of various kinds. The study of Scripture is given a foremost place."



## Missionary News.

—Rev. W. J. Drummond, of Nankin, writes, March 12th: "At our communion two weeks ago seven adults were baptized and thirty-one more applied for baptism, but were kept on probation. There are many others who attend the services regularly, but who have not yet applied for baptism. All our schools are full, our places too small, our teachers having more to do than they can do well. The chapels too are well filled. The grace of God through the agency of this war is already acting powerfully on the minds of the people."

Y. P. S. C. E.

The Chinese United Society will offer a silk umbrella to the British Society which contribute the largest sum to missions during the next year, by the penny-a-week plan.

The workers in Nanking are preparing for a district convention to be held in the spring.

They already have the promise of delegates from Hankow, Chinkiang and other places. Foochow and Canton have already held successful meetings of this kind. Shanghai will have a local rally at an early date.

Miss Newton writes from Foochow: "Our seven A. B. C. F. M. Societies record 430 members, and another has since been organized, and several more only need a little looking after to put them on a better basis, so we can call them real C. E. Societies. . . . Our Societies are working for souls more earnestly than ever before."

Endeavor work is becoming a power, and is receiving attention in mission councils. Secretary Fulton, of Canton, says that, "On the 7th of February we expect to give one day to the discussion of C. E. matters in connection with other topics that will come up at that time in our meeting of assistants and native helpers."

The Chinese United Society has welcomed the "World's Endeavor Union" and chosen the Revs. J. Stevens and W. P. Bentley as its representatives in that organization.

The "topic cards" for this year can be obtained at the "Mission Press."

The formation of new societies is being constantly reported, indicating a healthy and steady growth.

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## Diary of Events in the Far East.

March, 1895.

3rd.—Telegraphic news from Tokio says that the Japanese First Army main division left Haichêng on the 28th February, and made a general attack on the Chinese occupying the road between Liaoyang and Newchwang. The fifth

brigade routed the enemy at Tafuton, and the main column routed the enemy at Changhotai, and occupied Tungyentai and other places in the vicinity *en route* to Liaoyang. The Japanese had 10 killed and 82 wounded, and the Chinese left 150 dead on the field. The Chinese

numbered 15,000 with 10 guns, under the command of General Yih, and during the action another force of 3,000 men attacked Haichêng, but were quickly repulsed.

The First Army continued its advance and encountered and defeated 2,000 Chinese at Konshinsho, and captured the place, and also drove 3,000 others from Santaitso, and the Japanese outposts occupied Taitso and Lushokotao. The Chinese main army was only a short distance from the Japanese front, but a severe snowstorm coming on fighting ceased in the afternoon.

7th.—The native city of Newchwang has been captured by the Japanese after desperate street fighting, which lasted thirteen hours. The Chinese lost about nineteen hundred men killed and wounded, and five hundred were taken prisoners. The Japanese are said to have lost about two hundred men. Many of the Chinese fled towards Yinkow, the treaty port.

8th.—The Japanese have occupied Yinkow (Newchwang Settlement). Wu

Ta-chêng's Hunan forces fled at the first encounter with the enemy, leaving the fighting to General Sung's troops.

15th.—Ambassador Li Hung-chang and suite leave Taku for Japan.

19th.—Li Hung-chang arrived at Moji, and immediately officials from the Foreign Office boarded the steamer, and soon after relanded, accompanied by Lord Li and Mr. Foster, who, without delay, called on the Minister of Foreign Affairs.

24th.—The Pescadores taken by the Japanese with very little fighting; one Japanese war vessel badly ashore.

24th.—Li Hung-chang shot by a Japanese fanatic called Koyama Rokunosuke, whilst on his way back to his quarters, after a conference with the Japanese plenipotentiaries. The bullet still remains in the wound in the face, but the Viceroy is making a good recovery, and it is hoped the conference will be soon resumed.

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## Missionary Journal.

### ARRIVALS.

AT Shanghai, 14th March, Rev. FRED. K. BROWN (returned), M. E. Mission, Tientsin.

AT Shanghai, 15th March, Rev. MEECH (returned), also Dr. and Mrs. BENNETT, for L. M. S.

AT Shanghai, 23rd March, Rev. J. GOFORTH, Dr. MALCOLM and Rev. J. A. SLIMMON (all returned), for Can. Presby. Mission, North Honan.

### DEPARTURES.

FROM Hongkong, 8th Feb., Rev. B. C. HENRY, D.D., wife and family, of Am. Presby. Mission, for U. S. A. *via* Europe.

FROM Shanghai, 9th March, Dr. MARIE HASLEP, Am. Episcopal Mission, for U. S. A., also Rev. S. B. DRAKE and family, English Baptist Mission, for England.

FROM Shanghai, 11th March, Dr. PRUEN and child, of C. I. M., for England.

FROM Shanghai, 19th March, Rev. HENRY KINGMAN, wife and child, also Mrs. BOSTWICK and son, Am. Board Mission, for U. S. A.

FROM Shanghai, 20th March, Miss RHEIN and child, Am. Episcopal Mission, for U. S. A.

FROM Shanghai, 23rd March, Rev. J. H. and Mrs. JUDSON and family, Am. Presby. Mission, Miss S. PETERS and Mrs. IRISH, of M. E. Mission, Mr. N. S. JENSEN, C. I. M., for U. S. A., also Rev. E. C. NICKALS and family, Eng. Bapt. Mission, for England.

FROM Shanghai, 29th March, Mr. A. ORR-EWING and family, Mr. and Mrs. BROUMTON, Miss L. J. KAY, Miss A. FERRIMAN and Miss R. E. OAKESHOTI, of C. I. M., for England.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXVI.

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No. 5.

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### *God and Man in the Chinese Classics.*

The Rev. J. C. Hoare has printed a little book which consists of a series of lectures delivered to the students of the Missionary Training College at Ningpo on the Theology of the Confucian Classics. Through the courtesy of Mr. Hoare we are permitted to present some of these lectures to our readers.—ED. RECORDER.

#### *The Objects of Worship of the Ancient Chinese.*

 AN examination of the Classics shows that the objects of worship held in veneration by the ancients were many in number. We find them spoken of collectively as "the host of the gods;"<sup>1</sup> but they were divided into several orders. Thus we read of "the gods and genii above and below,"<sup>2</sup> "the demons and gods of the hills and streams,"<sup>3</sup> "the demons and gods,"<sup>4</sup> "the gods and genii of heaven and earth, of the land and the grain,"<sup>5</sup> each class bearing rule over portions of creation. Then again we find the gods above collectively spoken of as "Heaven," the gods below collectively spoken of as "Earth" or "The great Earth,"<sup>6</sup> and in combination as "Emperor Heaven and Queen Earth."<sup>7</sup> In addition to these we find also that the ancients sacrificed to the dead, counting them as gods, and terming them "divine ancestors,"<sup>8</sup> or more generally as "demons and gods," occasionally as "the Penates."<sup>9</sup>

The ancients did not as a rule give special names and titles to these deities, as is the modern practice. For instance, such titles as "Kuan-ti," the god of war, "Tsai-shin," the god of wealth, etc., are rarely if ever to be found. Nevertheless we do find specific titles given, such as "The Holy Sovereign" (Shang-ti,) also styled

<sup>1</sup> The Canon of Shun. <sup>2</sup> The Announcement of Thang. <sup>3</sup> The Instructions of I. <sup>4</sup> Thai-kia § 3. <sup>5</sup> Thai-kia § 1. <sup>6</sup> The Great Declaration. <sup>7</sup> Completion of the War. <sup>8</sup> The Counsels of the Great Yü. <sup>9</sup> Li-kyi, Questions of Tseng-ts.



"The divine Ruler in the high heavens,"<sup>1</sup> or "The most imperial ruler and sovereign;"<sup>2</sup> and we find an "Ancestor of Husbandry"<sup>3</sup> mentioned. So too we find that the ancients before starting on a warlike expedition sacrificed to the "High Sovereign," but on the field of battle sacrificed to a god of war.<sup>4</sup> They also sacrificed to a god of the road<sup>5</sup> before starting on a journey. The Confucian Analects also refer to a god of the hearth, and a god of the hall;<sup>6</sup> but we do not find in the Classics themselves any specific titles or names by which these deities were known.

Further discussion of the nature of these objects of worship will be found below. The nature and attributes of the host of the gods will first claim our attention.

### *The Nature and Attributes of the Host of the Gods.*

The host of the gods are commonly spoken of as "demons and gods," but the modern reader must be careful to avoid giving any bad sense to the term "demon;" for "*kwe*" in Classical Chinese has no more reference to an evil spirit than "*dæmon*" has in Classical Greek. The nature of these demons and gods is clearly described in the Doctrine of the Mean. There we read, "The Master said, 'How abundantly do the demons and gods display the powers that belong to them! We look for them, but do not see them; we listen for, but do not hear them, yet they enter into all things, and there is nothing without them. They cause all the people in the empire to fast and purify themselves, and array themselves in their richest dresses in order to attend at their sacrifices. Then like overflowing water they seem to be over the heads, and on the right and left of their worshippers. It is said in the Book of Poetry, the approaches of the gods you cannot surmise;—and can you treat them with indifference?'"<sup>7</sup> From this we learn that in the opinion of Confucius, based on the ancient Classics, the demons and gods were without body or form, invisible, inaudible, pervading all things and everywhere present. We find also that the gods possessed foreknowledge<sup>8</sup> and complete sincerity.<sup>9</sup> So too the sentence quoted above by Confucius from the Book of Poetry was originally written to show their omniscience, "Let no man say 'no one regardeth,' for the approaches of the gods you cannot surmise."<sup>10</sup> Again we read that "sincerity moves the gods."<sup>11</sup> It is evident therefore that high intelligence and love of righteousness were amongst the attributes of the gods of the ancients.

<sup>1</sup>The Announcement of Thang.      <sup>2</sup>Analects xx. 1.      <sup>3</sup>Shih-king ii. 58.  
<sup>4</sup>Shih-king iii. 7.      <sup>5</sup>Shih-king iii. 11.      <sup>6</sup>Analects iii. 13.      <sup>7</sup>Doctrine of the  
Mean xvi.      <sup>8</sup>Ibid xxiv.      <sup>9</sup>Doctrine of the Mean xxiv.      <sup>10</sup>Shih-king iii. 22.  
<sup>11</sup>The Counsels of the Great Yü.

As regards the authority and powers of the demons and gods, the Classics write of them with great reverence. First and chief amongst their functions we find that "the gods reward the good and punish the evil." So we read in the announcement of Thang, "You (the people) protested with one accord your innocence to the gods and genii above and below. The way of Heaven is to bless the good and make the bad miserable;" and again, "The former kings of Hsia cultivated earnestly their virtue, and then there were no calamities from Heaven; the demons and gods of the hills and rivers were all propitious."<sup>1</sup> The Pan-kang describes at length the punishments inflicted by divine ancestors on their guilty descendants.<sup>2</sup> Hence we learn that the host of the gods are the judges and rewarders of good and evil.

We read also of marked interference of the gods with the affairs of men. Thus at a time when good rulers were scarce, we read that from the mountains "came down a god to earth and gave birth to the sires of Foo and Shin,"<sup>3</sup> thus raising up good princes for the people. We find them also giving help to men in time of war, and addressed by King Wu, in prayer before battle thus, "And now ye gods, grant me your aid, that I may relieve the millions of the people, and nothing turn out to your shame."<sup>4</sup> It is evident therefore that, according to the belief of the ancients, the host of the gods had great power over the affairs of men, thus "causing all the people in the empire to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices."<sup>5</sup>

With regard to the worship of the gods, the Classics speak but seldom of prayer, but frequently refer to the offering of sacrifices. These sacrifices were many and various, but it would be beside our present purpose to inquire deeply into them. It was acknowledged that "Officiousness in sacrificing is called irreverence, and multiplying ceremonies leads to disorder. To serve the gods acceptably is difficult;"<sup>6</sup> at the same time such service was necessary,<sup>7</sup> and neglect of the gods was punished by Heaven.<sup>8</sup> Mere formalism was not acceptable, it was necessary that the worshipper should have sincerity; "the demons and gods do not always accept the sacrifices that are offered to them;—they accept only the sacrifices of the sincere."<sup>9</sup> It was entire sincerity that moved the gods; without virtue Heaven could not be moved.<sup>10</sup>

It is evident therefore that the ancients held their gods in no small reverence, and had true notions concerning the necessity of

<sup>1</sup> Instructions of I.  
of the War.  
of the Mean xvi.  
of the Great Yü.

<sup>2</sup> Pan-kang § 2.

<sup>5</sup> Doctrine of the Mean xvi.  
<sup>6</sup> Possession of Pure Virtue.

<sup>3</sup> Shih-king iii. 25.

<sup>6</sup> Charge to Yüeh.  
<sup>8</sup> Tha-kia § 3.

<sup>4</sup> The Completion  
<sup>7</sup> Doctrine  
<sup>10</sup> Counsels

spirituality in worship. At the same time, however, we find passages which describe the gods as eating and drinking, and even getting drunk;<sup>1</sup> from which we must infer that, in some respects, their idea of the gods was grossly material.

*Shang-ti, or the High Sovereign.*

Having treated of the host of the gods in general, their nature, attributes, and powers, and the nature of the worship due to them, it is necessary now to pass on to the consideration of the different orders of the gods, and, as far as possible, to distinguish between them. First then it is proper to speak of "The High Sovereign," or, as he is often styled, "The Sovereign."

With regard to the nature of the High Sovereign, a comparison of the Shū-king with the Analects will show, that in ancient times, as in modern, he was regarded as one of the gods. Thus in the Announcement of Thang he is styled "The divine (god) Ruler in the high Heavens," whilst the Analects,<sup>2</sup> quoting the expression, terms him "The most imperial Ruler and Sovereign." The Sovereign therefore is a god, by nature similar to other gods, but in authority the chief ruler, exalted above the rest. At the same time, so far as the Classics show us, he was possessed of no attributes or powers which were not common to all the gods.

As regards the attributes of the High Sovereign, we find that, as in the case of the other gods, high intelligence, knowledge of the affairs of earth, and love of righteousness, are frequently ascribed to him. Thus in the Announcement to the Prince of Khang we read, "The fame of him (King Wan) ascended up to the High Sovereign, and the Sovereign approved." Virtue moves the High Sovereign as it moves the other gods; "Gravely and respectfully you behave to gods and to men; I admire your virtue, and pronounce it great and not to be forgotten; the High Sovereign will always enjoy your offerings."<sup>3</sup> Lack of virtue rouses him to wrath.<sup>4</sup>

The powers and functions of the High Sovereign are also similar, though superior, to those of the other gods. He too rewards the good and punishes the bad. "The ways of the High Sovereign are not invariable:—on the good-doer he sends down all blessings, and on the evil-doer he sends down all miseries."<sup>5</sup> He raises up good rulers for the people. "Imperial is the High Sovereign! Beholding this lower world in majesty, He surveyed the four quarters, seeking for some one to give establishment to the people."<sup>6</sup> He by mysterious power begets the sire of a people;

<sup>1</sup> Shih-king ii. 55.  
<sup>4</sup> The Great Plan.

<sup>2</sup> Analects xx.

<sup>5</sup> The Instructions of I.

<sup>3</sup> Charge to the Count of Wei.  
<sup>6</sup> Shih-king iii. 7.



"She (Kiang Yuan) trod on a toe-print made by the High Sovereign and was moved. . . . She became pregnant; she dwelt retired; she gave birth to, and nourished a son, who was Hau-ki."<sup>1</sup> "The High Sovereign confers on the people a moral sense, compliance with which would show their nature invariably right."<sup>2</sup> Grain is his gift;<sup>3</sup> he is always present with the righteous.<sup>4</sup>

These attributes are no doubt, High, though, as we have seen, they are possessed, at any rate in large measure, by all the gods. Moreover, as it was with the gods in general so with the High Sovereign we see the low notions of deity held by the ancients coming occasionally into prominence. A good king is "the fellow of (fit to be mated with) the High Sovereign."<sup>5</sup> A king, and that a bad one, is even styled "The High Sovereign."<sup>6</sup> Of a beautiful woman it is said, "She is like Heaven, she is like the Sovereign."<sup>7</sup> Good rulers are raised up that they may aid the High Sovereign.<sup>8</sup> It is not therefore surprising to find that he is often ranked in the same category with the other deities, as in The Great Declaration, where we read "He (King Shan) sits squatting on his heels, and serves not the High Sovereign, the gods, and the genii, neglecting also the temple of his ancestors, and not sacrificing to it;" and again, we find a king protesting that he has sacrificed to all the gods without avail. "From the border altars I have gone to the ancestral temple. To the (gods) above and below I have presented my offerings and then buried them. There is no god whom I have not honoured. Hau-ki is not equal to the occasion; the High Sovereign does not come to our help."<sup>9</sup>

### *Divine Ancestors.*

The Quotation from the Great Declaration, at the close of the last section, shows that the divine ancestors were ranked in the same category with the High Sovereign, and the gods and genii above and below. So also we find them ranked with the gods and genii above and below, of the land and the grain, and with the gods in general.<sup>10</sup> Again we read, "The most imperial Ruler and Sovereign, with our imperial ancestor Hau-ki, taste (the sacrifices) and approve, and send down blessings; the Duke of Chow also, and your imperial ancestors bless you."<sup>11</sup> It is stated of Shun that "he went on high and died,"<sup>12</sup> implying that he ascended into heaven and was deified. Of King Wan it is written that, "he ascends and descends on the right and left of the Sovereign." From these passages it is evident that, according to the belief of the ancients,

<sup>1</sup> Shih-king iii. 11.    <sup>2</sup> The Announcement of Thang.    <sup>3</sup> Shih-king iv. 11.

<sup>4</sup> Shih-king iii. 2.    <sup>5</sup> Thai-kia § 3.    <sup>6</sup> Shih-king ii. 70.    <sup>7</sup> Shih-king i. 47.

<sup>8</sup> The Great Declaration § 1.    <sup>9</sup> Shih-king iii. 24.    <sup>10</sup> Thai-kia § 3.    <sup>11</sup> Shih-king iv. 35.    <sup>12</sup> Canon of Shun.

the former kings became gods after death, and were to be worshipped together with the High Sovereign and the other gods. This is directly stated in the 'Pan-kang,' where Pan-kang says, "I think of my ancestors who are now divine rulers;" and the Duke of Chow sacrificed to Han-ki as the correlate of Heaven, to King Wan as the correlate of the High Sovereign.<sup>1</sup> Moreover it would appear that the ancients held that all kings were thus deified. In 'The day of the sacrifice to Kao Tsung' it is written, "All your ancestors were the heirs of Heaven; in attending to the sacrifices, be not so excessive in those to your father;" do not, that is, overlook the fact that all your ancestors are gods, and must be duly worshipped. Nor were the good kings only, such as Yao and Shün, Wan and Wü, thus deified; we find that prayers were offered even to bad kings such as Li.<sup>2</sup>

As regards the attributes and powers of the Divine Ancestors we find that they were similar to those of the other gods, which have been already mentioned. They had the power of reward and punishment, as is manifest in the quotation given above from the Shih-king (iv. 35.) So also we read, "Were I to err in my government. . . my exalted ruler (the founder of our dynasty) would send down on me great punishment for my crime. . . . the former kings will send down on you great punishments. . . . when they punish you from above, you will have no way of escape."<sup>3</sup> The Duke of Chow prayed to the Kings Thai, Ki, and Wan, saying, "If you three kings have in Heaven the charge of (watching over) him, (Heaven's) great son, let me be a substitute for his person. I was lovingly obedient to my father; I am possessed of many abilities and arts, which fit me to serve the demons and gods."<sup>4</sup> In this prayer control over the affairs of this world is clearly ascribed to the divine ancestors, whilst it is equally clearly implied that they show favour to those who serve the gods acceptably. In 'The Counsels of the Great Yü' it is stated that Yü received his appointment to the throne from his divine ancestor Yao.

These passages show plainly enough that the deceased kings were looked upon as gods, of nature and powers similar to the other gods. It is not so clear whether the common people were thus deified after death. The Pan-kang, however, distinctly represents the deceased ancestors and fathers of the people, as saying to the king's ancestor, "Execute great punishments on our descendants," thus "advising the exalted ruler (the founder of the dynasty) to send down great calamities." It is clear therefore that the deceased of the common people were supposed to be located in the same place

<sup>1</sup> Hsiao-king ix.<sup>2</sup> Shih iii. 24.<sup>3</sup> Pan-kang.<sup>4</sup> The Metal bound Coffin.

as the deceased kings, their relative ranks being still maintained. Confucius praises the Duke of Chow, because "he carried up the title of king to T'æ and Ke (who had only been dukes in their life time), and sacrificed to all the former dukes above them with the imperial ceremonies. And this rule he extended to the princes of the empire, the great officers, the scholars, and the common people."<sup>1</sup> It is evident therefore that, in the opinion of Confucius, even the common people were to be ranked after death amongst the demons and gods. For this reason he enjoined that deceased parents should be sacrificed to with due ceremony,<sup>2</sup> and Confucius himself "sacrificed to the dead, as if they were present; he sacrificed to the gods, as if the gods were present."<sup>3</sup> It was with reference to these sacrifices that he also said, "For a man to sacrifice to a demon which does not belong to him is flattery."<sup>4</sup> It would appear therefore that kings and common people alike were, after death, all included in the host of demons and gods; though in the unseen world, as in this, their rank and authority differed.

*The Demons and Gods of the Hills and Streams.*

The Classics frequently speak of the gods and genii above and below, implying that, as there are gods in heaven, so there are gods on earth. These gods of the earth are styled by various titles such as genii, or gods of the earth, demons and gods of the hills and streams, gods of the land, gods of the grain, etc. These gods of the earth were, however, all ranked amongst the host of the gods. Thus we read, "I conciliate the gods of every kind, including those of the rivers and lofty crags."<sup>5</sup> So too we find them placed in the same category with the High Sovereign and the divine ancestors; "Shün sacrificed specially, but with the ordinary forms, to the High Sovereign; sacrificed with reverent purity to the six Ancestors; offered their appropriate sacrifices to the hills and streams; and extended his worship to the host of the gods;"<sup>6</sup> and again, we read, "You (the people) protested with one accord your innocence to the gods and genii above and below. The way of Heaven is to bless the good and make the bad miserable. It sent down calamities on the house of Hsia, to make manifest its guilt;"<sup>7</sup> and again, "of old the former kings of Hsia cultivated earnestly their virtue, and then there were no calamities from Heaven; the demons and gods of the hills and streams were all propitious."<sup>8</sup> These gods and demons of earth were thus closely linked with those of heaven, and shared with them a common nature.

<sup>1</sup> Doctrine of the Mean xviii.

<sup>2</sup> Analects i. 9; ii. 5.

<sup>3</sup> Ibid iii. 12.

<sup>4</sup> Ibid

ii. 24.

<sup>5</sup> Shih-king iv. 8.

<sup>6</sup> Canon of Shün.

<sup>7</sup> Announcement of Thang.

<sup>8</sup> Instructions of I.



The powers and functions of these gods seem to have been much the same as those of the other gods. The passages above quoted show that they held in common with the gods of Heaven the power of reward and punishment. The conduct of kings, and the affairs of this world came under their control. Thus Thang trembled, lest by oppression of the people he should "offend against the gods above and below."<sup>1</sup> It was, however, their special function to control the fertilizing influences of nature. Thus in the Li-kyi we find frequent references to prayer and sacrifice to the gods of the four seas, the great rivers, the famous sources, the deep tarns, the meres, the wells, and springs;<sup>2</sup> and we read that, "In the second month of summer, orders are given to the officers to pray for the people, and offer sacrifices to the gods of the hills, streams, and all springs. After that comes the great summer sacrifice for rain to the High Sovereign."<sup>3</sup>

There does not seem to have been any marked distinction between the gods above and the gods below. For instance, the Ancestor of husbandry<sup>4</sup> was a deceased man, Hao-ki, and was therefore one of the Divine Ancestors; and it would be difficult to say whether he was considered as one of the gods above, or the gods below. It would seem doubtful whether, in the opinion of the ancients, certain of the gods of heaven were intrusted with the special control of certain of the forces of nature, or whether the gods of earth were considered as a distinct order of the host of the gods. It is certain, however, from the above quotations, that no marked distinction can be made.

#### *Heaven.*

The Classics, as we have seen, make constant reference to the Demons and Gods, the High Sovereign, the Divine Ancestors, etc., the host of the gods in short, both collectively, and by their several orders and titles. But the term "Heaven" is more commonly used than any other to express the objects of worship, and the governing powers, of the unseen world. It is therefore of great importance in studying the theology of the ancients, to ascertain what is meant by "Heaven." The question is one, however, the solution of which is extremely difficult. Sometimes we find the term used as the equivalent of all the demons and gods, as for instance in the passage above quoted, "The people protested their innocence to the gods and genii above and below. The way of Heaven is to bless the good and make the bad miserable. It sent down calamities, etc."<sup>5</sup> So also we read in "The Counsels of the Great Yü" that, "Virtue

ii. 2. <sup>1</sup>Announcement of Thang.

<sup>2</sup>Li-kyi, Yüeh-ling iv. iv. 2.

<sup>3</sup>Yüeh-ling iv.

<sup>4</sup>Shih-king ii. 58.

<sup>5</sup>Announcement of Thang.

moves Heaven," and in close connection with this that "sincerity moves the gods." In other passages we find the term used as the equivalent of "the High Sovereign". "The king of Hsia was an offender, falsely and calumniously alleging the sanction of high Heaven; on this account the Sovereign viewed him with disapprobation";<sup>1</sup> and again we read, "Thus you will brightly receive the favour of the High Sovereign;—will not Heaven renew its appointment of you, and give you blessing?"<sup>2</sup> Then at other times we find Heaven spoken of as superior to the High Sovereign, raising up good rulers for his assistance; "Heaven for the sake of the inferior people, made for them instructors, that they might be able to aid the High Sovereign."<sup>3</sup>

Our difficulties, however, do not end here. We often find the expressions "Wide Heaven," "Azure Heaven," with apparent reference to the visible heavens, as in the Canon of Yao, "He commanded the Hsis and the Hos, in reverent accordance with Wide Heaven to calculate and delineate (the movements of) the sun, the moon, and the stars, etc." Then again we find the expressions "Imperial Heaven," "Compassionate Heaven," which certainly carry with them the idea of personality, an idea which is brought into still greater prominence by such phrases as, "the indignation of Heaven,"<sup>4</sup> "Heaven has cast us off,"<sup>5</sup> "the wrath of Heaven," "the mercy of Heaven," "the compassion of Heaven," etc. Yet these personal attributes are also clearly ascribed to "Wide Heaven;" "Wide Heaven is intelligent and notes your goings out, Wide Heaven is discerning and notes your wanderings;"<sup>6</sup> so that in the Punitive Expedition of Yin we read of Heaven as distinctly the material heavens, including the sun, moon, stars, etc.; and yet exercising government over the affairs of men, as though possessed of personality. It is, in short, impossible to form from the Classics any clear idea of what the ancients meant by "Heaven." It is probable that they themselves had no clear notions on the subject; but that seeing the orderly movements of the heavenly bodies, and the regular recurrence of seasons, etc., they rightly judged that there must be some controlling power over all, and being in ignorance of the true Creator and Ruler of all things, they worshipped the creature rather than the Creator, and fell into the error of considering the visible heavens as endued with personality. This seems indeed to be the teaching of the Doctrine of the Mean, which sums up a long discourse about the material heavens with a quotation from the Shih-king thus, "It is said in the Shih-king, 'The ordinances of Heaven, how profound are they and unceasing.' The meaning is, that it is thus that Heaven is Heaven."<sup>7</sup>

<sup>1</sup> Announcement of Kung-hui.<sup>2</sup> The Yi and Ki.<sup>3</sup> The Great Declaration.<sup>4</sup> The Chief of the West's Conquest of Li.<sup>5</sup> Ibid.<sup>6</sup> Shih-king iii. 20.<sup>7</sup> Doc-

trine of the Mean xxvi. 10.

The powers and functions of Heaven are repeatedly referred to in the Classics, but as a rule they differ but little from those which we have already seen ascribed to the demons and gods, and the High Sovereign. Thus we find the power of reward and punishment, the appointment of kings, the government of mankind; all ascribed to Heaven. There is, however, one function attributed to Heaven, which is not commonly ascribed to the gods, namely, that of the life-giver, or producer of created things. Thus we read, "O distant wide Heaven, who art called our father and mother;"<sup>1</sup> "O Heaven, who gave me birth;"<sup>2</sup> "Heaven gave birth to all men,"<sup>3</sup> "Heaven made the lofty hills."<sup>4</sup> But it would be a mistake to suppose that this power is creative power in the true sense of creation, for it is often attributed to Heaven and Earth together. Thus we read, "Heaven and Earth are father and mother of all things,"<sup>5</sup> and the Doctrine of the Mean speaks of "the transforming and nourishing powers of Heaven and Earth,"<sup>6</sup> and tells us that "the way of Heaven and Earth may be completely declared in one sentence,—They are without any doubleness, and so they produce things in a way that is unfathomable."<sup>7</sup> Such passages as these clearly show, that what is meant by the life-giving power of Heaven and Earth, referred only to the production of visible creatures by natural influences, the observation of which led to the ascription of life, and life-giving power, both to Heaven and Earth, and the consequent worship of both.

*(To be continued.)*

### *A Short Sketch of the Late Dr. J. Hall's Life.*

**A** CHRISTIAN soldier has fallen; fallen at his post; fallen in the vanguard. The readers of the RECORDER have been impressed with the deep earnestness and spirit of consecration concealed in every sentence written by Rev. James Hall, M.D. The tidings of his early death will strike a cord of sadness in the hearts of thousands who have had the great privilege of working with him, or who, by his untiring efforts, have been led into the Christian life. A short sketch of the early life of this consecrated man will, I trust, be helpful to every Christian reader and arouse a spirit of self-sacrifice in the work of saving precious souls.

Dr. Hall's parents are farmers living near the village of Athens, Ontario. Two sons graced the household. The elder and subject of this sketch engaged himself as an apprentice in a cabinet shop.

<sup>1</sup> Shih-king ii. 44.    <sup>2</sup> Ibid ii. 43.    <sup>3</sup> Ibid iii. 26.    <sup>4</sup> Ibid iv. 5.    <sup>5</sup> The Great Declaration § 1.    <sup>6</sup> Doctrine of the Mean xxii.    <sup>7</sup> Ibid xxvi. 8.



A revival visited Athens. Dr. Hall was soundly converted, and immediately devoted himself to the work that before every other duty occupied his mind to the last, of pointing men and women to Christ.

His ardour never burned out, his activity never abated. He took up his first cross to follow Jesus in his own home. After a great battle with the adversary, fought upon his knees, the needed strength was given, and one morning with trembling lips he made his proposition. God had already opened the way. The old family Bible was taken down, and the family altar erected.

God honored his faithfulness, and quickly led him to rejoice in the conversion of his parents. From the home the influence of Dr. Hall's consecrated life spread, and many a household in that large neighborhood looks up to him as a person sent by God to instruct them in spiritual things.

*Dr. James Hall's High School Life.*

Shortly after his conversion Dr. Hall exchanged the bench for the desk. As a student he was not particularly bright, but by perseverance maintained a fair standing. His awkward appearance, home-spun garments, and unassuming manner enclosed a heart so noble, a spirit so unselfish, that ere long he became the central figure of a large group of students. Dr. Hall possessed the true missionary spirit long before the idea of going to a foreign field took shape. His heart yearned for the spiritual welfare of the eighty to one hundred students who came from different sections of the County of Leeds to spend ten months of the year in the high school. It was largely to put himself on an equal footing with them that led him to enter their ranks. At that early period he manifested the possession of that gift so precious when properly used, namely, to lead men. Wisely did he seek to gain the confidence of his fellow-students and lead them into the Christian life. He knew when to be solemn and when to rejoice. He was possessed of a good hearty laugh, which he often employed to drive away sadness. He thoroughly believed in personal work. One by one he gathered a little band around him. No shepherd more quickly detected the lame of his flock than Dr. Hall detected coolness or indifference. To the tempted ones he devoted much care and time. Besides the regular meetings of the Church, and cottage prayer-meetings, he instituted a weekly prayer-meeting in the private rooms of the students, also an afternoon prayer-meeting in the school rooms for all students who wished to attend. His place was never vacant.

Six members of that band decided to be missionaries. Four reached the field. Two were called to their heavenly home before their education was completed.

*Dr. Hall's College Life.*

To the surprise and in face of the expostulations of his many friends Dr. Hall decided to study medicine. He realized that his power was not in the pulpit. Though deeply in earnest his speech was laboring. He felt, and events have clearly proved rightly, that his usefulness would be equally great as a physician. He often spoke of the advantages a Christian doctor possessed, how he was trusted, how a word from him on spiritual things would have weight in families where the regular pastor would be but scantily received.

He began his medical studies in Kingston, a city beautifully situated at the foot of Lake Ontario. The privations peculiar to those who have to trust God and their own endeavors to get through college, Dr. Hall thoroughly understood. His parents were little able to help, but he was not to be discouraged. The writer has visited him in his scantily furnished rooms, when all he had to offer was bread and milk. For weeks he would live on this wholesome diet, only now and again going out for a meal. It was amusing to hear him reckoning just how much bread he could buy and how much milk per day, in order to lengthen out his small income. Many a time I have enjoyed an eight-cent meal with him, namely, a pint of milk and a half loaf of bread, and not to impoverish the treasury have counted out four cents my share of the spoils, and left it on the table. No resident of Kingston enjoyed his plenty as keenly as Dr. Hall relished his scanty fare. His heart was ever overflowing with thankfulness that God provided ever so richly, and thus enabled him to prosecute his studies. We have taken a peep behind the curtains and caught a glimpse of Dr. Hall's private life we shall now follow him into the more active scenes of the college. Here he acted the part of a reformer on a small scale. His heart was filled with sadness when he saw the utter disregard of religious matters by nearly all the medical students. Those who came from Christian homes were either silent or entrapped by the delusive assertion then current, "that no medical student could or ought to be religious." Dr. Hall's religious experience was of such a nature as eminently fitted him for the task he felt he must perform, namely, to unfold the banner of Christ in the "den" of the college. The entire absence of cant, an unflinching loyalty to Christ his Master, won the respect of even the most indifferent. Quietly the faithful few of the college met, and after earnest prayer decided to organize a Y. M. C. A. and hold their meetings in the "den" or one of the class rooms. The time chosen for this undertaking was a favorable one. Dr. Smith, B.A., of the Canadian Presbyterian Mission, Honan ;

Dr. O. L. Kilborn, M.A., of the Canadian Methodist Mission, West China, together with a few others equally determined, stood side by side, and almost before any decided opposition could be offered held the fort.

It was wonderful how great a change was wrought in a short time by these earnest Christians.

Dr. Hall did not confine his work to the college. Every Sunday afternoon he walked about three miles and taught a class of boys. Partly due to his earnestness a revival broke out in the Sunday School, and nearly all the children, including many adults, acknowledged Christ as their Saviour. One summer he acted as secretary of the city Y. M. C. A. He instituted a noon-day prayer-meeting for the young men in business houses. He encouraged them to come to the rooms and eat their lunch. Though poor in this world's goods he was rich in every good word and work. Ever forgetful of self he lived only for others.

GEO. E. HARTWELL.

*(To be continued.)*

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### *The Late Rev. Nathan Sites, D.D.*

**R**EV. NATHAN SITES, D.D., who for nearly 34 years has been a missionary in Foochow, China, has received an abundant entrance into glory.

On Sabbath evening, February 10th, 1895, at 5.30, he heard the summons from his Master, "My servant, it is enough, come up higher."

Brother Sites was born Nov. 6th, 1830, near Belleville, Richland, Co., Ohio, as so many of our ministers are, on a farm, and like Elisha the prophet, for a season followed the plough. But he had an ambition to be a master mechanic, and like his Saviour worked at the trade of a carpenter, but not unmindful of the necessity of intellectual culture he longed for a collegiate course. His father moving from the farm to Delaware afforded him the rare opportunity of attending the Ohio Wesleyan University, where his skill as a carpenter greatly aided him in working his way through college.

At the age of 21 he was converted, and very soon after he heard distinctly the call, "Go preach." Like Paul he was not disobedient to the heavenly vision, but after his graduation in 1859 entered on his work, being appointed by Bishop Ames to Mohawk Circuit.

At the home of Mr. and Mrs. Robert Moore the preacher always found a hearty welcome, for these good, earnest Christians were given



to hospitality. Here he met Sarah (his now bereaved widow), whom he married March 6th, 1861. In June of the same year (1861) they took passage in the sailing vessel *Cathay* from New York to Foochow—a voyage of 101 days to Amoy—for the Master had called him to labor in heathen lands. His first appointment was to India, to accompany J. T. Gracey and wife, but an urgent appeal from Dr. R. S. Maclay induced Bishop Ames to change his appointment and assign him to Foochow. Consulting the Mission Records we find under date of Sept. 19th, 1861, the following: “To-day our mission was made happy by the arrival per steamer *Azof* of our brothers Maclay and Sites and their families, all in good health. God has not forgotten to be gracious.” Their predecessors in Foochow were Collins and wife, 1847; Hickok and wife, 1848; Maclay-Wiley and wife, 1851; Erastus Wentworth, wife and son, and O. Gibson and wife, 1855; Baldwin and wife, 1859. It would be interesting to trace the various steps in the progress of this mission “from then till now” did time and space permit. We give a few items gathered from an article written by Mrs. Sites which appeared in the report of the Woman’s Conference, 1891: “In 1861 our membership numbered about seventy-nine. We had only five or six native helpers, and these were not ordained. Our Christians were a few here and there within a radius of twenty miles from Foochow. The treaty restrictions did not permit the missionary to travel beyond 33 miles from Foochow. No foreign woman would presume to visit the villages, even within that distance. There were very few Christian books translated, and almost no helps for the missionary in beginning the study of the language.” Now what are we able to report? The statistics for 1894: Native ordained preachers, 68; unordained, 130; members, 4302; probationers, 5167; number of baptized children, 2005; adherents, 7460; average attendance in Sunday Schools, 9976; conversions during the year, 873; workers (native), W. F. M. S., 125. Brother Sites was a pioneer on the Hing-hua, Ku-cheng and Ming-chiang districts; he was presiding elder of the latter, and at the last annual conference gave his first annual report, which is also his last. “Heretofore this county was attached to the Foochow district. Three years ago the entire roll of Church membership numbered a little over one hundred; now 709! The district is divided into five circuits with 4 preachers in charge, assisted by 8 local preachers, 34 exhorters and class leaders. There are 27 preaching places where the Gospel of the truth is faithfully and earnestly proclaimed to the people, and it is cause for gratitude that all classes, rich and poor, high and low, educated and ignorant, unite in making for us a vast field white unto the harvest, and lead us earnestly to plead the Lord of the harvest to send forth more laborers into the harvest.”

Who will hear the voice of this man of God, as he speaks through his report, and come to this whitened field now bereft of the faithful sower and reaper? More than once he said to me, "God is giving me such joy in reaping. I seem to be reaping all the time on my district." God was fulfilling His promise: "He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." He had endured hardships, persecutions, had been beaten and bound, hunted and threatened with death, but he counted it joy to bear in his body the mark of the Lord Jesus, and many of his bitter persecutors had become his warmest friends, for he had led them to Jesus. The last week of his useful and honored life was a fitting climax to the years of noble service that had preceded it. During the Chinese week of prayer he arranged meetings at Lek-du, and many walked miles to attend them. At his request and that of his daughter, Miss Ruth Sites, whose labors among the women have been greatly blessed, I was privileged to visit the district and render the service they desired. The meetings were largely attended, and were held in the central hall of the house of a man who only a year before had been a bitter enemy, and who with oaths and curses had driven Dr. Sites and his daughter from the premises. *Now saved*, and a warm friend. In addition to the Christians hundreds of heathen listened to the word of life attentively; all the spare moments of the day he spent in personal conversation, reproving, exhorting, encouraging, inspiring, and in prayers with and for those he came to help and save, often till the midnight hour warned him he ought to rest. Among those were redeemed opium victims, gamblers, drunkards, persecutors, now washed, justified, sanctified through the name of our Lord Jesus and by the Spirit of our God. As I witnessed the power he had with the people, and the love they manifested toward him, many times I said to him, "I hope God will spare you many years to live and labor among these people." To which he replied, "Yes, I want to live and die among them." At another time when I was giving a few farewell words to the brethren who were about to leave for their work on the Sabbath, and as with adoring gratitude I beheld the transformed lives of these his sons in the Gospel I said, "I should think you would feel as Simeon felt. Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He remarked, "This is how I do feel, and yet I long to labor on if the Lord wills." Sunday, February 4th, was what he gratefully called a marvellous day—The Love Feast, Communion Season, Reception of Members. Baptisms made the day a high one in our Lek-du Zion, and as he led the Love Feast he clapped his hands as he paced the platform, often exclaiming, "Hallelujah." "This is very near heaven"! He little knew how near, how soon he

was to go from the Love Feast of the Church militant to join the Church triumphant. We wondered there was so much power in his prayers, and exhortations, even the blessing at the table had the hush of the Holy of Holies. On Monday morning he did not come to breakfast, and his daughter learned that he was ill, but hoped rest would restore him. On Tuesday he dressed to return to Foochow, but at our solicitations deferred it, and all was done to alleviate his pain and fever. Wednesday morning feeling better his loving daughter, aided by others, prepared him for his journey, and on Thursday morning we were in Foochow. Medical skill was promptly secured, for the fever had returned, and he was very weary. Physicians declared his disease remittent fever. The best nurses were at his side, and all that a devoted daughter and faithful friends could do was done. Friday was a day of great restlessness and pain, and it was evident the brain was affected. In his conscious moments and in his delirium he was exhorting in Chinese his preachers, exhorters, members. Calling them by name, to one he said, "You must seek to save souls, do not think about the money, the Lord will provide that." To an unsaved one, "You must come to Jesus, do come," and with earnestness he pleaded with him to be saved. Then "I am tired. Oh so tired; what a week's work I have done; if I die before I have accomplished all that I desire will God accept the sacrifice?" "A day with the Lord is as a thousand years," He knows. To Margaret (Miss Sites' helper,) "Do you see the Savior? *I do.*" Then he would sing snatches of hymns that he loved. Saturday morning the physicians saw symptoms of approaching danger. The fever was affecting the brain; he was losing consciousness. All day Sunday he was unconscious. Remittent fever was doing its worse, and at 5.30 p.m. the good man full of faith and the Holy Ghost, having served his generation by the will of God, was not for God took him.

Rest for the fevered brain, rest for the throbbing eye,  
Through these parched lips of thine no more  
Shall pass the moan or sigh  
Servant of God, well done,  
Thy glorious warfare's past  
The battle's fought, the race is won  
And thou art crowned at last.

Who will come to take up the work laid down? Who will be a shepherd to this flock? Who hears the call, "Feed my sheep and lambs—in Ming-chiang district?"

An account of the funeral service will follow.

MARY C. NIND.

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*Auxiliary Societies in Relation to Missionary Work.\**

BY MR. G. MCINTOSH.

[American Presbyterian Mission, Shanghai.]

IN sitting down to review the work done by the various societies that have grown up in our Churches and proved such substantial helps in the various phases of mission work carried on in China, we cannot but think of the origin, growth and hopeful outlook of the parent and sister societies in the home lands. A brief contemplation of their aims and methods clearly indicates that this is the age of organization, and also that in the organizing there has been, and is, an earnest looking to the Great Example, that whatever is accomplished through harmoniously performed functions may be done in Christ's name and for the extension of His kingdom. Energy and enthusiasm, directed into practical channels, and utilising the resources and facilities of the past and present, have been sanctified and accompanied by a growing appreciation of the reality and significance of the Christ-life and Christ-work.

These Christian associations were brought into existence not a moment too soon. Sorrowfully we think of the misery and crime that a century ago were so painfully prominent in the home lands. The memory of the degradation and hopeless poverty of the lower classes, the vices of the wealthy, the godlessness of clergy and rulers, fill the heart with sadness; but how we rejoice as we think of the change that is rapidly being brought about by God's blessing on the Christian organizations which have awakened the Church to her duty. Organized Christian effort is caring for the sick and dying, helping the poor and needy, protecting the weakly and tempted, raising the downtrodden, is battling with intemperance and all social evils, and not stopping short with penetrating every social strata in the home lands, is following up her practical benevolence by a world-wide evangelization.

This philanthropy, with Christ as the living centre and impelling force, has led to the formation in China of several of the organizations which have been so helpful in the home lands. To-night, in giving some particulars regarding these societies, we will at the same time endeavor to correct misapprehensions and throw out suggestions that may lead to still further usefulness in the future. We will first refer to undenominational—or what may be more correctly

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called interdenominational societies—those in which we have a banding together of members of different denominations to accomplish a work otherwise impossible to carry on. Following this we will note denominational societies, and then those societies which have a specific object.

## I. INTERDENOMINATIONAL SOCIETIES.

**1. *The Young Men's Christian Association.***—This society, which celebrated its jubilee last year, has always been intimately connected with missionary work. Mr. George Williams, as President of the Y. M. C. A., in welcoming the Missionary Conference of 1888 to the parent home of the Association, said: "I have often thought that one of the great objects God had in view in instituting the Y. M. C. A. was to attract from the world into the Church of Christ, commercial young men, and men of education and culture in the higher branches of commerce; and then, having brought them to the Saviour and united them to the Churches of Christ, that they should be prepared to go forth to the ends of the earth." Many such young men are in the mission field to-day, and it is only natural that they, and many others who have been actively and beneficially connected with Y. M. C. A.'s at home, should ask the question as to whether the organization which was so dear to them and had been so helpful both as regards spiritual life and training in methods of work, could not be utilized in China. The following particulars of Y. M. C. A. work will answer the question.

In reply to a query of mine Rev. G. B. Smyth, of the Methodist Episcopal Mission, Foochow, writes as follows: "A Y. M. C. A. was established at the Anglo-Chinese College in the winter of 1885, thus making it the first Y. M. C. A. branch, so far as I know, opened in any school in China. It has been a great help to many of the students. About two years and a half ago Rev. G. S. Miner, one of the teachers in the college, was elected president, and as he had been eleven years in the pastorate at home he was able to do a great deal of Y. M. C. A. work. The society now numbers among its members some of the best students in the college. Last term twenty-four of them divided themselves into four classes of six each and went out to work in as many Sunday Schools. This term they conduct a Sunday School of their own every Sunday afternoon. It is really a sort of ragged school, the boys coming from the streets. There are over a hundred scholars. Cards were printed, and the students distributed them themselves. The Society itself has a prayer-meeting every Sunday afternoon. I am satisfied that this Association has been of great advantage to the religious life of the school . . . We call the Society in Chinese 少年基督徒會."



The next Y. M. C. A. we will refer to was organized about eight years ago in connection with the High School and Theological Seminary of the A. B. C. F. Mission at T'ung-chow. Like the college referred to above this institution has as its principal aim the education and practical training of men for the native ministry, and the Y. M. C. A. was organized in the hope that it might be a valuable auxiliary in the preparation for future usefulness of all the students, whether they took the theological course or not. With regard to the work done Rev. Harlan P. Beach, in the RECORDER for 1888, gives the following particulars:—

"1. Realizing that the Christian worker needs first to feed on the Bread of Life before he can impart it to others, and that a warm love for the Master is one of the essentials for the disciple, stress is laid on the work for the members. These needs we try to provide for by a weekly Sabbath evening devotional service, cared for by a committee who prepare beforehand a list of subjects, appoint the leaders, and try to interest all in the exercises; also by a fortnightly Friday evening meeting for Bible study, at which time the Bible is studied topically, by books, by considering its prominent characters, by considering it as the Christian worker's *vade mecum*; in a word, an attempt is made to assimilate it practically and spiritually.

"2. A discussion of methods of Christian work in other lands and of methods adapted to China is held monthly. Occasional papers, describing prominent evangelists, add variety and helpfulness to this meeting. The fourth Friday of each month is given up to a missionary society, which, had it not already been organized, would have been made a part of our Association work. When a fifth Friday evening occurs in any month a social reception is given to the members and to such outsiders as members choose to invite.

"3. A committee have in charge work with heathen and enquirers who come to our Church on the Sabbath. These comers number from three to thirty or more. By systematizing the instruction, and by the use of appropriate books, new comers and enquirers make constant progress, instead of going over and over the same rudimental truths. Three hours or more are devoted to this work each Sabbath, during which time tea, provided by the Association, is largely partaken of.

"4. A committee provides for a preaching service in the street chapel every Sabbath afternoon. They also send out a number of men into the adjacent villages to preach and talk on Gospel themes. Alternate Saturday afternoons are also given to this work and that of book-selling by some of the older students. The same committee provide speakers for an evening street chapel service each fifth,



tenth, fifteenth, etc., of the Chinese month. This gives many shop-keepers and others an opportunity for hearing the Gospel which they otherwise would not have.

“5. A number of stereopticon exhibitions are given during the winter season. The members take charge of these, and find that, even if no foreign scenes are exhibited, only Scripture pictures being shown, the demand for tickets of admission is greater than the seating capacity of the Church. The young men have also given exhibitions in two villages, which proved very attractive and valuable. As in India we have found that no truth so clings to the heathen mind as that taught through stereopticon pictures.”

In order to get later particulars of this Y. M. C. A. I wrote up North and got the following reply from the Rev. E. G. Tewksbury: “Yes, we have here amongst our 70 students a fine society. . . . Our helpers and Church members unite heartily with the school-boys when they are able. Meetings [are held] once every week—whether prayer, Bible reading, missionary, discussions, or social. Under the Society young men are sent out to preach in villages round about every Sunday. Y. M. C. A. has certainly been a success here; but it is in danger, like everything in China, of getting into ruts.”

There is also a Y. M. C. A. in connection with the High-school of the American Presbyterian Mission in Hangchow. It formerly was in a flourishing condition, but at present from an unwillingness on the part of the students to actively participate, and from the foreign workers not having time to plan and keep the Society in motion, it has not been so successful. However, a fresh start, we hear, is going to be made.

A short time ago Rev. P. F. Price, of the Southern Presbyterian Mission, organized a Y. M. C. A. at Sin-dzang, which, so far, has been very encouraging. Every Sunday evening the members hold a little prayer meeting, taking regular turns in conducting it (associate members excepted). On Thursday evenings they are taught singing, arithmetic, and writing the Romanized dialect. These, whilst being helpful to the Christians, attract outsiders, and it is hoped will influence them to come regularly. Mrs. Price tells me that several outsiders come regularly now, and we trust they are beginning to get interested in the Gospel. “And I feel sure,” she writes, “that it is making the Christians more earnest in their efforts to win their fellow-countrymen to Jesus. All the members meet for 15 minutes every Sunday before the morning service to pray for the Holy Spirit. Each member is pledged to try to interest others to come to their meetings and to Sunday services.”

I have not been able to get particulars of any other Y. M. C. A. at work in China; but the foregoing will be sufficient to indicate what can be done by that organization in the mission field. Further references to the Y. M. C. A. will be left to the concluding remarks and suggestions.

## 2. *The Young Women's Christian Association.*—

Several years ago such a society was organized in Hangchow in connection with the Girls' Boarding-school of the American Presbyterian Mission (South). Mrs. Price, one of the founders, kindly supplies the following particulars: "In devising some plan for the development of the Christian characters of our girls we decided to organize a Y. W. C. A. among them, and the results have been very gratifying. The members of the Church became full members with power to vote and hold office and conduct the prayer meeting; the enquirers became associate members with the privilege of attending all meetings. At first the girls were timid about taking part, but a little encouragement, help, and experience soon put them at their ease. Various committees for work were appointed, for example: Committee on taking special care of the sick; committee for teaching a class of women, etc., thus teaching the girls to work. Every Sunday night a little prayer-meeting is held, conducted in turn by the girls. A business meeting is held once a month.

These meetings are pleasant and social in themselves, and the results, as can be seen, are:—

- 1st. A deeper spirituality among the girls.
- 2nd. Less timidity in telling the Gospel to others.
- 3rd. A greater desire for the salvation of others.
- 4th. A broadening of the Christian lives from being brought in direct communication with a number of Y. W. C. A.'s in America. A regular correspondence has been carried on between our Society and eight or ten similar societies in America, which has greatly increased the interest on both sides of the Ocean. I think it has been specially helpful in developing the Christian characters of the girls and in training them to do systematic, intelligent, Christian work."

Further particulars regarding this Y. W. C. A. will be found in the *Woman's Work* for May, 1892, in an article on "A Chinese Y. W. C. A." by Miss Essie E. Wilson (now Mrs. Price). In the same journal for May of last year will be found an article written by Miss Luella Miner, giving an account of the Tungchow Women's Christian Association. A few extracts may be helpful:—

"You notice that we leave 'Young' out of the name of our Association (女基督徒會) for the very good reason that the years of one of our most honoured members will soon number three score and ten, while our other members range from this



'lofty age' down into the teens. The conditions of life in China are such that a society composed of young women only, while able to imitate their Western sisters in the lines of work commonly carried on in schools and colleges, would be able to do little in city work. Our association is organized on the basis of the city and town associations of America, but chameleon-like has so adapted itself to its environments that perhaps our friends in the Occident would be inclined at first not to claim kinship with us . . . . We number now 32 members and 10 associate members. These are all members of our Congregational Church, though our constitution permits enquirers, who have not been baptized, to be received as associate members. We include among our active members only those who are willing and able to do some work for the Master, who can read the New Testament with a fair degree of understanding, and whose circumstances permit them to attend our meetings with some regularity. We elect officers only once a year, but change committees every six months. At present we have five committees." Time forbids us quoting further, but the mention of the work of each committee will show what the Tungchow Association is attempting.

(1.) *The Devotional Committee* is responsible for the Friday afternoon meetings of the Association, appointing leaders, selecting topics, and trying in every way to make the meetings a success.

(2.) *The Reception Committee* seems to work specially during the two hours between the Sunday forenoon service and the Sunday School. They give the women tea, and talk together informally, giving especial attention to all new comers and inquirers. Then they divide up into little companies, one group studying the Sunday School Lesson, one member talking over and explaining the morning sermon to a few inquirers, while another sits down in an informal friendly way beside some new comer, trying to win her interest in some simple Gospel truth, another helps the duller ones to read, and so on.

(3.) *The Children's Committee* meets the children who come at the noon hour, entertaining and instructing them in much the same way as the former committee.

(4.) *The Look-out Committee* looks up sick members and absentees, brings in new members, and conducts little "outside" Sunday Schools, and meetings at the homes of the Church members, etc.

(5.) *The Hospital Committee* visits the in-patients on Sundays, sometimes gathering them for a little meeting, sometimes simply talking with them, one by one, sometimes taking in two or three children to sing the Gospel to them.

From the evident fact that the Tungchow Woman's Christian Association has wisely borrowed ideas and methods from other



Associations we are naturally led to the third interdenominational society at work in China:—

**3. *The Young People's Society of Christian Endeavor.***—Personal observation or sympathetic reading has made apparent to us all that the formation of this Society in the home lands must have been a joy to many. It solved, to a certain extent, some of the more difficult problems connected with reaching the young people, *e.g.*, by supplying the missing link between the Sunday School and the Church, and so keeping a hold of the young people who had outgrown the one and were in danger of being lost to the other. "Christian Endeavor" by enlisting these young people, by leading them to decide for Christ, and by binding them with the closest of ties under the motto, "For Christ and the Church," has opened up possibilities of development in Church work scarce dreamed of—except as being quite utopian—by the most hopeful and ardent pastor.

This movement, which, though young, has attained such vast proportions in other lands, and in its phenomenal growth has taken such a firm hold of the Churches, is, we believe, capable of adaptation to our missionary work here. The principles of Christian Endeavor go deeper down than race distinctions and national peculiarities. Its characteristic features are: The important place given to the Bible; the emphasized need of a change of heart; prayer and spiritual growth linked with a wide-awake appreciation of the duty of spreading the light—thus in communion and service developing the active and passive phases of the Christian life. It was soon recognized that a society with such principles, and which had been so blessed and used by God in other parts of the world, would be very helpful in mission work in China, and C. E. Societies were formed in Foochow, Canton, Shanghai and elsewhere. The visit of Dr. Clark to China two years ago increased the interest and enthusiasm, and the movement grew rapidly, until, at the First Annual Meeting of the United Society of Christian Endeavor for China—a society formed to promote the extension of the Christian Endeavor movement throughout this empire—the secretary was able to report 38 societies in different parts of China, connected with Churches of different denominations, with 791 active and 1079 associate members.

Some of the results of Christian Endeavor work in China are: Increased activity and loyalty of Church members and quickened zeal on the part of the pastors; the promotion of a social fraternal spirit; a more courageous and intelligent participation in meetings, and the development of a true missionary spirit. And not least of all the lesson is being taught of the oneness in Christ of Christians of all denominations. The organization in the home lands, though

young, has grown big enough to look over and join hands over denominational fences, and here in China, in the face of formidable foes, with the palpable necessity of having a united front, a common love to Christ and devotion to His service is obliterating in the ever-increasing and ever-widening Christian Endeavor circles denominational lines and developing a broad spirit of Christian charity. At the first united gathering in Shanghai there were present Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, and members of other branches of the Christian Church, and it is hoped the united sentiment which has characterised the start of the C. E. work in China will be strengthened so that more and more the native Christians may feel their power and get near to each other and to their Leader.

We are all familiar with Christian Endeavor methods, and as most of us attended last year's convention, and have the echoes of the reports in our ears, the warm glow of enthusiasm in our hearts, and the published papers on our tables, it is not necessary that I should go into the details of C. E. work. I will therefore push on to the second class of helpful societies.

*(To be continued.)*

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
 REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *The North-China College and Theological Seminary.*

**I**N spite of the multiplied rumors of war the educational work of the North-China Mission carried on at Tung-cho has experienced but little disturbance, and we shall soon be at the end of another year of successful work. We have now entered upon a new and enlarged epoch of work in the college, which will be marked in the history of the school by its removal from its former cramped and long outgrown quarters in the city to the enlarged quarters on the new college premises outside of the city. It is quite true as President Garfield said—for substance of doctrine—that a log with Mark Hopkins seated on one end, and a pupil seated on the other, was a better equipped university than the university not lacking in build-

ings and apparatus but without Mark Hopkins in the chair. While acknowledging the truth wrapped up in this saying we may still urge that buildings and apparatus have certain points of superiority, as compared with a log, in building up an educational work. The college and academic department began their sessions in the new college building on the tenth of last September. The building is not fully completed, and lacks in many points of equipment, but it is well adapted to satisfy the demand for its construction. When completed it will have cost about twenty thousand dollars gold, and will furnish accommodations for one hundred students. There are thirty dormitories, seven recitation rooms, a chapel which will seat three hundred people, a dining-room, kitchen, and bath-rooms. The college premises contain ten acres of ground, so that the students have plenty of room in which to take their exercise, though a good gymnasium has not yet passed beyond the stage of hopes and half-digested plans.

The building has one point of comfort in its equipment which we appreciate so much that we are half inclined to call it a luxury. All the rooms are warmed by one furnace, from which hot-water pipes radiate to every part of the building. This gives an even temperature, largely reduces the danger from fire, removes the danger of suffocation from gas from Chinese stoves in the rooms, and keeps the rooms free from litter. There is probably little if any economy in the cost of heating.

The school is divided into two departments—the academic and the collegiate. The academy has a prescribed three years' course of study, followed by four years of study in the college. Below the academy there are primary schools located in the various stations and out-stations of the mission. These primary schools are intended as the feeders of the mission academy and college. They have a definite course of four years' study, which embraces the work of memorizing the Chinese classics, the Gospels, primary geography, and the first steps in mental and written arithmetic. Boys are sent up to the mission academy on examination, and hold certificates of fitness to take up the studies of the first year in that school. Several of the station schools are now taught by young men who have received instruction at Tung-cho, and so understand the needs of this preparatory work. There is still a lack of desirable teachers, a lack which the college is aiming to supply at as early a date as possible.

During the three years of study in the academy, the time of the student is occupied in memorizing the Scriptures and the Chinese classics, in explaining the classics, in the study of the Bible, geography, mathematics, physical geography, zoölogy and botany, writing and composition. There are now forty-five students in this



department of the school. They are all, I believe, professing Christians, and members of the various Churches from which they have come.

Bible study is carried on in regular classes throughout the college course, since the primary object of the school is to prepare young men to become Christian workers, and to supply the growing needs of the mission. The Chinese classics continue to be explained in the college. Chinese history and literature is studied. Composition in the classical as also in the colloquial style is required. The main lines of study are pursued which belong to a like grade in Western Colleges—not including of course ancient and modern languages. The higher mathematics are studied, geometry, trigonometry, surveying. Chinese and Western history is studied. There are regular classes in physics, astronomy, chemistry, biology, physiology and geology. Instruction is also given in natural theology, moral philosophy, Christian evidences, psychology, political economy, and international law.

English is not taught in the school, and of course all instruction is given in the Mandarin. We are well satisfied with the results obtained. We are occasionally told—usually by men who have not been many years in China—that the Chinese language is quite unsuited to teach the various lines of Western learning. Of course it is not as suited for this purpose as are Western languages, which have exact and settled vocabularies in the various departments of learning, but it is a much easier task for a Chinese student to pursue the study of the various lines of Western learning in the use of his native language than to acquire the English language, usually quite imperfectly, and to prosecute his Western studies in the use of this difficult means of acquiring thought. He not only acquires a clearer apprehension of the subject studied, but he has his knowledge in a usable form, is master of its terminology in his own language, and is fitted to impart it to others.

There are now twenty-one students in the college department, thirteen finishing the first year of study, five the second, and three the fourth. The graduating class has been unfortunate in the loss of several of its members by sickness, one death, and others dropping out by the way. This has not been a common experience in the school. For the most part students have held to their studies to the end of the course, as they have realized that their highest usefulness in life depended on their faithful use of these years of preparation.

Twelve young men go out from the theological seminary this spring, having completed the prescribed three years' course of study. Of these men four were graduates of the college, two others had studied in the college several years, one belonging to the London Mission had studied in a preparatory mission school. The other five

entered the school with a limited preparation, and were not fully prepared to make the best use of their opportunities. Three daily recitations have been conducted throughout the course of study, and the time of the students has been divided between the studies of Biblical exegesis, Gospels in harmony, Acts and Epistles in harmony, Church History, theology, homiletics and pastoral theology, and preparation and criticism of sermons.

These schools are a gradual evolution from small beginnings, and from the first the lady missionaries have had a prominent part in the work of teaching and in moulding the characters of the students. Four ladies are now members of the college faculty, and the larger part of the foreign teaching is at their hands. One lady is a member of the theological faculty, and no instructor is listened to by the students with higher regard and appreciation. Thus it comes about that in this most conservative country, where women are the least honored, the most advanced ideas in Western lands, which are far from being generally accepted, are taken as a matter of course in this mission school. Even Confucian scholars catch the infection of higher ideas. One such scholar remarked that it was quite evident that foreign women were a higher order of beings than the Chinese women.

It is often asked, "But what are you going to do with these young men when you have educated them? Must the foreigner continue to supply places and give support to them?" The answer is, that with a Christian Church expanding with ever increasing rapidity there is now, and will continue to be in the future, five calls for "a reliable Christian helper" to one such man which can be supplied from our Christian schools. Every year we are receiving many such calls from other missions, and yet we have not half the men we need for our own work.

A few words in conclusion on the Chinese memoriter system of education. This system has not been ruled out of the lower grades of our mission schools, but has been retained with decided modifications, since it is believed that there is good in the system to be conserved, as well as evils to be avoided. In the unfolding of the child's mind the lower powers come into exercise before the higher, the memory before the reflective faculties. I believe the Chinese method of education is right in its order in first feeding the memory, but it seriously fails in much of the mental food which it gives to the child, and yet more seriously in the long delay before the child is helped to digest and comprehend that which lies stored in his memory. Foreigners will find it greatly to their advantage to study aloud in the acquisition of the Chinese language. So I believe it is a mistake to compel Chinese students to commit to memory without using their voices. The voice

helps to emphasize what is being acquired and to impress it upon the mind. We modify and modulate loud study, but do not wholly repress it. It is often forgotten that the Chinese boy's memorizing of the ancient classical literature is his one and only method of acquiring his own language. When he can recite the Four Books as easily as water runs down hill he has covered the ground equivalent to the work in a Western school of learning to read with ease, to spell with accuracy, and to understand the outlines of rhetoric and composition. When he has in addition learned to explain the Four Books he has a mastery of the choicest portion of the Chinese literature such as our Western method of education does not often give. The graduates from our college and seminary from their memoriter studies have acquired accurate and retentive memories, and by their Western studies their reflective faculties have been awakened and stimulated. Their powers of expression have been trained, and when they stand as preachers before audiences, whether large or small, they speak with self-possession and ease, and give clear and orderly expression to their well-digested thoughts. Let us be slow to tear down until we are quite certain that we know how to build better. Possibly the next *fad* in the method of education in Western lands will be to set boys and girls to memorizing selected sections from standard classical authors, and to require them in order to catch their "divine afflatus" to shout aloud the rhythmic sentences, their diaphragms swelling and sinking in delighted sympathy with the liquid cadences, and their tympanums sending on the throbbing music to the deepest recesses of their souls! Then it would be unkind to suggest that the Occident in its progress in learning had itself been a learner from the primeval institutions of the Orient.

D. Z. SHEFFIELD.

Tungcho, March 27th, 1895.

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*List of Educational Articles from the "Recorder."  
1869—1894.*

*The Editors, Educational Department,*

DEAR SIRS :

**M**EDITATING on the problems of Christian education in China I have found many helpful suggestions in reading several articles on the subject in the RECORDER, published in previous years. As it may be useful to some of our fellow-labourers in China to read them over again I would ask you to publish the following list for reference in the Educational Department of the RECORDER.



Educational questions will certainly become more prominent in China after the war, and before answering them we should learn from the experience of the past. Would it therefore not be advisable for the Educational Association to *republish* at least some of these valuable papers in one handy volume, especially for the benefit of those who cannot get the whole series of the RECORDER?

With kindest regards,

Yours truly,

P. KRANZ.

5 Carter Road, Shanghai,  
April 8th, 1895.

|           |       |             |                                                                                                              |
|-----------|-------|-------------|--------------------------------------------------------------------------------------------------------------|
| RECORDER, | 1869, | p. 132,150. | Mission Schools, by Rev. L. B. Peet.                                                                         |
| "         | "     | p. 214.     | Female Education at Shanghai, by Rev. E. W. Syle.                                                            |
| "         | "     | p. 249.     | On teaching English to Chinese Assistants, by Rev. H. V. Noyes.                                              |
| "         | 1870, | p. 79.      | Schools in Kwantung Province.                                                                                |
| "         | "     | p. 237.     | The Great Medical College at Peking, by J. Dudgeon, M.D.                                                     |
| "         | 1874, | p. 111.     | Report for the Year 1873-74 of the Mission Schools connected with the Rhenish Missionary Society. F. Hnbrig. |
| "         | "     | p. 303.     | Review of Dr. Faber's <i>Chinese Work</i> on "Western (especially German) Schools and Examinations."         |
| "         | 1876, | p. 232.     | Contents of Dr. Faber's <i>Chinese Work</i> on "Education."                                                  |
| "         | 1877, | p. 427.     | School Books for China, by Rev. C. W. Mateer.                                                                |
| "         | "     | p. 462.     | The Future Language of China, by Gustavus (a most important article).                                        |
| "         | 1878, | p. 307.     | The Text-book Series, by Rev. A. Williamson.                                                                 |
| "         | "     | p. 372.     | Mathematics in Chinese, by Rev. C. W. Mateer.                                                                |
| "         | 1879, | p. 284.     | The Chinese Classics in Mission Schools, by Rev. Hampden C. DuBose (a very important paper).                 |
| "         | 1880, | p. 40.      | Education of Women in China, by S. Wells Williams, LL.D.                                                     |
| "         | "     | p. 138.     | Educational Works for the Chinese (Minutes).                                                                 |
| "         | "     | p. 103.     | The Book Language, by Rev. C. Leaman (very valuable).                                                        |

- RECORDER, 1881, p. 91. The School and Text-book Series (Minutes).
- „ „ p. 225. Shall we assist the Chinese in acquiring a Knowledge of the English Language? by Rev. B. C. Henry.
- „ 1882, p. 30, Review of a New Medical Vocabulary, by J. Dudgeon, M.D.
- 177, 259.
- „ 1883, p. 249. How far should the Curriculum of Western Schools and the Western Methods of Education be adopted in China? by Rev. D. C. McCoy.
- „ „ p. 463. Chinese Education, by Rev. C. W. Mateer, D.D. (very valuable).
- „ 1885, p. 218. Woman's Work for Woman, by Mrs. J. M. W. Farnham.
- „ 1886, p. 93. Christian Literature, by Chinese Authors (p. 95, 2 on Education), by Rev. C. W. Mateer, D.D.
- „ „ p. 115. Curriculum of Schools in the Basel Mission, by Rev. C. R. Hager.
- „ „ p. 314. Dr. Mateer's Geometry. A Review by Rev. W. A. P. Martin, D.D.
- „ „ p. 417 & 453. Education in China, by Rev. C. F. Kupfer.
- „ „ p. 431. "Schools in the Personal Reminiscences of Thirty Years Mission Work," by Rev. R. H. Graves, M.D., D.D.
- „ „ p. 467. Remarks on "Hot-house Plants" of Native Ministers trained in Boarding-schools, by Rev. V. C. Hart.
- „ „ p. 476. School and Text-book Series Committee, by Rev. A. Williamson.
- „ 1887, p. 78, 162, School and Text-book Series Committee.
- 203, 243, 441.
- „ 1888, p. 78. Educational Work in Swatow, by Mr. Wm. Paton.
- „ „ p. 143. A Chinese Type Writer.
- „ „ p. 554. The Relation of the Education of Chinese Youth in our Boarding-schools to the Evangelization of the Fuhkien Province, by Rev. J. E. Walker.
- „ 1889, p. 49. Report of the Committee on Industrial Education.
- „ „ p. 87. An Audiphone ("Hearing Fan"), by J. Crosett.
- „ „ p. 171. Another Phonography.

- RECORDER, 1889, p. 218. The Blind in China.
- „ „ p. 305, 343. The New Education in China, by  
403. Rev. L. W. Pilcher (very valuable).
- „ „ p. 469. English Language in Chinese Educational Work, by C. T. Tenny, M.A. (very important).
- „ 1890, p. 72. Christian Education a Factor in Evangelization, by Rev. P. W. Pitcher (a most important paper.)
- „ „ p. 129. A Public Examination for Western Schools in China, by Rev. W. T. A. Barber.
- „ „ p. 247. The Relation of Christian Education to other Branches of Mission Work, by Rev. D. Z. Sheffield (very valuable).
- „ „ p. 243. Deaf-Mute Instruction, by Rev. C. R. Mills, D.D.
- „ „ p. 396. The Roman Catholic Terminology, by Rev. C. F. Hogg.
- „ „ p. 448. Education and Work for the Chinese Blind, by Rev. W. Campbell.
- „ 1891, p. 256. Mr. Murray's Method . . . for the Instruction of the Blind, by H. Blodget, D.D.
- „ 1892, p. 20. A System of Chinese Short-hand, by Rev. Alex. Gregory (Amoy).
- „ „ p. 30, 213. Educational Notes, by Dr. J. Fryer.
- „ „ p. 149. Higher Education in China, by Rev. J. C. Ferguson (very valuable).
- „ „ p. 155. Mr. Ferguson calls attention to the necessity of a New Style of Writing for Chinese, similar to that of the Manchu or to the Japanese Kana.
- „ „ p. 164. Education a Factor in Evangelization, by Rev. P. W. Pitcher, Amoy.
- „ „ p. 362. Principles of Education, by Rev. W. P. Bentley.
- „ „ p. 556. Objects, Methods and Results of Higher Education in our Mission Schools, by Rev. J. Jackson.
- „ 1893, p. 7. Objects, Methods and Results of Higher Education in our Mission Schools, by Rev. J. Jackson (concluded).
- „ „ p. 107. Dangers and Advantages of Day-schools, by Rev. C. F. Kupfer.



- RECORDER, 1893, p. 268. First Triennial Report of the Educational Association, by Dr. J. Fryer.
- „ „ p. 323. The Moral Influence of Christian Education in China, by Right Rev. Bishop Graves.
- „ „ p. 417. Jesus as a Teacher and Trainer, by Rev. A. Sydenstricker.
- „ „ p. 480. Educational Department.
- „ „ p. 529. Educational Department.
- „ „ p. 534, 579. The Government Colleges of Suchow, by Rev. A. P. Parker, D.D.
- „ „ p. 567. To what Extent should we teach the Chinese Classics in our Mission Schools? by Rev. C. Hartwell.
- „ „ p. 575. Educational Department.
- „ 1894, p. 21. Theological Instruction. Its Place in Mission Work in China, by Rev. D. Z. Sheffield, D.D.
- „ „ p. 66. Education and Missions, by A. J. Gordon, D.D. (danger of education)
- „ „ p. 84. Pecuniary Aid to Pupils, by Rev. Samuel Couling.
- „ „ p. 88. Chemical Nomenclature, by Rev. G. A. Stuart, M.D.
- „ „ p. 130. The Chefoo Industrial School, by Rev. G. S. Hays.
- „ „ p. 156. Female Education, by Rev. R. M. Mateer.
- „ „ p. 174. A Public Museum, by F. S. White-wright.
- „ „ p. 177. Education and Missions. A Study, by Rev. J. C. Ferguson.
- „ „ p. 235. The Educational Congress at Chicago, July, 1893, by Dr. J. Fryer.
- „ „ p. 240. The Hangchow High School, by do.
- „ „ p. 288. Dr. Pilcher's Correspondence in regard to School Books. (I. Text-books that are needed. II. Text-books in preparation), by Rev. A. P. Parker, D.D.
- „ „ p. 295. Rev. T. Richard's Scheme for introducing Western Education in China.
- „ „ p. 395. Text-books in Wên-li, Mandarin, Colloquial or Romanized? Answers to a Circular Letter.
- „ „ p. 391. A Plea for Reform in the Conduct of Day-schools, by Rev. F. L. Hawks Pott, B.D.

- RECORDEE, 1894, p. 415. Opportunity of Educated Christian Chinese Young Men at the Present Time, by Rev. H. Blodget, D.D.
- „ „ p. 448. Educational Association, General Editor's Report (work done since last meeting).
- „ „ p. 493. Symposium on Foot-binding.
- „ „ p. 537. Serious Questions for Educators. (1. Heathen Children in Boarding-schools. 2. the Classics in Boarding-schools. 3. Free Boarding-schools), by F. E. Meigs.
- „ „ p. 589. The Need of Museums in China, by Dr. E. Faber. ("China cannot come up to an equal standing in any science with Western nations except by an adequate knowledge of English." P. 591).
- „ „ p. 592. Mr. Murray's System criticised by Rev. T. W. Houston.

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### *Notes and Items.*

REV. F. L. HAWKS POTT, LL.B., of St. John's College, has been nominated and elected by the President and Vice-Presidents of the Association as Treasurer to fill the vacancy caused by the return to America of Prof. Bonnell. This will give new strength to the Executive Committee. In future all payment of accounts, yearly dues, etc., ought to be made to Mr. Pott.

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Two new works in the Chinese language on the sister subjects of Light and Sound have just now been placed on sale, and have enriched the list of the published works of the Educational Association. They are both by the Rev. W. M. Hayes, of the Tengchow College, Shantung. Whatever Mr. Hayes undertakes is well and thoroughly done. Both as a practical teacher of Western science in the Chinese language, and as an author of educational books, he stands among those of the foremost rank. His name is therefore a sufficient guarantee for the practical and educational value of these treatises. The volume on Light covers over 80 leaves, or 160 pages, and is illustrated by over 180 engravings. It also contains 5 pages of terms in English and Chinese, arranged alphabetically, so as to render reference easy, both to foreign teachers and to native students

who know enough of English. This treatise was compiled principally to satisfy the requirements of the students of the Tengchow College, but it has been enlarged, so as to form a tolerably complete work on the subject, with everything brought up to date. Mr. Hayes has wisely employed all the mathematical discussions, by which alone a clear conception of optical instruments can be obtained. Had he shirked this difficulty his treatise would have been wanting in one of the most important elements for the proper training of the Chinese mind. He takes it for granted, perhaps a little too much, that the subject of mirrors and lenses is well understood. In the preparation of this excellent text-book most of the great modern authorities have been consulted, a list of whose works is found in the English preface. The work on Sound is smaller, occupying only 34 leaves, or 68 pages. It has also a vocabulary of terms in English and Chinese and an English preface, from which it appears that it is mainly a translation from Ganot's Physics, 12th edition, supplemented from Tyndall's lectures. It is illustrated by 66 engravings, some of which are well done, considering they, as well as the engravings of the work on Light, are specimens of native imitative art. Much of what has been said of the preceding treatise holds good for this also. The style of both treatises is clear and simple, well adapted for the intended purpose. The terminology as a whole is an improvement on that of works on these subjects that have already been published, but in a few cases terms already in pretty general use might perhaps have better been retained than changed for entirely new ones. Terminology is, however, much a matter of taste and opinion, and as no two people can see things exactly alike the only remedy for the confusion that exists is the law of "the survival of the fittest." The worst of it is that this law often takes such a long time to bring about its results! Hitherto the only available works on Light and Sound in the Chinese language have been the translations of Tyndall's lectures on these subjects, published long years ago at the Kiangnan Arsenal, and Dr. Martin's Natural Philosophy. None of these is essentially a school book. Hence educators will hail these new works of Mr. Hayes as more exactly suitable for school purposes and embodying the newest information on these two important and interesting subjects.

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## Correspondence.

"WHO ARE THE HEATHEN."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the November number of the RECORDER the above question is discussed. There have appeared, from time to time, in various publications objections to the use of the word "heathen" as applied to the Chinese and Japanese. The implication of those who object to the use of the word in such connection is that it is a term of reproach, involving the idea of barbarism, and that applying it to a people, many of whom are highly cultivated, is an offence against good manners, of which no gentleman should be guilty. No one will deny that use of a term which gives offence is better avoided when it can be done. At the same time it is clear that much of the objection to the use of the term rests upon a false conception. Most of those who use the term mean no offence. The word has a definite meaning recognized by the lexicographers. When it is properly used, with no wish to cast contempt on those designated, is any one justified in taking offence, or is there good ground for objection? It seems to me not. But perhaps you say it often has an idea of contempt in it. Not more frequently than the word Christian—is it not safe to say not one-tenth as frequently?—in "heathen" lands. Does any one therefore object to the use of "Christian"? By no means. What then shall we do about it? It is not necessary to say that all missionaries especially should ever maintain a kind spirit toward all and strive at all times to show it.

But the word "heathen" has too strong a hold in the English language to be dislodged. A standard dictionary in a note says: "The heathen, as the term is used in the Scriptures, all people except the Jews; as the term is now used, all people except Christians, Jews and Mohammedans." Used according to this definition, I do not see that it should be more offensive to call a man a heathen, if he be one, than to call a Jew a Jew, or a Christian a Christian. A heathen is such, because he does not recognize Jehovah as the true and only God. It has nothing whatever to do with his being educated and cultivated or not. In some mouths the word Jew conveys quite as much of a stigma as "heathen." Still a Jew is a Jew. No doubt most Jews glory in the name. The same is true of Christian and Mohammedan. All these words will be used. Only let us use them properly and in a kindly spirit. Would it not be well to take the dictionary as our standard in the use of language? If we are satisfied from the study of it what is the meaning of the word "heathen," and that it has good authority for its use, should we not seek, in a kindly way, to enlighten any who through misconception are sensitive in regard to the application of the term rather than virtually accuse those who use it of a lack of taste and good manners in casting contempt on a class of people by the use of a word, when in fact no reproach is intended, and none contained in the word, unless it be a reproach not to recognize Jehovah as the true God?

J. L. W.

## Our Book Table.

No more copies of Smith's Chinese Characteristics are to be had at present, the supply of 500 copies received a few months ago by the Presbyterian Mission Press being exhausted. A new supply has been ordered, and orders may be booked for the same.

We have received a copy of "Demon Possession and Allied Themes" by the late Dr. J. L. Nevius, and hope to give a review of the work later on. Doubtless many will be surprised to learn that it is an octavo volume of nearly 500 pages. The Presbyterian Mission Press, Shanghai, hope to have a supply of the book in three or four months. Orders may be booked.

We have been asked to draw attention to a new series of well-written, beautifully illustrated and handsomely got-up tracts, issued by the Chinese Tract Society. There are twelve tracts in the series—No 1, treats of Jehovah; No 2, The Creator; No. 3, the Saviour; No. 4, The Cross; No 5, Repentance and Faith; No. 6, Regeneration; and so on. The fact of the letter-press having been prepared by Dr. DuBose, is a guarantee of the suitability of the tracts for wide-spread circulation. They cost 25 cents per 100.

S. D. K.

New and very important publications of the *Society for the Diffusion of Christian and General Knowledge among the Chinese*, just published and sold at the Mission Press, Shanghai.

*The Witnesses, or Portable Evidences* (自歷明證). Vol. I. Price 15 cents. Baba Padmanji, Bombay, translated by Rev. Young J. Allen, LL.D. This is the beginning of a

series of invaluable biographies suggested to Dr. Allen when he attended the Parliament of Religions and heard some of the converts from different religions relate what they considered the superior excellence of Christianity. This series will comprise an account of the conversion and the Christian experience of leading men who were formerly believers in Shintoism, Confucianism, Taoism, Buddhism, Hinduism, Mohammedanism, Judaism, etc.

Hitherto there has been a great difficulty in getting from the Chinese Christians anything like an adequate, logical or historical statement of their religious experience. They know how to write obituaries and memorials, and have no difficulty in *praising* the dead or *exhorting* the living, but seem to have but little apprehension of what is called for when asked for their *experience* or a narrative of their faith in Christ. It was with a view therefore to supply to them a pattern, or as far as might be, an ideal for such a narrative that the autobiography of *Baba Padmanji* was placed first in the series. It is given *in extenso*, because of its value as a model as well as for its comprehensiveness and its rare adapt-  
edness to China.

The series will comprise a dozen or more volumes when completed. The subjects of the first volumes will be as follows:—

- Vol. I. Baba Padmanji.
- „ II. St. Augustine.
- „ III. Ima Ud-Din.
- „ IV. Dr. Rossvally.
- „ V. Saththianadhan.
- „ VI. Neesima.
- „ VII. Luther.

*Taxation* (稅款要列), by Rev. F. L. H. Pott. Price 2 cents. This

is a republication of an article in the *Wan Kwoh Kung Pac* in order to show the Chinese how the revenues of different countries are raised in a way not too heavy on the poor. It is very suggestive to thoughtful mandarins. They will find that missionaries are great helps, not hindrances.

*The Poverty of Shantung* (山東貧窶攷), by Rev. A. G. Jones. Price 3 cents. Those who have read Mr. Jones's extremely valuable papers on the Poverty of Shantung and the relation of Christian missions to this poverty will be glad to hear that this is now published in Chinese, and furnishes much food for thought to every mandarin.

*Mackenzie's 19th Century*, translated by Timothy Richard. Its Chinese title is 泰西新史攬要, in 8 vols. \$2.00. It has two coloured maps, a table of proper names in English and Chinese.

It gives the history of all the leading reforms in France, England, Germany, Italy, Austria, Turkey, Russia and the United States during the present century. It gives the history of the growth of these nations on principles similar to Green's

History of the English People. It has also a chapter on Modern Missions and another on the Papacy. Few books, if any, can be more suitable for presentation to the mandarins and literati of China at present than this. Without such knowledge as is contained in this book it is difficult to imagine how reform can begin.

*Modern Missionary Pioneers* (近代教士列傳), by Timothy Richard. 1 thick vol. with coloured map, 14 portraits and over 30 illustrations. 50 cents. Many missionaries who train native evangelists desire books of this kind as text-books. Such a book as this is geography, history, travel and religion, all in one, and has also several points about it to make it acceptable to the mandarin and the general friendly reader.

*A Way to Save the World* (救世有道), by Timothy Richard. This is a small booklet sold for 15 cash. It contains many of the choice religious phrases of the Chinese, and invites the devout among the Chinese to join the Christian movement for individual reformation and the social reform of the people at large.

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## Editorial Comment.

OWING to the energetic endeavors of Mrs. Archibald Little the crusade against foot-binding has recently taken on a new phase. A Society has been formed in Shanghai, composed of the wives of Consuls, merchants and others, for the purpose of circulating anti-foot-binding literature among the Chinese and of possibly memorializing the Emperor of China upon the subject. At a well attended meeting held in the rooms of the Royal Asiatic Society, Shanghai, on Wednesday, the 24th of April, address-

es were delivered by the Rev. J. Macgowan, of Amoy, who was fortunately present, W. V. Drummond, Esq., Mr. Archibald Little and others, and strong resolutions were passed condemning the practice as cruel and injurious and calling for funds and friends to aid in creating a public sentiment and assist by personal endeavor. Both the *North-China Daily News* and *China Gazette* have had strong and well-written leading articles on the subject—favoring the new Society—and it can but



be hoped that the new venture will have a most happy influence in helping suppress this so great evil.

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ONE correspondent of the *Daily News* spoke of the practice as a "physical evil and not a moral evil." But in a case like this of a practice voluntarily and persistently pursued it is impossible to separate between the moral and the physical evil. Perhaps missionaries have been too apt in the past to cajole themselves with some such specious argument as the foregoing,—being overwhelmed too with the thought of the fixedness of the custom and its almost universal prevalence. But more and more are we convinced that they should agitate the matter. Mr. Macgowan gave some very interesting and instructive illustrations of what may be done when once the subject is earnestly taken up and faithfully prosecuted. We should remember that there is no sin against the body which is not also sin against the spirit.

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CERTAINLY the Japanese have done much to call for admiration, and but few things demanding censure in the conduct of the war with China thus far. The Imperial Proclamation of the Emperor of Japan consequent upon the signing of the peace is a worthy and in many respects remarkable document. His Majesty, after praising the people for their valor, "hopes that all loyal subjects will guard against conceit and show a spirit of modesty and humility, and strive to perfect military defences without going to extremes, as well as to promote education and refinement without engendering effeminacy."

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As was to be expected, with the armistice being in force, there is nothing very definite to report in this month's Diary of Events. Our readers in the interior will be

glad to hear that peace negotiations were satisfactorily completed, the treaty now only requiring ratification. There have been many varied conjectures—mostly "on good authority"—as to the terms of peace, but the exact conditions are not yet known to the public. In all probability these will comprise the autonomy of Corea, the cession of a certain portion of conquered territory, a heavy indemnity—supposed to be about 200,000,000 taels—with occupation of certain strategic points until the whole amount has been paid, the opening of a few ports to trade and an offensive and defensive alliance between China and Japan. As we go to press there are rumours of discontent and riot in Formosa, caused by receipt of news pointing to the probable cession of Formosa to the Japanese; the ratification of the treaty may therefore be followed by internal troubles. The political horizon is also darkened by the possibility of Russia—whose fleet in eastern waters is unusually large—opposing any annexation of the mainland by the Japanese.

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SPECIAL attention having lately been directed to the Pescadores our readers will be glad to learn that the English Presbyterian Mission have a small Church there. The Pescadores Church forms the foreign mission of the native Formosa Church; the expense of that mission being wholly defrayed by native money.

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DURING the next few weeks the May meetings will be occupying the attention of the Church at home. We trust that they will be much blessed in deepening the interest in missionary work, and that as the claims of Christ are put forward there may be called forth offers of personal service, more conscientious giving and more earnest prayer for

the extension of Christ's kingdom. Might it not be possible for the workers on the field to hold special May meetings, when reports of each other's work could be heard and given? With so much to learn, so much to be thankful for and so much to pray for we believe helpful meetings could be held in various work centres.

\* \* \*

THOSE who had the privilege of attending the meeting of the China Branch of the Royal Asiatic Society, at which Mrs. Isabella Bird Bishop, F.R.G.S., gave her lecture on Western Tibet, must have admired her keen faculty for observation and enjoyed the choice language used in graphic descriptions of the intrepid traveller's experiences. No less noteworthy was the quiet manner in which Mrs. Bishop kept her own hardships in the background, although unavoidable personalities gave eagerly-listened-to details of thrilling experiences, perilous adventures and narrow escapes.

Mrs. Bishop's visits to the Polynesian Islands, Japan, China, the Malay Peninsula, Ceylon, India, Cashmere, Western Tibet, Persia, Arabia and Asia Minor have been of real, if indirect, benefit to the mission cause. She admits having been made a convert to missions by

seeing in four and a half years of Asiatic travelling the desperate needs of the un-Christianized world. "There was a time," she said at a meeting in Exeter Hall, "when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the un-Christianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one."

\* \* \*

WE fear few travellers are as conscientious as Mrs. Bishop. To realise the widespread need for the Gospel she braved many dangers and visited many uninviting places; most travellers, on the other hand, avoid all unattractive native unpleasantnesses, and consequently in their restricted travels never come in personal contact with the work or the workers. But when questions are asked at home they are ready either to pooh pooh the idea of missions, or to give "sage" opinions as to how the work should be carried on, and that in spite, probably, of having never read a mission report, or visited a native chapel, or school, or hospital.

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## Missionary News.

—Last March the Revs. A. F. H. Saw and E. P. Hearnden, of Nankin, were ordained at the West London Tabernacle.

—Christian Endeavor work is doing well here in Foochow. Next week we hope to hold our second annual "Rally" of the Foochow societies. It is almost a provincial one this year, as delegates will attend from points quite distant from Foochow.

Next year perhaps we may be able to invite delegates from the Amoy societies, and so begin the Fukien Provincial Union.

There is manifest a feeling of special earnestness and desire to be filled with the Holy Spirit among the Christians of all denominations here, and we hope for a rich blessing through the annual meeting and conference next week.

May I also ask what manuals or hand-books for Christian workers



are published by the Press, or so far as you know, by other Presses in China?

Here we have Sayle's "The Word for the Work," and Yatman's "How to win Souls;" one in colloquial, the other classical. I should like to know of any others available.

Yours "for Christ and the Church,"

(Miss) CAROLINE E. CHITTENDEN,  
Foochow.

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Rev. D. T. Robertson, writing from Newchwang, March 6, says: "After we saw the remains of the Port Arthur army headed off from the town and passing on northward outside the gates we became more confident. Soon the Japs following up brought down thousands of soldiers into our neighbourhood; the camp (ying) was full of them; every suburban village was a barrack; they were pouring about the streets foraging in hundreds from morning till night; yet no person was in the slightest alarm, and no one could say they had received an insult worth mentioning.

We heard the sounds of one battle to the north and another to the south. And a Japanese spy or two has been marched into the street. These sorts of things only cost an afternoon's talk. Things are likely to be lively now, however, for scouting bodies of Japanese were under the walls last night, and were fired on by the town's guards. All the women and children were weeping without ceasing last night at the high prospect. They all have a high opinion of the Japanese, for it has largely spread about how excellently they have maintained social order in Hai-cheng and immediate neighbourhood during the winter, how generous and fair they are to the people. The Koreans that follow the Japanese army seem to be their terror.

You will be interested to know how the native Church is coming through this storm. There are of course heavy defections up-country. Everywhere the Roman Catholics who declare themselves the true shepherds that never flee from the sheep, are working to gather in a harvest of our members; while in Hai-cheng we could enrol members by the tens, all believing that any connection (even if you only buy a Bible) with the foreigner is advantageous at present,—wherein they are right, for the Japs are specially conciliatory towards Christians. Unfortunately like Chinamen everywhen our members have not altogether kept their heads, and when the Chinese regain Hai-cheng they will not render it happier for our members for their former familiarity with, and affection for, the Japanese.

Perhaps our most pressing strait is the impossibility of sending money up-country. The almost total cessation of traffic prevents us 'ordering' the money to the various centres, and the dangerous state of the roads from soldiers and robbers (*i. e.*), amateur thieves and professional ones, forbids us forwarding in specie. Some of us have tried to transmit silver hidden on the person of trusted Chinamen; some have lost heavily, some have succeeded. It is so far to my place up north, and the risks are so notoriously great, that I have paid off my men.

We should have had less fighting all round this neighbourhood had the Japanese minded the winter even less than they did and marched on more briskly. The Chinaman has no moral courage, and falls off whenever the bullets begin to drop round him in a little more forcible way than he had expected. He then retreats hard. But given time and numbers and he will drum himself up into great courage and confidence



and march back cheerfully into the jaws of death. They conduct no guerilla warfare; they advance *en masse*, or retreating do it at once on the grand scale; they are either actively at a huge onset, or practising protractedly in camp. The leaders have proved shulkers, and the men know it.

Every single soldier almost is in flight, and the Japanese quietly advancing on to the town. What the Taotai will do I do not know. His escape is still safe northward over the river. Perhaps he should stay; better be a prisoner here than arraigned at Peking or filling his next promotion Governor of Moukden. It could be noticed that he has been very attentive to all captured spies of late, summoning our port doctor to visit the last capture, for example. Yet he has chopped off not a few heads.

We have six hundred wounded soldiers on our hands, accommodated in four inns. One inn is manned by the doctor and officers and petty officers of H. M. S. *Firebrand*. The pilots, under the port doctor, attend to another. All the missionaries with a lot of the community do duty in the others. The Red Cross flag waves over them all. It is very interesting work, besides making the natives our friends. The Taotai pays for food and firing. We attend to the rest, and were either of us inclined to go into it I could give you a long account of the sights and experiences of a military hospital. The most objectionable cases are gangrenous frost-bitten feet. The worst of these were from Port Arthur, where in their flight they were forced into the sea. Other frost-bites have resulted from lying out wounded a day and a night, or being carried in a long distance without proper attention, or (strangest of all) by fleeing so hard that his shoes came off and he had no time to pick them up. Many a

man goes home without toes, some without a foot to stand on. Some have been in the range of machine guns, and are riddled with bullets, yet alive. Five or six men have been shot right through the head in all directions, yet are very merry at this present. But the subject is not pretty. I must away now and dress some of them."

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ACCOUNT OF A WRECK ON THE  
UPPER YANG-TSE.

Below is a copy of portions of letters from Mrs. Lewis and Mr. Lovatt, describing a narrow escape from drowning of Dr. McCartney and his two children and Mrs. Lewis at the Yeh rapid on Jan. 11th. I am sure all the friends will join in devout thanksgiving and praise that God has in mercy spared their lives.

Mrs. Lewis writes: "Here I am alive to write to you again when day before yesterday at 3 p.m. it looked as though the woman, the children and I would be drowned. We came on very fast, were clear up to the Yeh-tan on the third day and were going up the rapid slowly, but apparently all right, when suddenly the boat turned, and we were all in the water. We did not know till afterwards what the matter was. It seemed the rudder broke; the boat turned just a little, and the sail capsized us in two minutes. Doctor climbed out of the window, and I tried to keep in the upper part, but the water kept coming up over my mouth and face. Roy was up and down in the water, and I managed to pull him up on to a board. Then the poor baby was head under a board, and I pulled and pulled, but could not get her out. Doctor came to the window and pulled Roy out. Then I said, "Baby is dead." But he pulled her out, held her head down, and she gasped and revived. Then he pulled me up, holding of one hand

and the cook the other, but the hole was so small that it was with difficulty that I got out at all, and the water kept coming up over my head, so that I thought I was going to be drowned right there. I did remember to hold my breath when my head was under water, or I should not have got out as well as I did. By this time the life boat was coming, and one of the men chopped a hole and helped the doctor get the woman out, then rowed for the shore with us as fast as possible. I could hardly climb up the hill to some huts, even with the doctor and the cook to help me along, so weak was I and so weighed down with water. The people were as kind as could be, and built up coal and wood fires in the ground, putting me into dry ragged garments, and in the course of time I had my stockings and undervest dry to put on again. Poor baby was purple in the face for some time, but one of the women put her right into her bosom, and thus warmed her. She has a very bad cold, and I am afraid of croup or worse. Roy is out all right, and though I had a terrible headache last night I am remarkably well, considering. The woman is better again, but had a very narrow escape. I slept on a filthy bed that night, and got quite infested with lice. I could not shut my eyes without feeling the water over my head. It is a terrible feeling to be shut down into the water that way.

Saturday morning we were up early, and though several articles of the children's clothing were missing we managed to clothe them in their dried garments fairly comfortably. When I had dried a Chinese garment or two we gave the comforters which we had saved from the wreck to the people for their kindness, and went down in a tiny boat to Ichang. This seemed the only thing to do, as we were so near and had nothing to eat or

wear. Now we are on board the steamer with the Pollards. I am so glad to have them as fellow-passengers. I know your heart will be very sore when you hear of all this trouble. I was so down that I said once, "The Lord has forsaken me," but later I cried out of the depths of my misery, and He sent the answer, "I will not suffer thee to be tempted above that you are able to bear, and will also with the (temporary) trial make a way of escape." I took courage again and thank Him for His love and mercy in sparing me to see you again. My heart has been sad at leaving you in this way, but it seemed again the only thing to do, so I did it."

Mr. Lovatt, at whose house they had been so kindly entertained, writes: "That they were all saved was under Divine Providence, owing to the coolness and self-possession of Mrs. Lewis and the energy of Dr. McCartney." Mr. Lovatt also says that Mrs. McCartney's coffin was found the next day secured to the bank about 40 miles below the scene of the wreck, the boat having gone to pieces. He says that they arrived in Ichang about 24 hours after they started on the return, minus everything but their dear selves. And, "You will be pleased to know that the ladies of the community did everything they could for your dear and brave wife, who has won all our hearts by her noble self-devotion to Mrs. McCartney; I may truly say, both alive and dead. It has been decided that they had better go on to Shanghai and get a new outfit, returning with Mr. Cady." Mr. Lovatt also says that Dr. McCartney "bears his severe trials and troubles nobly."

Dr. McCartney describes the wreck as follows: "When we were about half way up the rapid the rudder broke, and the sail being up the boat was thrown over on



its side and filled with water at once; we in the meantime drifting out into the river. When the accident occurred I was in the first room, while Mrs. Lewis, the woman and the two children were in the middle room. I at once worked my way out through the window and went to the room where Mrs. L. and the children were. When I reached them I saw Mrs. L. in the water up to her neck, holding Roy in one hand and Ethel in the other. She told me to take Roy out first as Ethel was dead. (Awful news after what I had passed through). After Roy was out I pulled the darling little girl out by her feet. She had been under water some time and to all appearance was quite dead. When I took her out she gave a gasp for breath, resembling a child when it first comes into the world. As soon as possible I turned my attention to Mrs. L., who by this time was fast sinking. I tried to pull her through the window, but my strength was not enough. I called the cook to my assistance, after which we succeeded in getting her out. After this the woman was nowhere to be seen, and I concluded she was dead. In a short space of time the life-boat came to our assistance, and we cut a hole with an ax in the side of the boat and pulled the old woman through more dead than alive. The life-boat took us all off after floating about one *li* down the river. Seventeen people, including three women and four children, were in the boat, and all were saved.

As soon as I saw Mrs. L. and the children safely in a house I turned my attention to the boat, but did not succeed in saving much. I got out only Mrs. L.'s trunk and the most of our bedding. The boat was broken up on the Ch'in-t'an, and we found my wife's coffin about 20 *li* below the rapid

the next morning. All we could do, having no money and no clothing, was to return to Ichang and Shanghai."

Mrs. Lewis, writing about the journey back to Ichang, says: "We put up the blankets at the front and back of the boat and sat down on top of the blankets which had been given us, huddling together to keep warm. Snow was on the hills, and the strong head wind was bitterly cold. However we got along as well as could be expected, and reached Ichang about 7 a.m., Sabbath. We went right up to the Lovatt's and surprised and grieved them by our misfortunes. All the way down we were looking for the boat, but nothing was seen till we had passed the Ch'in-t'an, when the coffin was seen on shore. After it was taken on board we went on seeing pieces of the boat on shore. At one place not far from Pin-san-ba one of the doctor's wooden boxes was seen all broken up. I take it the hulk floated to the Ch'in-t'an and was dashed to pieces on the rocks, letting the boxes, etc., which were in the hold, float away." Mrs. Lewis writes that she went to the steamer from Mr. Lovatt's, dressed in half a dozen different people's clothes.

Let me say for the benefit of those who do not know that Dr. McCartney had started for America with his family, Mrs. Lewis attending as nurse. They were obliged to stop at Ichang, where after the lapse of four weeks Mrs. McCartney passed away. In one of the most formidable rapids of the Yang-tse they met with the wreck above described. The kindness of the rude Chinese in the huts will remind many of Paul's shipwreck when "the barbarous people shewed no little kindness." "For they kindled a fire and received us every one." That girl baby, one year and a day old at the time of the wreck, owes no small



debt of gratitude on account of being warmed to life in that woman's bosom. May she grow up to womanhood as one taking the Chinese women into her heart of love.

Surely the promise has been proven true, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." David, after his life had been in danger, wrote: "This poor man cried, and the Lord heard him and saved him out of all his troubles." And, again: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." True it is that the Lord's ways are not as our ways. The lessons He would teach us are seldom those which we would have set for ourselves to learn.

SPENCER LEWIS.

Chungking, China, Feb. 19th, 1895.

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#### ANTI-FOOT-BINDING.

The annual meeting of the Central China Mission which convened this year at Kiukiang set apart the evening of Oct. 29 for a mass-meeting in which to discuss the custom of foot-binding. The meeting was well attended by both men, women and children. First, a good number of missionaries evinced their interest in the subject by their presence. Next, the native preachers came in force, ready evidently to convince or be convinced. Then the members of the two local Churches, men and women, discovered to the world their courage in daring to hear the subject discussed. Last of all the pupils of the boarding-schools, both the boys' and girls' schools, came as a matter of course, and very generally, we believe, as a matter of choice. Miss Peters, of Nanking, opened up the subject with a Scriptural view of it. She did not

fail to make it clear to Bible students that the spirit of the Holy Scriptures is grievously offended by the barbarism of foot-binding.

Mr. Hwang, the pastor of the Church outside the city, followed with an expression of his convictions against the practice, when the meeting was thrown open for voluntary remarks by men or women.

The brethren were "instant in season," and many were the earnest words of argument, appeal and exhortation, following in such quick succession that the more retiring spirits of the sisters, although equally wrought upon by the intense interest of the occasion, failed to secure the opportunity to lift up the voice of their "prophecy." Only two of the speeches tinged with favor to the hoary monster custom, and these furnished a tangible array of the enemies' forces, the more easily grappled by those who had taken up the weapons of this warfare. Very general satisfaction with the spirit of the meeting was expressed by the friends of the reform in the interest of which it was held, and again regret that the Chinese women, many of whom were known to feel intensely on the subject, had not found opportunity to speak.

Early the following morning some of the younger brethren had already posted a call for another meeting in the evening, and distinctly stated in the notice that the sisters were invited to take a prominent part. The first of the Chinese women to go forward to the platform was Mrs. Shih (better known to foreigners perhaps by her translated name as Mrs. Stone).

She was the first woman converted in this part of the country, and has from the first shown herself an earnest Christian and staunch reformer. The chairman invited her to ascend the platform, and from

that eminent position she made every word distinctly heard to the remotest corners of the large chapel hall. The sentiments of her eloquent speech were not less distinct than the tones of her voice. She related a portion of her personal experience in connection with the reform she had so long advocated. She said that when their first daughter was born the father knelt beside her bed, and together they consecrated the little one to their Lord and registered their vow that her feet should never be bound. She was the first girl in all this vast region of country left to grow up with natural feet, and as other girls were added to the family they followed in the same good way. Yet Mrs. Shih had never unbound her own feet. She reasoned that should she unbind her own feet people would look at her and say, "O yes, she must be from some out-of-the-way place where the women do not bind their feet, and so she does not know how to bind the feet of her daughters." That accounts for such gross neglect." This she feared would dissipate the force of the principle involved in the reform that was dear to her. Now she declared herself convinced that the time had come to take another step in advance, and thereupon announced her determination to unbind her own feet. Later in the meeting her husband added a few words of testimony and approval of the course his wife had taken. This was one of the interesting features of this meeting.

As an outcome an anti-foot-binding pledge was offered, and about seventy names secured. Many more names will doubtless be added to the number during the year.

GERTRUDE HOWE.

#### SPECIAL UNION SERVICES IN WUHU.

We have had a week of special services here, which have been made

a great blessing to natives and foreigners, saved and unsaved.

The services were union services, and were conducted by the Rev. Mr. Franson, a Scandinavian who is well known in connection with the International Missionary Alliance.

Bro. Franson addressed the natives through an interpreter; one of the missionaries of the several societies did duty in this capacity on each occasion. The services were held in turn at the various halls and chapels of the four societies represented. Many of those who attended came from a considerable distance in order to be present at the meetings.

The services commenced on the 20th February with a prayer-meeting in English, and our prayers were answered by an outpouring of the Holy Spirit in a manner we have seldom witnessed.

Each morning for a week there was a service in Chinese conducted by Bro. Franson with the aid of an interpreter. Each afternoon a Bible-reading in English and each evening a Bible-reading or testimony meeting for foreigners and natives.

In addition were meetings for the Scandinavians in their mother-tongue.

On Sunday after the morning service all the Christians united in partaking of the Lord's Supper.

The last day of the special services was a day of fasting and prayer.

A striking feature of the native services were after-meetings conducted in the same manner as in Western lands. It was a novel sight to some and a blessed one to all when natives came forward desiring to be prayed for, some of whom had never before heard the name of Jesus, and it was still more blessed to see some who professed to be converted.

We have all had a lift heavenward, and have felt our strength

renewed; we have gone back to our work, feeling "strong in the Lord and in the power of His might," thanking God for such blessed "times of refreshing."

Bro. Franson is a remarkable man, a man of prayer, faith and good works. He has been the means of sending out over one hundred missionaries from his own country and America, and is now on a tour of inspection, visiting these brethren and sisters in India (where they are seeking an entrance to Thibet), China and Japan.

The history of our brother's work amongst the Scandinavian Churches is a record of true consecration and self-denial. Most of the home Churches from which these missionaries have come are neither rich nor influential, but believing in the speedy return of the Master they are straining every nerve to spread the knowledge of the Gospel in the Far East. Like the Churches of Macedonia the riches of their liberality abound in spite of poverty. Some of them have had to choose between sending out missionaries and engaging a pastor for themselves, and have chosen the former course, others between missionaries and new places of worship, and have sent missionaries. Surely a work which is the outcome of such stupendous self-denial will receive a great blessing from God.

Our brother has left Central China for Peking and a district beyond the "Great Wall," from whence he hopes to return *via* Shen-si to this district *en route* to the United States.

Bro. Franson suggested the desirability of evangelists in China who will work on the plan he has adopted here, and we, who have witnessed the success of his effort, can testify to the immense benefit derived, and will pray that God may thrust forth suitable men to take the field for united revival

services among the various Churches in this land.

CHAS. E. MOLLAND.

Wuhu, 7th March, 1895.

April 1st, 1895, is a day long to be remembered by those who gathered in the home of Dr. and Miss Woodhull, of the American Board Mission; the occasion being the anniversary of Dr. Baldwin's birthday, which took place in the annals of history seventy-five years ago. This was thought to be a fitting time to give to these veteran missionaries, Mr. and Mrs. Baldwin, a farewell reception before their departure to America, April 13th. The weather was auspicious, the home tastefully decorated, the fragrance of flowers filled the air, and all the missions were represented in the gathering. Mrs. Isabella Bird Bishop, the distinguished traveller, was among the guests. The Committee of Arrangements—Brothers Hartwell, Banister and Worley, Sisters Newton, Taylor and Lacy—did themselves honor; everything uniting to make the hour a delightful success. When soon after 3 p.m. Dr. and Mrs. Baldwin entered the room the children of the missions stood on either side of the door laden with flowers to welcome them, while they and all the company united in saying "Kung-hyi (恭喜)." How beautiful the contrast and blending of ripe old age with sweet bright childhood! The one entering life's journey, the other nearing its close.

The singing of the quartette, Revs. Banister and Beard, Mrs. Wilcox and Kinnear, and the solo by Mrs. Wilcox and Miss Bosneath at the organ, added much to the enjoyment. The recitation of the 121st Psalm by the children and other recitations by Harriett Smyth and Wallace Miner, the dialogue by Walter Henry Lacy and



the duett by Jessie Wilcox and Mildred Worley moved many hearts. The opening prayer by Rev. Hubbard, full of unction, tenderness and gratitude to God for these saintly lives, and earnest pleadings for God's blessing on them in their future journeyings and abidings, as well as the closing prayer by Rev. Banister, led us very near the throne. The farewell addresses of Revs. Hartwell, Plumb and Banister, all full of good things, and pleasant reminiscences, the original poem by Rev. Walker, rich in thought of the highest order, admirably read by Dr. Woodhull, in Mr. Walker's absence, each and all conspired to make the occasion one of rare interest. At the close of the exercises refreshments were served, while social enjoyment refreshed the souls of the saints. Dr. Hartwell's address was written on yellow satin and enclosed in covers of carved cedar wood, on which was inscribed in Chinese characters: Long life and happiness. This was presented to Dr. and Mrs. Baldwin as a souvenir. From this address we make a few extracts; did space permit we should be glad to give it intact: "Dr. and Mrs. Baldwin left Philadelphia for Foochow, Nov., 1847, landing on the 8th of May, 1848, their first home was with Mr. Stephen Johnson, the first Protestant missionary to Foochow who lived on the island in the river in a native house.

Mr. and Mrs. L. B. Peet were the other and only members of the A. B. M. to welcome them on their arrival. Dr. Baldwin's early success in preparing colloquial tracts is shown in the fact that his "Catechism of Christian Doctrine," prepared in 1884-5, but slightly altered and reduced in size, is still useful in the several missions, and is now published by our Tract Society. Dr. Baldwin's major share in preparing the Foochow Dictionary,

and Baldwin's preparation of the "Manual of the Foochow Dialect," will ensure their names being remembered by all who attempt to learn the Foochow language. Dr. Baldwin's large share in translating the whole Bible into the spoken language of this people will not soon be forgotten by foreigner or native. And now Dr. and Mrs. Baldwin that your names may be long fragrant among this people for whose welfare you have given your persevering labors and your devoted lives we have the pleasure of announcing to you that your missionary friends have already subscribed the sum of six hundred dollars (\$600) towards the erection of the "Baldwin Bible and Tract Dépôt," from which we hope untold thousands of Scripture volumes and other books and tracts will be issued, which for generations to come shall prove unspeakable blessings in promoting the enlightenment and salvation of millions of people living here or frequenting this place. Dr. and Mrs. Baldwin, we congratulate you on the long and useful lives our gracious Heavenly Father has vouchsafed to you here, and when you shall leave us the influence of the good work you have done will follow you till time shall end." Many earnest prayers and good wishes will follow these honored servants of God to the dear home land.

Mrs. MARY C. NIND.

Foochow, 11th April, 1895.

#### C. E. IN INDIA.

Christian Endeavor Work in Heathen Lands.—Mr. Jones, of Pasmalai, is organizing the young converts into Endeavor Societies in his field, and says that the new life and organized energy thus introduced will quickly tell upon the older people.—*Golden Rule*.

In the Madura district eleven new Endeavor Societies were form-

ed last year, and the missionary Report says that young men who were utterly useless in their congregations, and a burden to them, have been stirred up by these societies into new life and activity.—*Golden Rule.*

The editor of the Methodist Episcopal Missionary Magazine of India, *The Harvest Field*, says in regard to the interdenominational aspects of the Christian Endeavor movement; one of its missions seems to be to bring into closer fellowship the young people of all denominations, without weakening the attachment of each organization to its own Church. In India the only difficulty is the language. The denominational spirit is but little known, and anything that can reveal to the Christian Church in India its union and greatness will vastly help its stability and progress.—*Golden Rule.*

#### SOME GLEAMS OF SUNSHINE.

1. *True.*—A friend of mine having a junk for the long journey from Ichang to Chungking heard his Christian servant arguing with the captain about the fare. The skipper was anxious to overcharge the foreigner and divide the profits with the servant, whose wages, he said, were too small. The man replied, "I am a disciple of Jesus, I will not cheat my master. If my wages are small I can ask an increase, but no cheating."

2. *Steadfast.*—A broker recently met me down in the My-sein district. He there met a Confucian scholar, who told him that his wife is a Christian, baptised in Hankow twenty years before. All this time she had been alone among the heathen; no other Christians near her. When first married she caused trouble because she would not worship either ancestral tablets or idol images. Finally her patience conquered, "she would do nothing

for the dead, but anything for the living." Every night she got a mat and prayed a long time, telling God about what had happened during the day. All liked her, and the heathen glorified God, because of her good works.

3. *Changes.*—Brother Sparham tells of a little town, a few scores of miles from Hankow. *Two years* ago he was dragged to the city gate, ejected with violence, pelted with clods from a ploughed field and barely escaped with life. *Two years* later, in November, he was again at the *same* place, welcomed by friends, taken to his lodging and visited by enquirers. Next day a chair and table were placed at the gate where his life was attempted, and open air preaching began. The friendly crowd increased. A voice said, "Shang choh-tsi" (Get on to the table)! He stood on the table and preached himself empty. The same evening he baptised five persons. What a change!

Our dinner party, December 20th, consisted of Arthur Bonsey, L. M. S.; Mr. and Mrs. Broomhall, C. I. M.; Miss Hanbury, and ourselves. We here shared the meal!

Hudson Broomhall told us of the Swedish missionaries of the Si-gnan plain. They had been expelled by the local magistrates, their house destroyed, their luggage sent after them. An appeal was made to the Viceroy. His help was hardly expected, as he is a relative of the principal persecutor. To the joy of all he ordered the mandarins to escort the missionaries back again, return their belongings and provide another house. This has been done, and the people welcomed their return. Is the tide turning?

Speaking of what may be learned from a Gospel "without note or comment"—(the general opinion was that explanatory tracts should be sold, or simple comments

printed with the text)—Mrs. Broomhall told a story of a man in the north who was reading Mark and was worshipping the twelve apostles. Being better instructed he became an earnest Christian. Mr. Bonsey gave us the story of a man from Kai-fung-fu, in Honan (where the Chinese Jews are). Some three years ago this man travelled some hundreds of miles to Hankow. He had read Acts, but wanted more books, as he saw it was only a section of a

larger volume. He learned to worship one Jesus, who was crucified, dead, buried and rose again and ascended to heaven. In his case further explanation led to peace. Miss Hanbury told of a tremendous run on the Gospel of John; people imagining it to be a guide to medicine, as the word "yo-han" in Chinese has the same sound in the first syllable as "yoh," medicine! It truly was "*medicine*," not for the body but the soul, in some cases.—*B. Guardian.*

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## Diary of Events in the Far East.

March, 1895.

30th.—An armistice has been concluded for twenty-one days from to-day, but exclusive of Formosa, where operations will proceed without interruption. The armistice is granted in consideration of the attack made on Li Hung-chang.

April, 1895.

9th.—To-day a Japanese man-of-war seized the British steamer *Yiksang* outside Taku, alleging that she had contraband of war on board. On being searched 220,000 cartridges were found on board, which had been shipped in Shanghai as bamboo steel. The owners of the steamer had accepted the cargo in good faith from a foreign firm as being what the shippers actually professed it to be.

10th.—At the examinations held last week in Peking for *Chujén* graduates intending to compete at the Triennial Examinations next May, for the degree of *Chinshih*, or Metropolitan graduate, more than one-half of the 11,000 odd stalls in the Examination Hall were empty.

13th.—A telegram from London says that in consequence of wholesale pecu-

lation which has been discovered in connection with the building of the Siberian Railway, large parties of Don Cossacks have sailed for Vladivostock to settle that district, and to assist in the protection of the line.

—To further cut down the expenses of the Court H. I. M. the Empress-Dowager has signified her intention to return to the capital and live in the Tze-ning Palace, and close the large establishments known as Eho Park and the Lake Palaces (*Nan-pei-hai-tze*), which have cost the Imperial treasury nearly ten million taels yearly. The Emperor, knowing that the Empress-Dowager is passionately fond of Eho Park with its surroundings of hill and forest, especially as it is ten miles away from the noise, dust and smells of the capital, tried his best to make Her Majesty retain Eho Park and close the Lake Palace only, but the Empress-Dowager is determined to economise for the country, and her decree has now become law.

—It is reported from Honan, where an insurrection is now at its height, that a chehsien and the local military mandarins have been murdered by the insurgents. The authorities at Kai-fêng-fu,



the capital, are in a great state of excitement, and appeals for aid from the neighbouring provinces are being sent in constant succession.

17th.—The Viceroy Li Hung-chang and suite left Shimonoseki for China, and Count Ito and the other Japanese delegates will return to Hiroshima to-

day. A treaty of peace has been signed, but the Japanese decline to make the terms known until the ratification of the treaty, which it has been mutually agreed shall take place within three weeks from date, and to meet this agreement the armistice has been extended to the 8th of May.

## Missionary Journal.

### MARRIAGES.

At Tientsin, 27th March, Mr. A. P. LUNDGREN, to Miss E. NILSON, both of C. I. M.

At the Cathedral, Shanghai, 13th April, Mr. J. T. SANDBERG, to Miss SIKINE STORHANG, both of C. I. M.

At the Cathedral, Shanghai, 16th April, by the Rev. H. C. Hodges, M.A., MALCOLM MACNAIR, Shansi, to MARY, only daughter of William McKee, Esq., Ballygilbert, Co. Down, Ireland.

### DEATH.

At Chefoo, 17th April, Mr. G. S. WOODWARD, of C. I. M.

### ARRIVALS.

At Hongkong, for the Rhenish Mission, in the Canton province, Rev. H. RICKE.

At Hongkong, March, Dr. and Mrs. JOHN C. THOMSON, London Mission (returned.)

At Shanghai, 29th March, Mr. and Mrs. THOMAS KING and child, Misses J. WEBB and C. GATES (all returned), for C. I. M., from England.

At Shanghai, 10th April, Rev. W. R. MALCOLM and Mr. J. H. TODD, for C. I. M., from New Zealand.

At Shanghai, 11th April, J. B. MILLER and H. E. BOLTON, for C. I. M., from America; also Misses POWELL and LISTER, for Wesleyan Mission, Hankow.

At Shanghai, 19th April, Misses M. C. WORTHINGTON, M. A. WOOD, I. J. EMERICK, E. L. RANDALL and EFFIE L. RANDALL, for C. I. M., from America; also Mr. JOHN WOODBERRY, wife

and 4 children, for International Missionary Alliance, as business agent at Tientsin, and Mr. THOS. L. BOYLE, for International Missionary Alliance, Wuhu.

### DEPARTURES.

FROM Hongkong, Rev. FR. NITSCHKOWSKY and family, for Germany.

FROM Hongkong, 5th March, Mrs. MURDO MACKENZIE and family, of Eng. Presby. Mission, Wu-king-fu, Swatow, for England.

FROM Hongkong, 16th March, Rev. WM. CAMPBELL and family, Eng. Presby. Mission, for Scotland.

FROM Shanghai, 4th April, Miss L. GRAHAM, of English Presbyterian Mission, Amoy, for England.

FROM Shanghai, 5th April, Mr. and Mrs. HOROBIN and 2 children, Mr. R. GRIERSON, Mrs. J. E. DUFF and Miss AIM, of C. I. M., for England.

FROM Shanghai, 11th April, Miss E. INVEEN, of Am. Bapt. Mis. Union, Szchuen, for U. S. A.

FROM Shanghai, 13th April, Miss J. STEVENS, C. I. M., Rev. and Mrs. CHAPPELL and family, Southern Baptist, Rev. and Mrs. R. K. MASSIE and family, Am. Epis. Mission, Mrs. BENTLEY and family, Foreign Christian Mission, also Misses HOAG, M.D., and ROBINSON, M. E. Mission, for U. S. A.

FROM Shanghai, 16th, Rev. and Mrs. C. C. BALDWIN, D.D., of A. B. C. F. M., Foochow.

FROM Shanghai, 19th April, Misses E. CULVERWELL and H. M. WARR, of C. I. M., for England.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *Nestorianism in China.\**

BY MR. W. J. LEWIS.

[British and Foreign Bible Society.]

#### *Nestorius.*

**N**ESTORIUS, born in Germanicia, at the foot of Mount Taurus in Syria, was sent for his education to Antioch. As monk in the monastery of Euprepins, and afterwards as presbyter, he was celebrated for his asceticism, orthodoxy and eloquence. On the death of the Patriarch of Constantinople, Theodosius II appointed him to the vacant see. In what is said to have been his first patriarchal sermon, Nestorius exhorted the emperor in the famous words, "Give me, O Cæsar, the earth purged of heretics, and I in return will give thee heaven. Stand by me in exterminating the heretics, and I will stand by thee in exterminating the Persians." In the spirit of this language, he was very soon engaged in repressing various heretical views in the Church; but soon found that the persecutor of others needs to be well assured of his own orthodoxy; for, before very long, Cyril of Alexandria charged Nestorius with heresy in regard to the Divinity of Christ.

In the first three centuries of the Christian era, the Church had, ever and anon, to struggle against those in her midst who either disbelieved the true Humanity, or the true Divinity of Christ. But, by the time of Nestorius, it had come to be settled that in the God-man, as He is presented to us in the Gospels and Epistles, we have depicted One who was like, and yet more than, other men,—who was perfect man, at the same time that he was perfect God. But, then came the question: This being so, what was the nature of the *union* which had taken place of those two natures? and it was on this rock that Nestorius struck.

\* Read at the Shanghai Missionary Association.

"He recognised, indeed, each of the two natures of Christ separately, but supposed that there existed between the two simply a mere external, moral union—*ἀσύγχυτος συνάφεια*—like that between the Temple and Him who is worshipped therein. Further he confessed, *divido naturas, sed conjungo reverentiam*. That, however, was not enough for Cyril of Alexandria, who first contradicted, and, afterwards, violently opposed him, as rending asunder the divine and human in Christ. Very soon both hurled their anathemas at each other, since Cyril required nothing less than a perfect union—*φυσικὴ ἔνωσις*—of the two natures."\*

In this state of affairs, Theodosius summoned a General Council to meet at Ephesus, A. D. 431.

Nestorius, with 16 bishops and a large following of armed men, was among the first to arrive. Then came Cyril with 50 bishops. Cyril and his friends met in the Church of the Theodokos, and summoned Nestorius to appear. He replied that he would appear when all the bishops had assembled. Cyril proceeded to read the letters which had passed between them, and almost immediately the entire assembly, with one voice, cried out, "Anathema on the impious Nestorius and his impious doctrines." The decree of exclusion from the Episcopate, and all priestly communion, was solemnly read and signed by all present. When the decision was known, the populace, who had been waiting from morning till night to hear the result, accompanied the members with torches to their lodgings, and there was a general illumination of the city.†

The year after the Ephesian Council, Nestorius withdrew to his former monastery; but Theodosius II caused him (A. D. 435) to be banished to Petra in Arabia, and issued a second decree of banishment to Oasis in Egypt, but Nestorius having to leave that place in consequence of the irruptions of barbarous tribes, and to flee to the Theboid, the governor had him conveyed to Elephantis and subsequently to Panopolis. How, or when, he died is unknown, although one ingenious writer invented a fatal disease for the heretic, which he planted, no doubt appropriately as he thought, in his tongue.

#### *Nestorian Missionaries.*

In his native and his episcopal province, the heresy of Nestorius was speedily obliterated. As early as the reign of Justinian, it was difficult to find a Church of Nestorians within the limits of the Roman Empire.

But, beyond those limits, says Gibbon,‡ they had discovered a new world in which they might hope for liberty and aspire to

\* Van Oosterzee's Dogmatics, p. 520.

† Ency. Brit. art. *Nestorius*.

‡ Decline and Fall, c. 47.



conquest. In Persia, notwithstanding the resistance of the Magi, Nestorianism struck a deep root.\* From the conquest of Persia, they went north, east and south. In the 6th century, according to the report of a Nestorian traveller, Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Persarmenians, the Medes and the Elamites. The coast of Malabar and the isles of the Ocean, Socotra and Ceylon, were peopled with an increasing number of Christians; and the bishops and clergy of these distant regions derived their ordination from the Catholicos of Babylon, as the head of the Nestorian organization was termed. "In a subsequent age the zeal of the Nestorians overleaped the limits which had confined the ambition and curiosity both of the Greeks and Persians. The missionaries of Balkh and Samarcand pursued without fear the foot-steps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imans and the banks of the Selinga." The power of the Nestorian patriarch culminated at the beginning of the 11th century when he had 25 Metropolitans under him.†

#### *In China.*

The fourth volume of J. S. Assemani's collection of ancient documents relating to the Eastern Churches‡ which deals with the Nestorians, I regret I have not had access to, but in Col. Yule's "Cathay" (p. 439), I find, under the Patriarchate of Timothy, A. D. 778-820, the record of the appointment of one David to be Metropolitan of China, and this would, of itself, be sufficient to show that they had prosecuted their labours in this land before that date.

\* "The separation from Byzantine orthodoxy and influence rather recommended the Nestorians to the Kings of Persia though their treatment by them constantly fluctuated between favor and persecution, and much the same may be said of their condition under the Arabian Khalifs."—"Cathay and the Way Thither."

† The list as given by Layard in Vol. I., pp. 255-6 of his *Nineveh* (1849) is as follows:—1. Elam and Jundishapoor (Susiana, or the modern Persian province of Khuzistan); 2. Nisibis; 3. Mesena or Busrah; 4. Assyria or Adiabene, including the cities of Mosul and Arbela; 5. Beth-Garna, or Beth-Seleucia, and Carcha (in Assyria); 6. Halavan or Halacha (the modern Zohab on the confines of Assyria and Media); 7. Persia, comprising the cities of Ormuz, Salmas, and Van; 8. Meru (Merv in Khorassan); 9. Hara (Herat); 10. The Razichitæ or Arabia, and Cotroba; 11. China; 12. India; 13. Armenia; 14. Syria or Damascus; 15. Bardaa or Aderbijan (the Persian province of Azerbaijan); 16. Raia and Tabrestan (Ray, Rha, or Rhagæ, perhaps the Rhages of Tobit, near the modern city of Teheran,—Tabrestan comprised a part of Ghilan and Mazanderan, the ancient Hyrcania); 17. The Dailamites (to the south of the Caspian Sea); 18. Samarcand and Mavarannahr (Transoxiana); 19. Cashgar and Turkistan (Independent Tartary); 20. Balkh and Tocharistan (Bactria); 21. Segestan (Seistan); 22. Hamadan (Media); 23. Chaubalek (Cambalu or Pekin in China); 24. Tanchet (Tanguth in Tartary); 25. Chasemgara and Nuacheta (districts of Tartary).

Consult on the general subject, Neal's *History of the Holy Eastern Church*, General Introduction. Vol. I., p. 143. London: Joseph Martin, 1850.

‡ Bibliotheca Orientalis Clementino-Vaticana of Joseph Simon Assemani in 4 vols. He was despatched in 1715 by Clement XI to visit the monasteries of Egypt and Syria in search of manuscripts.

But we are not left to guess-work on this point, for the famous Sigan Tablet, which was brought to light 370 years ago, when some workmen were digging the foundations of a house there, puts the matter beyond doubt. From it we shall see that they had numerous missionaries in China as early as the beginning of the 7th century.

The inscription has been translated by several Chinese scholars, Mr. Wylie among the number,\* and I shall in this paper follow Mr. Wylie's translation. But, before referring to that, it will be well to take a brief glance at the history of China during those years of the T'ang dynasty which are covered by this inscription.

### *T'ang Dynasty.*

*Kao Tsu*, the first of the T'angs, who chose Sigan for his capital, abdicated, after a reign of nine years, in favor of his second son *Li Chi-min*, who ascended the throne under the title of *T'ai Tsung*. He is the first emperor referred to in the Tablet. He "was a man of vigorous mind and of great application to business. He reformed abuses and brought back the glorious days of antiquity" (Hue). "The noble task to which he at once set himself was to prove that the Chinese were one people, that the interests of all the provinces, as of all classes of the community, were the same, and that the pressing need of the hour was to revive the spirit of national unity and patriotism."† He set himself to organise a large standing army (it is said of nearly a million men), and a long series of campaigns against the Tartars was instituted. He was also engaged against Corea. In A. D. 649 he died. "There need be no hesitation," says the historian, "in calling *T'ai Tsung* one of the greatest rulers who ever sat on the Dragon Throne; and his death was received with extraordinary demonstrations of grief by the people he had ruled so well" for 23 years.

He was succeeded by his son *Kao Tsung*, who is also referred to in the inscription. During his reign, the power of the T'angs showed no diminution. The struggle with Corea was revived. In view of the present conflict between China and Japan with regard to Corea, it is worthy of notice how far back these hostile feelings may be traced. We are dealing with events which took place over 1200 years ago. From 658 to 670, China was engaged in a bitter war on land and sea with the Coreans, and their allies the Japanese. Victory rested with the Chinese, and the Japanese navy of 400 junks was completely destroyed.

On the death of *Kao Tsung* in A. D. 683, he was succeeded by one of his sons, a feeble youth (known in history as *Chung Tsung*)

\* See Chinese Repository, Vol. XIV. Hue's Christianity in China, Vol. I., p.

48. Mr. Wylie's is in the Am. Or. Society's papers, Vol. V., p. 277.

† Boulger's Short History of China, p. 27.

who contentedly resigned the powers of government into the hands of the Empress-Dowager, Wu Heo, a month after his accession. The empress, relegating the actual sovereign to a state of virtual confinement, assumed the full attributes of supreme power, which she continued to wield triumphantly for nearly twenty years. Her despotic rule was maintained with pitiless cruelty, statesman after statesman falling a victim to her resentment or caprice; but at the same time she was careful to uphold the external interests of the empire. After a course of action extending over many years, which gave rise to the suspicion that she intended to supplant the dynasty of T'ang, she at length threw off all disguise, and having put to death a great number of the off-shoots of the Imperial family, she proclaimed herself in A. D. 690, empress of the *Chou* dynasty. Fifteen years afterwards, a conspiracy was organised, which succeeded in wresting the government from her hands.\* There are three other emperors of the T'ang dynasty referred to in the Tablet, but there is nothing worthy of bringing to your notice regarding them, so that I will now proceed to give a synopsis of this inscription.

*The Sigan Tablet.*

First, it declares the existence of God, unchangeably true and invisible, who existed through all eternity, without origin. "This is our eternal true Lord God, triune and mysterious in substance." The term used is O-lo-ho (Syriac El-o-ha—Jehovah). It declares the creation of all things and of man, "upon whom He bestowed an excellent disposition, giving him the government of all created beings." Man was 'pure' and 'unsullied,' until Satan introduced the seeds of falsehood to deteriorate his purity of principle. Then it proceeds, "Our Trinity being divided in nature," quite a Nestorian expression, "the Messiah, veiling his true dignity, appeared in the world as man," the ancient dispensation was fulfilled, and "having completed the manifestation of his power, in clear day He ascended to His true station." Reference is made to 27 sacred books, to baptism, and to the adoption of the tonsure by the priests. It proceeds to say that they do not keep slaves, nor do they amass wealth; they fast; seven times a day they have worship and praise, and once in seven days they sacrifice to cleanse the heart and return to purity. I see that Abbe Huc from this claims that the Nestorians performed mass. "It is difficult to find a name to express the excellence of the true and unchangeable doctrine, but as its meritorious operations are manifestly displayed, by accommodation it is named the Luminous Religion." Mr. Wylie translated *ching*, used here and in other places in the Tablet, by *illustrious*; the dictionary meaning is '*luminous*.'

\* Meyers, p. 257.



Then (2ud) comes a history of its propagation in China. It says that in the time of the Emperor T'ai Tsung (627-650) among the enlightened and holy men who arrived, was the most virtuous *O-lo-pun*, from the country of *Ta-tsin*. Mr. Wylie translates *Ta-tsin* by Syria, "as there is little doubt that this is the most applicable," but in other documents it is used for the Roman Empire. In 635, when he arrived at Chang-an (that is Sigan in Shen-si) the emperor sent his prime minister, Duke *Fang Hsuen-ling*, to conduct his guest into the interior. The sacred books were translated in the imperial library, and the sovereign investigated the subject in his private apartments, when, becoming deeply impressed with the truth of the religion, he gave special orders for its dissemination. Then follows a proclamation, directing the proper authority to build a *Ta-tsin* Church in Sigan in the Ining Way, to be governed by 21 priests; and orders were issued to the authorities to have a true portrait of the emperor taken, which was transferred to the wall of the Church.

Then comes a digression in which the country called 'Ta-tsin' is described in flattering language, which scarcely helps to distinguish its geographical situation. It reaches south to the Coral Sea, on the north it joins the gem mountains, on the west it extends towards the borders of the immortals and the flowery forests, on the east it lies open to the violent winds and tideless waters. Brigands and robbers are unknown there, and the people enjoy happiness and peace. None but luminous laws prevail, none but the virtuous are raised to sovereign power. It then mentions that Kao Tsung (650-684) succeeded T'ai Tsung, and in every province he caused luminous Churches to be erected. Every city was full of churches, and the royal family enjoyed lustre and happiness.

Then comes in, in point of time, the Empress Wu, a bigoted Buddhist (684-710). She is *not* mentioned, but it is stated that the Buddhists gaining power, raised their voices in the Eastern Chou (she had removed her residence to Lo-yang, in Honan), and in 713 some low fellows excited ridicule and spread slanders in the Western capital. But, in that very year, Hsuen Tsung came to the throne, A.D. 713, and he re-established their places of worship and re-erected the sacred stones which for a time had been desecrated. In 744, the priest Kih Ho came to China, and the emperor directed the priests, with Kih Ho, to perform a service of merit in the Hing-king palace.

Then Suh Tsung and Tai Tsung are mentioned as favoring their cause. "Always on the Incarnation day," Tai Tsung "bestowed celestial incense and ordered the performance of a service of merit."

The inscription, or rather this part of it, closes with a eulogy on the Emperor Teh Tsung, in whose reign the Tablet was set up, and on 'our great benefactor,' the priest I-sz, who was probably a Buddhist priest from India. Then follows an ode, in the stanzas of which much of what has gone before is repeated. Then it is stated, "This was erected in the 2nd year of Kien Tsung, of the T'ang dynasty, on the 7th day of the first month, being Sunday." (A.D. 781). Before I pass from this Tablet there are three remarks to be made upon it.

(1.) As to its authenticity. When the discovery of the stone was reported in Europe, it gave rise to much controversy. There were many (among whom was Voltaire) who were not slow to charge the Jesuits with having forged the inscription for their own purposes, which they of course indignantly denied. Now, I am not going into that question here, for this reason, that no less an authority than Mr. Wylie, some years ago, went very accurately into it, and showed, as I think conclusively, from internal and collateral evidence, that it is what it professes to be. He closes his article with these words: "Careful attention will probably bring every one to the conviction of that which no Chinese has ever doubted, that if the Nestorian Tablet can be proved to be a forgery, there are few existing memorials of bygone dynasties which can withstand the same style of argument."

How did it come that this Tablet, which was set up in the year 781, and not discovered for 844 years, should have been hidden in the ground at all? This is a question which those who defend its authenticity are bound to face, and yet it is almost impossible to answer it. Sixty-four years after it was set up, in 845, we find a remarkable edict by Wu Tsung denouncing the increase of the numbers of Buddhist monks, nuns and convents.\* Believing that if you wanted to get rid of the rooks you must destroy the rookeries, he ordered the destruction of 4600 of their great monasteries. The inmates of these monasteries, numbering over a quarter of a million of people, were to return to civil life. Minor monasteries, to the number of 40,000, were also to be demolished, and 150,000 slaves belonging to the priests were to be admitted to civil privileges and duties. It may be the case that the Nestorians, too, were subject to severe persecution, † and that they thought it expedient to bury this Tablet for a time. A century later, Christianity does seem to have fallen to a very low ebb. An Arabian author says that in the year 987 he fell in with a monk in Baghdad who, 7 years before, was sent to China by the

\* Du Halde's China, English Translation, Vol. 1, page 578.

† The same edict says, "With regard to such outlandish Bonzas as are come hither, either from Ta-tsing or Mu-hu-pa," . . . "it is my decree that they also return to a secular life."

Catholikos, with five other ecclesiastics, to bring the affairs of Christianity there into order. He told him that the Christians who had been in that country had perished in different ways; the Church that had been built for them had been destroyed, and there remained not one single Christian in China.\*

(3.) The other remark I have to make, is to point out the absolute silence of this Tablet on some of the fundamental doctrines of Christianity. For example, the Crucifixion is not mentioned, nor is there any reference to the Atonement.

No more is known of Christianity here till the influx of European travellers in the days of Mongol supremacy. In Marco Polo's Travels we find numerous references to Christians in China, and we could wish that his information were fuller than it is.

He entered China by the province of *Tan-gut*, which Col. Yule says corresponds with the modern province of Kan-suh. M. Polo says, "The people are for the most part idolaters, but there are also some Nestorian Christians." They must have been tolerably numerous, for it formed a Metropolitan see of the N. Church. The next place is *Suk-chu* (that is Suh-chau, which lies just within the extreme N. W. angle of the Great Wall). "The people are partly Christians and partly idolaters."

Then at *Cam-pi-chu*, which Yule recognises as Kan-chau, which was at this time the chief city of the administration of Kan-suh, "the people are idolaters, Saracens and Christians, and the latter have three very fine Churches in the city." At *Siu-ju* (Sining Fu) "the population is composed of idolaters and worshippers of Mahomet, but there are some Christians also."

At *Ca-la-chan* (A-la-shan in Mongolia) the people are chiefly idolaters, but there are fine Churches belonging to the Nestorian Christians.

At *Ten-duc*, also in Mongolia (T'ien-teh), "the rule of the province is in the hands of the Christians."

The next place is *Ya-chi* (that is, Yun-nan Fu). "There are not only Saracens and idolaters, but also a few Nestorian Christians."

At *Ca-can Fu* (Ho-kiang Fu in Chih-li) "there are certain Christians at this place who have a Church."

At *Yan-ju* (Yang-chau Fu, in this province of Kiang-su), which Marco Polo governed for three full years, he does not mention Christians, but 35 years after his departure from China, Friar Odoric found there three Nestorian Churches.

At *Ching-hian Fu* (Chinkiang Fu) "there are in this city two Churches of the Nestorians, which were established in the year of our Lord 1278."

\* Huc, Christianity in China, I, p. 101.



At *Kin-say* (Hang-chau) there is one Church, only, belonging to the Nestorian Christians.

It will be seen from these extracts how widely diffused Nestorianism was in the 13th century. The same may also be gathered from the references which John of Monte Corvino, A. D. 1300, makes to them, and the difficulties they threw in the way of his work. Very soon afterwards, the Nestorians completely disappear from the face of history, so far as China is concerned. Not a Church or book of theirs remains in China, as far as we know, although it is possible that something may yet be discovered in Kan-suh (where they appear at one time to have been very strong); as Mr. Parker, of the C. I. M., tells me that in 1876, on the banks of the Han, a man told him that he belonged to the Ching-chiao (the Nestorians).

In closing, it may be useful to us as missionaries to consider some of the causes which probably led to the extinction of the Nestorian Church here.

(1). First, I think it is very significant that in this Tablet very considerable stress is laid on the Imperial favor which the Church received. *This* emperor ordered his portrait to be painted on the wall of a Church, and *that* emperor ordered a service of merit to be performed. As Dr. Legge says\* their work "was directed more to propitiate and conciliate the emperors as the powers that were, than to enlighten and convert the people. There is no entry on the Tablet of the increase of believers, or of additions made to their societies, while the favors shown to them by the government are celebrated in flattering and even fulsome terms. They thought it their better way to work downwards from the apex of society rather than to work upwards from its foundations; but the end showed that they were mistaken in thinking that to receive the smiles of the court, and have the pictures of the emperors displayed in their halls, were real triumphs of Christianity." This, I think, is one cause of their failure; and I cannot but think that the missionaries of the 19th century have been very much wiser as well as more Scriptural—and wiser because more Scriptural—in seeking to disseminate the knowledge of the truths of Christianity among the masses of the people.

(2.) Neander points out another cause of their failure. He says,† "What we learn concerning the Nestorian ecclesiastics who roved about Asia, proves that they were often greatly wanting in theological culture, Christian knowledge, and sedateness of Christian character. It is true they were animated by a zeal for making proselytes; but they were also too often satisfied, if people did

\* The Monument at Sigan Fu. Clarendon Press.

† Church History, Vol. VIII, p. 61.

but profess Christianity outwardly, and observe a certain set of Christian or ecclesiastical usages."

I am sure that none of us can contemplate this fact—that for centuries there were missionaries in China propagating the Christian faith and with some degree of success, but that now there is nothing left but this stone to show that they were here at all—without some feeling of disappointment. Let us learn from their mistakes, and, placing no reliance in kings and princes, go on to place the foundations of the Church in the hearts of this people; let us seek, not to make formal proselytes to a dead doctrine but to implant a living faith in the heart, and whether dynasties rise or fall we shall be sure that our work will stand.

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### *God and Man in the Chinese Classics.*

BY REV. J. C. HOARE, NINGPO.

*(Concluded from page 210. Translations from lectures.)*

#### *Dissertation on the Gods.*

FROM what has been written above it is evident that the ancients acknowledged the existence of gods, and that they governed all things; but that, being in ignorance of the one God the Creator of all things, they fell into the error of worshipping at one time the Host of the gods, at another one heavenly ruler, whom they termed the High Sovereign, at another all the gods and demons above and below under the title of Imperial Heaven and Ruler Earth. They thus wandered very far from the truth.

The refutation of the false doctrines concerning the gods which we have found in the Classics is not difficult. It will be sufficient to adduce three arguments for the purpose.

1. For the existence of all, or any, of the demons and gods mentioned in the Classics, there is not a title of evidence. By an inquiry into the origin of all things we are forced to acknowledge the existence of a Divine Creator; from observation of the order and laws of the universe we see that there must be a Divine Ruler; the universal consent of the consciences of mankind also proves that there is a God; but as to the plurality of gods not only is there no evidence, but on the contrary it is easy to show that there is but one God. The evidence for this will be found under the next two heads.

2. Plurality of gods implies plurality of wills and plurality of governments, which must lead to confusion and disturb the orderly course of nature. For instance, we have seen above that

Heaven, the gods and genii above and below, the divine ancestors; the High Sovereign, all have the power of reward and punishment attributed to them. Is it possible then that there should not be infinite confusion in the matter of reward and punishment? Again, we have seen that Heaven, the High Sovereign, the demons and gods, the divine ancestors, all have the power of appointing and deposing kings, of producing good kings and destroying bad ones. Now supposing that one god wishes to raise one man to the throne, another god wishes to raise another man to the throne, what is to happen? Again, we read that Heaven raised up good rulers to help the High Sovereign; but supposing that the High Sovereign did not want the rulers whom Heaven raised up, but preferred the help of some other men, what would happen then? Again, it is written that the gods of the hills and streams fertilize the earth. But what if the Ancestor of husbandry wanted sunshine and not rain; or the gods of the hills and streams wanted sunshine, when the Ancestor of husbandry desired rain. Moreover it is written that the kings of the Hsia, Song and Chow dynasties, and so on through the succeeding dynasties, have all become divine rulers, and govern the affairs of the empire. Now the Tsing dynasty hated the Chow, the Han detested the Tsing, etc.; if then all the kings of the twenty-two dynasties are now divine rulers, how is it possible to expect unanimity amongst them? Surely confusion must be the result of their government. It is indeed often argued that these gods are like the officials on earth, and are divided into grades, and that each one has his own sphere of government assigned to him, and need not interfere with the functions of another god, so that, even if they be not unanimous, there is no necessity for confusion. But apart from the fact that we have seen that they exercise similar functions, if we press the comparison further it is easy to show that amongst the officials on earth there are always some who lack fidelity, who oppose the emperor and cause rebellion; so that even in the best ordered empire there are sure to be some who defy the law, and in the course of years it is certain that there will be serious trouble and confusion. So that the very illustration which our opponents adduce may be used against them to show that the co-existence of many gods is impossible.

3. Holy Scripture conclusively proves that the teaching of the Classics concerning the gods is utterly false. In the time of the Chow dynasty, David king of Israel, being inspired by the Holy Spirit, wrote, "All the gods of the peoples are things of nought, but Jehovah made the heaven" (Psa. xcvi. 5). Again the Apostle Paul in the time of the Han dynasty wrote, "There is none other God but one. For though there be that are called gods, whether in heaven or in



earth (as there be gods many and lords many,) but to us there is but one God" (1 Cor. viii. 5, 6.) Throughout Holy Scripture we find the same teaching: it is not therefore necessary to adduce other quotations; these two verses are sufficient to prove that the gods of which the Classics write, whether they be called the gods and demons of the hills and streams, the divine ancestors, the High Sovereign, the gods and genii above below, the Ancestor of husbandry, or any other title, are things of nought, which cannot really be called gods.

It is a debated point whether the "Heaven," or "High Sovereign" of the Classics in any way represent the true God; and it is held by many that in the early ages, before the Classics were written, men knew and worshipped the One true God under the titles of "Heaven" and "High Sovereign." That this is very probable Scripture itself teaches us when it says that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head;" but unhappily "when men knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened," so that by the time the Classics were written they had "changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Rom. i, 20, 21, 25.)

#### *The Universe.*

Passages from the Classics already quoted in the lecture on "Heaven" show that in the opinion of the ancients "Heaven and Earth are the father and mother of all things," that "Heaven gave birth to all men," and that "Heaven made the lofty hills." It would appear therefore that all things, animate and inanimate, are produced by Heaven and Earth, but that Heaven and Earth themselves are to be considered as not included in "all things." We are not, however, told anything of the origin of Heaven and Earth, whether they were created, or evolved themselves, or were existent from all eternity. Nor are we told anything about the end of the existence of all things; all that we can learn is that Heaven and Earth exist, and that all things are produced by them.

Widely different is the teaching of Holy Scripture on the subject. There we are distinctly told that "in the beginning God created the heaven and the earth;" that "by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him" (Col. i. 16); and again, "Thou art worthy O Lord to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and

were created" (Rev. iv. 11). Whilst therefore the Classics maintain profound silence on the subject, Holy Scripture teaches us that all things were created and are preserved by God for His own pleasure, glory and honour.

### *Man.*

In a passage from the Great Declaration already quoted we read that "Heaven and Earth are the father and mother of all things; and of all things man is the most highly endowed." From this we infer that man, though included in "all things," is looked upon as holding a position of superior dignity. Hence the Doctrine of the Mean speaks of the ideal man as "forming a ternion with Heaven and Earth,"<sup>1</sup> or "the co-equal of Heaven and Earth."<sup>2</sup> It is, however, no easy task to ascertain exactly what the teaching of the ancients was regarding man, insomuch that Tsze Kung said of Confucius, "His discourses about (man's) nature and the way of Heaven are above our hearing."<sup>3</sup> Nevertheless we are not wholly left without information on the subject.

In the Shih-king we read, "Heaven, in giving birth to the multitudes of the people, to every faculty and relationship annexed its law. The people possess this normal nature, and they love its normal virtue."<sup>4</sup> Again we are told, "The imperial High Sovereign gave to the common people a moral sense, compliance with which would show their nature invariably right."<sup>5</sup> From this it would appear that the original nature of all men is good; as indeed the Doctrine of the Mean distinctly teaches, when it says, "The law of Heaven is called the Nature,"<sup>6</sup> and proceeds to show that the ideal man is one who always preserves this nature in a true state of equilibrium.

Unhappily man has not been able always to act "in compliance with" this correct nature. Thus we are told, "Heaven gave birth to the multitudes of the people, but the nature it confers is liable to change. All are good at first, but few prove themselves to be so at the last."<sup>7</sup> So also Confucius said, "By nature all men are alike, but in conduct they differ widely,"<sup>8</sup> meaning that, though all men are originally good, yet their lives are almost all not in accordance with their nature; it is only the Holy man that can "act in accordance with his nature." And such Holy men are few. "The Master said a good man it is not mine to see,"<sup>9</sup> and he sighs over the fact that the path of the mean is untrodden.<sup>10</sup> Even Confucius himself acknowledges that he has his faults. "If some years," he said,

<sup>1</sup> Doctrine of the Mean xxii.

<sup>2</sup> Ibid xxvi. 5.

<sup>3</sup> Analects v. 12.

<sup>4</sup> Shih-king iii. 26.

<sup>5</sup> Announcement of Thang.

<sup>6</sup> Doctrine of the

Mean i. 1.

<sup>7</sup> Shih-king iii. 21.

<sup>8</sup> Analects.

<sup>9</sup> Ibid vii. 2.

<sup>10</sup> Doctrine of the Mean v.

"were added to my life, I would give fifty to the study of the Yih, and then I might come to be without great faults."<sup>1</sup> It is evident therefore that the Classics teach us two fundamental doctrines as having been held by the ancients; first, that the original nature of all men is good; secondly, that all men have sinned.

In order that we may more clearly understand the bearing of these doctrines we must next inquire into the five points enumerated below:—I. What is the standard of good and evil? II. What is the cause of this universal corruption of the original good nature? III. What are the rewards of good and evil? IV. What means exist for the renewal of the original nature? V. In view of the universal corruption what hope of restoration is offered in the Classics?

### *The Standard of Good and Evil.*

With regard to the standard of "good" and "evil," the Classics already quoted, and many other passages, show us that "good" is accordance with the law of Heaven. "The law of Heaven is called the Nature, conformity with the Nature is called the rule of action."<sup>2</sup> The man who obeys the law of Heaven is good, the contrary character is evil. But when we come to inquire into what the law of Heaven is, and the manner in which man may ascertain it, we meet with difficulty. This law is not committed to writing. It is impossible to point to any written commandments and say, "These are the law of Heaven." Nevertheless, according to the belief of the ancients this law was made manifest, and we find that this was done in three ways,

(1.) The law of Heaven was manifested in special circumstances by omens, by dreams, and by divination. Thus we read, "The former kings were carefully attentive to the warnings of Heaven,"<sup>3</sup> such warnings, that is, as were conveyed by eclipses and other unusual phenomena. Again we read, "It would seem that Heaven is going by means of me to rule the people. My dreams coincide with my divinations; the auspicious omen is double;"<sup>4</sup> and so we are told of Wu Ting that, while he was reverently and silently thinking of the right way, he dreamt that the Sovereign gave him a good assistant who should speak for him; He (Wu Ting) then minutely recalled the appearance (of the person whom he had seen) and caused search to be made everywhere for him by means of a picture.<sup>5</sup> Such manifestations of the will of Heaven, however, were but rare, and were almost always made with some special object. They were moreover not commonly, if ever, granted to the common people.

<sup>1</sup> Analects vii. 16.  
Expedition of Yin.

<sup>2</sup> Doctrine of the Mean i. 1.  
<sup>4</sup> Great Declaration § 2.

<sup>3</sup> Punitive  
<sup>5</sup> Charge to Yueh § 1.



It was therefore necessary that there should be some other method, or methods, of forming a correct standard of good and evil.

(2.) The standard of good and evil could be ascertained by examining the examples of the men who had gone before. Hence the Classics are full of exhortations to study the examples of the ancients. Thus I Yin exhorts the king, "O king, zealously cultivate your virtue. Regard (the example of) your meritorious grandfather. At no time allow yourself in pleasure and idleness."<sup>1</sup> Confucius too, in the same spirit, urges his disciples to consider the poetical writings of the past, saying, "In the Book of Poetry are three hundred pieces, by the design of them all may be embraced in that one sentence—'Have no depraved thoughts.'"<sup>2</sup> Indeed throughout the Classics we find that it is the almost invariable rule to quote the examples of the ancients, in order to prove the standard of morality and good conduct laid down. Thus the Great Learning commences with the doctrine, "What the Great Learning teaches is to illustrate illustrious virtue, to renovate the people and to rest in the highest excellence, etc.;" but the proof of the doctrine thus enunciated is wholly based on the practice of good men in past ages. It is, however, evident that this method of ascertaining what is right and good cannot of itself be sufficient; for the ancients themselves were but men, and therefore liable to err; besides which the fact that circumstances were in many respects different to the circumstances of after generations, renders their example inapplicable to many questions which must arise, even if we had more detailed accounts of their lives than we have. We still therefore want some better method of at all times ascertaining the standard of good and evil.

(3.) The law of Heaven was manifested in man's nature. "The law of Heaven is called the nature; conformity with the nature is called the rule of action."<sup>3</sup> Thus we have it distinctly laid down that the original nature of man embodies the standard of good and evil; and that the man who has kept his nature pure both knows and follows that which is good. Thus we read, "Integrity of nature is the way of Heaven. . . . He who possesses integrity without an effort attains to what is right and apprehends it without the exercise of thought. He is the holy man; naturally and easily he embodies the right way. Having attained integrity he chooses the good and holds it fast."<sup>4</sup> From this we may learn that each man has in his original nature a correct standard of good and evil, and that therefore it is not necessary to look to any external standard, but the question of right or wrong action can always be decided by self-

<sup>1</sup> Thai-kia § 2.

<sup>2</sup> Analects ii. 2.

<sup>3</sup> Doctrine of the Mean i. 1.

<sup>4</sup> Ibid xx. 18.

examination. Thus Confucius says, "When on internal examination a man discovers nothing wrong, what cause has he for sorrow or fear?"<sup>1</sup>

To pass now to a more detailed examination of what the Classics teach us concerning good and evil we find that in general they treat of the duty of man to man, and constantly discourse on the moral duties of love, righteousness, propriety, wisdom and fidelity. As to the duty of man towards the higher powers it is scarcely mentioned, except in reference to the regular performance of sacrifices. Thus the Great Learning written especially to exhort men to goodness, "to rest in the highest excellence," contains no mention of the High Sovereign, or any of the other deities; and, to elucidate the nature of goodness, merely adduces the virtues of the ancient kings in their observance of the duties of man to man. In the same way we are told that "there were four things which the Master taught—letters, ethics, devotion of heart, and fidelity,"<sup>2</sup> but there is no mention made of man's duty towards the gods. Moreover Confucius distinctly taught, in answer to a question about serving the demons and gods, that "while you are not able to serve men it is useless to think of serving demons,"<sup>3</sup> and declared that true wisdom is "to give oneself earnestly to the duties due to men and whilst reverencing the demons and gods to keep them at a distance."<sup>4</sup> Throughout the Classics we find the same teaching; the standard of good and evil solely refers to the duty of man to man, and the duty of man to the gods is practically not treated of. Hence in the Doctrine of the Mean we are taught that the highest perfection consists in the Equilibrium and Harmony of the passions.<sup>5</sup>

### *The Cause of Universal Corruption.*

We have seen that the original nature of man is good, but that in all men this nature has become corrupt. The question therefore arises as to what is the cause of this universal corruption. This question, however, is by no means easy to answer. That this corruption is a matter of the heart, and not of action only, is indeed made manifest by Confucius. "I have not yet seen one," he says, "who could perceive his faults and inwardly accuse himself."<sup>6</sup> Conscience has lost its power; the heart is darkened, and cannot distinguish between good and evil; but Confucius gives us no clue as to the cause of this darkness. Mencius, however, gives us some help. In answer to a question as to the cause of the difference between great and little men, he says, "The senses of hearing and seeing do not think, and are obscured by external things. When one thing comes in contact with another, as a matter of course it

<sup>1</sup> Analects xii. 4.

<sup>2</sup> Analects vii. 24.

<sup>3</sup> Ibid xi. 11.

<sup>4</sup> Ibid vi. 20.

<sup>5</sup> D. M. i. 4. 5.

<sup>6</sup> An v. 26.

leads it away. To the mind belongs the office of thinking. By thinking it gets the right view of things ; by neglecting to think it fails to do this. These—the senses and the mind—are what Heaven has given to us. Let a man first stand fast in the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.”<sup>1</sup> From this we are led to infer that the corruption of man’s heart is due to the effect of the external objects of sense, which tend to obscure the higher parts of man’s nature. The same doctrine is enforced in another place by a fine illustration. “The trees of the New Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills ; and could they retain their beauty ? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth ; but then came the cattle and goats and browsed upon them. To these things is owing the bare and stript appearance of the mountain, which when people see, they think it was never finely wooded. But is this the nature of the mountain ? And so also of what properly belongs to man ; shall it be said that the mind of any man was without benevolence and righteousness ? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it retain its beauty ? But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity ; but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again ; the restorative influence of the night is not sufficient to preserve the natural goodness of the mind ; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers which I assert. But does this condition represent the feelings proper to humanity ?”<sup>2</sup> Here again we have the distinct assertion that the corruption of the good nature is brought about by contact with externals, and by the wear and tear of daily life. The saying of Confucius, “I have not seen one who loves virtue as he loves beauty.” seems to point in the same direction, and to imply that the loss of original righteousness is owing to the effect of external objects. We are not, however, taught anything as to the reason why these external objects have this power of corrupting man’s nature, or why a heart originally good should prefer beauty to virtue.

<sup>1</sup> Mencius v. i. 15.<sup>2</sup> Mencius vi. i. 8.



*The Rewards of Good and Evil.*

We have already seen that the Classics frequently speak of the gods as rewarding the good and punishing the wicked; but an examination into the nature of these rewards and punishments will show that they merely take effect during this life. Reward and punishment in a future state are not even mentioned. It is indeed evident that the ancients believed in a future life; for, as has been shown above, the spirits of the deceased become demons and gods; but the Classics do not tell us of any distinction in the future state made between the good and the bad. On the contrary, as we have already seen in the chapter on Divine Ancestors, King Li, who in his life time was a wicked man, became after death a god, and was worshipped as such. Confucius himself distinctly declined to speak of future rewards and punishments, saying in answer to Ke loo, "while you do not know about life how can you know about death."<sup>1</sup> The rewards and punishments which he spoke of were all temporal, as for instance when he says, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is mere luck;"<sup>2</sup> thus making long life the reward of virtue, death the punishment due to evil. On the same principle we find that good men are raised to exalted positions, and even to the throne, by the gods, as the reward of their merits, whilst wicked kings are dethroned and slain. But even with regard to these temporal rewards and punishments the element of "luck" comes in very largely. If good men die early it is "bad luck." "Yen Hwuy loved to learn; but he had bad luck, his appointed time was short, and he died."<sup>3</sup> It would appear therefore that even these temporal rewards and punishments are regulated by no fixed laws; the upright may have bad luck and die early, the perverse may have good luck and live long; it is not that the good invariably get their reward, and the wicked their punishment; but luck is at least an important element in the meting out of reward and punishment. The doctrine of the Classics on this point is therefore very unsatisfactory. Future reward is not known, temporal rewards are largely influenced by luck.

As regards methods of avoiding the punishment of sin, the Classics preserve absolute silence. One passage is often quoted to show that in the opinion of Confucius sin against Heaven is unpardonable, namely his saying that "He who offends against Heaven has none to whom he can pray."<sup>4</sup> It may well be doubted whether this passage will really bear the interpretation put upon it; but in any case it is true that, throughout the Classics, there are no means suggested for obtaining pardon for sin.

<sup>1</sup> Analects xi. 7.<sup>2</sup> An. vi. 17.<sup>3</sup> An. xi. 6.<sup>4</sup> An. iii. 13.

*The Means of renewing the Original Nature,*

Of future reward and punishment we know nothing, of present reward and punishment we learn that there is much confusion in their distribution; nevertheless we are taught that it is the duty of every man for virtue's sake to endeavour to renew his original good nature, in order that "love, righteousness, propriety, wisdom and fidelity" may flourish, and peace may abound. Thus we read, "What the Great Learning teaches is to illustrate (or refurbish) illustrious virtue, to renovate the people;"<sup>1</sup> and we are taught that the foundation of all political and domestic virtue lies in "the cultivation of the person."<sup>2</sup> But we have not much teaching as to any practical methods of illustrating virtue, or cultivating one's person. Confucius gives us some instruction when he tells us that the ancients "wishing to cultivate their persons first rectified their hearts; wishing to rectify their hearts they first sought to be sincere in their thoughts; wishing to be sincere in their thoughts they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things."<sup>3</sup> Knowledge therefore is the first thing to be aimed at if a man wishes to cultivate his person and renew his original virtue. But how is this knowledge to be obtained? "The investigation of things" is a vague term, and we must study the methods inculcated and practised by the sages if we would really ascertain what we are to do ourselves. A study of the Classics leads us to the conclusion that this knowledge is to be attained by two methods: (1) by the study of the writings of the ancients, (2) by observation of the examples of others.

(1.) Confucius speaks of the writings of the ancients thus: "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—'Have no depraved thoughts'."<sup>4</sup> When he was fifteen years of age he had his "mind bent on learning,"<sup>5</sup> and later in life he considered that if he had fifty years to give to the study of the Yih he might come to be without great faults.<sup>6</sup> Therefore he exhorts his disciples to study the Book of Poetry, saying that "it is by the Odes that the mind is aroused,"<sup>7</sup> and that "the Odes serve to stimulate the mind."<sup>8</sup> The first great method therefore of attaining knowledge, cultivating the person, renewing the original nature and avoiding faults, is the study of the writings of the ancients.

(2.) The influence of example is repeatedly spoken of in the most emphatic manner. The whole teaching of the Great Learning as to the cultivation of the person, etc., is based on illustrations drawn from the sayings and doings of the ancients. Throughout the Classics it is the same; the influence of the examples of the ancients in renovating the people is constantly adduced to point the exhortations to rulers

<sup>1</sup> Great Learning i. 1.<sup>2</sup> Ibid. i. 4.<sup>3</sup> Ibid. i. 4.<sup>4</sup> An. ii. 2.<sup>5</sup> An. ii. 4.<sup>6</sup> An. vii. 16.<sup>7</sup> An. viii. 8.<sup>8</sup> An. xvii. 9.

that they should by the force of example purify their subjects, to subjects that they should by the study of good examples cultivate their persons. "May not Shun," says Confucius, "be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his imperial seat."<sup>1</sup> All that Shun did was by his reverent and grave example; it was thus that he renewed the virtues of the people.

But whilst the Classics are full of exhortations and illustrations drawn from the examples of the ancients, it would be a mistake to think that the influence of example is limited to those who have gone before. A man who wishes to renew his moral nature must see in the examples of men around him both instruction and warning. "The Master said, 'When I walk along with two others they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them;'"<sup>2</sup> and again he said of Tsze-tseen, "Of superior virtue indeed is such a man! If there were not virtuous men in Lo, how could this man have acquired this character?"<sup>3</sup> The examples of other men therefore should be carefully studied in order to attain to the knowledge requisite for the renovation of original virtue.

But mere study, whether of books or examples, is not sufficient. Careful self-examination is an indispensable accompaniment of both. "Learning without thought is labour lost,"<sup>4</sup> says Confucius, and again, "When we see men of worth we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves."<sup>5</sup>

Thus it would appear that the means of renewing the original nature consist in the study of ancient literature and the thoughtful contemplation of the examples of others. Other means there are none, nor have we any mention made of any power by which the nature can be renewed. Confucius distinctly refused to allow Tsze-loo to pray for him,<sup>6</sup> either because he was self-satisfied or because he did not believe in the efficacy of prayer; and in another passage which has been already quoted he distinctly teaches that prayer is of no avail for the sinner, saying, "He who offends against Heaven has none to whom he can pray." No doubt the interpretation of these passages may be open to question, but the broad fact remains that Confucius never taught his disciples to pray for divine help. True wisdom consists in "respecting the gods and demons but keeping aloof from them,"<sup>7</sup> not in praying for their help and trusting to their power. Confucius apparently knew only of two methods for restoring fallen nature; of power for the purpose obtainable by man he knew absolutely nothing.

<sup>1</sup> An. xv. 4.  
<sup>5</sup> An. iv. 17.

<sup>2</sup> An. vii. 21.  
<sup>6</sup> An. vii. 34.

<sup>3</sup> An. v. 2.  
<sup>7</sup> An. vi. 20.

<sup>4</sup> An. ii. 16.



## *Auxiliary Societies in Relation to Missionary Work.*

BY MR. G. MCINTOSH.

[American Presbyterian Mission, Shanghai.]

(Continued from p. 224. May No.)

### II. DENOMINATIONAL SOCIETIES.

**1. The Epworth League.**—This organization is in connection with the Methodist Episcopal Church, and has for its object the promotion of piety and loyalty to the Church among young people, their education in the Bible and Christian literature and their encouragement in works of grace and charity. The following particulars of the work of the Epworth League in connection with the Methodist Episcopal Mission in Peking, have been kindly supplied by Rev. I. T. Headland:—

“We have had the Epworth League in connection with our Church and school work for two years past. Last year I was president, and I can do nothing better, perhaps, than tell you how we did. In connection with the president we had six vice-presidents, who were each the heads of committees of six members each. These committees were: “Christian Work,” “Mercy and Help,” “Literary,” “Reception,” “Secretary” and “Treasury.” The first four especially entered into the general work more particularly.

Each week the League had a meeting on Sunday evening, and the first Sunday evening of each month this meeting was turned into a consecration meeting. The character of this meeting usually was that of a prayer and testimony meeting, and we found them very helpful to the students.

Each committee was to meet once each month and plan the work which it proposed to do the following month and prepare a report of the work which it had done the month past, which report was given at the close of our regular Thursday evening prayer meeting—the one immediately preceding the regular monthly consecration meeting.

The Committee on Christian Work prepared a list of subjects for the whole year with the name of the person who was to lead each meeting; this we had printed and put into the hands of each member of the League, so that we never had difficulty as to the leader.

The Committee on Mercy and Help, under the leadership of Miss Davis, went out and hunted, or rather it did not take much hunting, but *found* a large number of poor families, and especially

poor children, whom they gathered together into a room which they heated, and hired a teacher and instructed the children in various Christian books. This was called "Miss Davis's Raggeddy School," partly because the clothes of the children were at first in tatters, and partly because Miss Davis sent a circular around to various good people in the Customs and Legations, telling them of what she had found, and they gave funds, with which she bought cloth to make clothes, which she purposed to lend to the children while in school and to go to Church on Sunday, and give to those who were most destitute. These clothes were given into the hands of the girls of the girls' school, who made them for her. Beds were also made, which were lent to some of the poorer students, and trousers and other garments were made and lent to them.

The Literary Committee prepares a programme once a month for a kind of literary or social gathering, at which all the foreigners and Chinese meet together. Next Friday evening we discuss the subject of Wang An-shih. A short address will be given in English, and also one in Chinese, by persons who have prepared themselves specially for it, and then opportunity is given for any one else to take part in the discussion who cares to do so.

At the close of this discussion the Reception Committee will have prepared tea, and perhaps cakes, which will be passed around, and a short time will be spent in social intercourse, which is designed to get the foreigners and the Chinese all into more intimate touch with each other than they are able to get in Church work, or school work, or any other kind of work which we have heretofore had.

Our League has been very helpful, and promises to be more so the coming year, partly because we are learning better how to use it, and partly because we have the Rev. J. Fred. Hayner, one of our most enthusiastic and consecrated men, at the head of it. Mr. Hayner is President of the League this year."

A branch of the Epworth League has been recently started by Rev. C. F. Reid, D.D., in connection with his Church here in Shanghai. It is too young as yet to report.

**2. The St. Andrew's Society, or Brotherhood.**—This is a society of young men in the American Episcopal Church. They bind themselves to do two things—to pray and work. They have begun to send out missionaries; one has already gone to Japan, and one is about to start for China. The St. Andrew's Society of St. John's College, although as yet not connected with the home society, may, I suppose, be considered a branch. Rev. F. L. Hawks Pott kindly supplies the following particulars: "The Society numbers about 30 boys. Some of them are Christians, and some are not. All make three promises: (1) To contribute at

least five cash weekly to the cause of missions; (2) To use a prayer for missions daily; (3) In whatever way they can to instruct others and help in extending Christ's kingdom. I have found that in this Society I can get a hold on boys well disposed toward us, who cannot enter the Christian Church owing to objections made by their parents. This last year they have helped to support a day-school with their money, and have sent \$33.00 for the relief of wounded soldiers in the north. At the meetings one of the members delivers an address, and I give them a few incidents connected with missionary work. The Society has been useful, I think. Meetings are held once a month."

### III. SPECIFIC SOCIETIES.

By this I mean these societies which are formed to carry on a crusade against some definite evil, or to work for some particular end, as for example:—

**1. *Anti-foot-binding Societies.***—Two hard-working pioneers in this movement are Mr. and Mrs. Macgowan, of the London Mission, Amoy. About 18 or 19 years ago they were instrumental in forming the "Heavenly Foot Society." The 10 or 15 who signed the anti-foot-binding pledge at the first meeting have grown to a society of between seven and eight hundred. The methods of work seem to be principally: holding public meetings for the discussion of the subject—essays being prepared and read by friends and opponents; bringing kindly pressure to bear on the spiritual and moral leaders in the Church to take the lead in the reform; and also by giving no credence to the theory that a woman cannot unbind her feet.

There is also a society at Ningpo—comparatively young—but as a result of combined effort a number of Christian women have already unbound their feet. Two cards of membership are used—one for men who pledge their influence and help, and one for women.

There is an anti-foot-binding society with a membership of about 60 at Pang-ch'uang, in connection with the A. B. C. F. M. One encouraging feature in connection with it is that the native helpers and men of the Church are working hand in hand with the lady workers, having formed a branch society.

There are also a number of societies who take anti-foot-binding reform as part of their aim and line of work.

**2. *Anti-Opium Societies.***—I have failed to get particulars regarding the societies at work in China; there is a new but flourishing one at Ningpo I hear. Much good work is being



done in the anti-opium crusade (as well as in agitation against other evils) by societies fostered by the W. C. T. U. These we might group under the title of Temperance Societies.

**3. Temperance Societies.**—Rev. C. Hartwell writes me that the first attempt, so far as he was aware, to start a temperance society in the native Church at Foochow was made in October, 1875. Difficulties cropped up in connection with theories of Bible teaching on the subject; but there is no time at present to go into the manner in which the obstacles were tackled. In the early part of 1886 Mr. E. C. Millard “aided in starting a temperance society in the boys’ school of the English mission. In October of the same year, in the American Board Mission, a society was started with three pledges: one against opium, one against tobacco and one against alcoholic drinks. Afterwards in the same autumn the triple pledges were used to start temperance work among the native members of the American Methodist Mission. This temperance movement has done much good among the members of the American Board Mission and among others.

In the autumn of 1869 the use of unfermented grape juice or wine was first introduced at the Lord’s Supper, and its use has spread until now the use of foreign wine or native samshu has been very generally discontinued for use at communion seasons. . . . All the helpers of the American Board Mission here are pledged abstainers.” (Mr. Hartwell kindly sent a button badge, a sample of what is given to those who have signed all the pledges to wear. He sent home the size of the badge, and the Chinese characters and the die were made at home. They cost five cents a piece.)

There is a branch of the W. C. T. U. in Foochow (organized about five years ago.) The objects of the Society are:—

1st. To teach the way of salvation through Christ.

2nd. To urge people to abstain from the use of opium, intoxicating drinks and tobacco.

3rd. To exhort parents to give their children, girls as well as boys, an opportunity to learn to read and improve their minds.

4th. To do all in our power to abolish the custom of foot-binding.

5th. To teach the importance of cleanliness and hygiene.

With regard to this Society Dr. Woodhull writes in the *Woman’s Work* for November, 1891, as follows:—“At our meetings we rise and repeat our covenant, of which the following is a translation: ‘Trusting in the help of the Holy Spirit I promise to do all in my power to help others to do right.’ A part of every meeting is spent in prayer, and every other week my sister leads in a Bible study. The alternate meeting I have occupied by

bringing before them some interesting items of the work of women in other lands, or some hygienic topic. We have tried to make them acquainted with some of the women of other countries, whom God's Spirit has called out to be leaders in the work of reform."

At Tsun-hua there is another society using the triple pledge (against opium, strong drink and tobacco). Two years ago its members numbered 140. A very active temperance society at Chinkingang ought to receive special mention; but there is no time to enumerate the activities of this or other similar societies in other parts of China.

**4. Local Bible and Tract Societies.**—There is no necessity at such a time, or in such a company, for giving details of the work done by these societies; but it would seem hardly fair, when referring to other helpful societies, to make no reference to the Bible and Tract Societies. With a wise use of money, careful literary oversight and skillful administration—not forgetting the looking to God for help and waiting for His blessing—these societies have poured forth a steady stream of Christian literature well calculated to enlighten the blind, to remove heaped-up prejudices and to build up converts in grace and truth.

As the societies under this heading will not receive special notice in the closing remarks and suggestions, we may mention here that their usefulness might be increased by their aims and methods being kept more prominently before our Church members. Information and counsel given from time to time will remind them of the claims such efforts have on their prayers and purses; and the opening of the latter will be accompanied by the fervent exercise of the former that the Word may not return void unto the Giver.

Intimately connected with these societies is one which is being found increasingly helpful. I refer to

**5. The Children's Scripture Union.**—This Society is a branch of the Children's Special Service Mission, and has for its object the banding together of young people for the regular daily reading of the Word of God. More than 500,000 cards of membership were issued last year to the branches of the Union all over the world. In the Chinese branch there are only about 900 members, including Chinese members in the Colonies; but the work is developing. Provincial secretaries for the provinces of Szchuen and Hupeh have been found, and we hope soon to have a secretary for Fuhkien province.

The course of readings (Chinese or English copies of which are obtainable at the Press) takes the members through the Scriptures in five years; 1895 is the first year in a new five years' course. In China the membership is not necessarily confined to young people,

and we trust that this Society will be helpful in promoting the habit of regularly reading a portion of the Bible, and that the Holy Spirit may lead the members into a clearer and fuller knowledge of the duties and privileges enjoined on all who accept the Word of God as the rule of every-day life.

**6. Missionary Societies.**—The object of these is to arouse the native Church “to a sympathy and co-operation, as far as it has power, with the world-wide plan of our Master and the world-wide work of the Church.” At Tungchow, in the winter of 1881, two societies were started in connection with the A. B. C. F. M. The Boys’ Society began with 29 members; it soon rose to 37. In 1882 the Women’s Society consisted of 60 members. Mrs. Sheffield in the *Woman’s Work* for November, 1882, writes: “In order to economise time we decided to have the two societies occur on the same day; that for the women in the afternoon, that for the school boys in the evening. We entered at once upon a course of study of mission fields. We used the same topics for the two meetings. Miss Andrews, Miss Evans and myself took charge of the meetings, making the burden come upon one once in three months. The leader of the meeting made a careful preparation of topics, found the authorities to be used, indicated book, page and paragraph to be prepared, assigned the parts, and then divided the names of those to participate into three parts, each of us assisting in giving the matter to be used at the meeting to a third of those who were to take parts. In this way each had a private rehearsal with six or eight of the school boys and four or five of the women, thus making one item do double duty.”

In the same Journal for May, 1891, mention is made of a Woman’s Missionary Society in the native Church of the Southern Methodist Mission, Shanghai. “They have monthly meetings held at one of the mission homes. The officers are all Chinese women. The minimum monthly dues are ten cash, though most of the members pay more, a number of them as much as ten cents each. Their object is to support a Bible woman of their very own, as well as to stimulate and encourage each other to personal missionary work. The interest and zeal of many of the members has given new hope and new courage to the foreign ladies associated with them.”

Other efforts on these lines might be mentioned (for instance an interesting missionary society, of which Mrs. Fitch is the originator), but the above two references will suffice to show how, while home life and work are not forgotten, such organizations will bring about an enlarged horizon of knowledge and sympathies and a truer, deeper spiritual life.



## CLOSING REMARKS AND SUGGESTIONS.

The foregoing survey is by no means exhaustive, but a sufficiently wide variety of departments has been touched on to allow of instructive deductions. As, however, the limitations of more technical duties have prevented me from seeing or participating in much of the work I have referred to, I will endeavor to avoid being didactic, and trust that the foregoing review and the following sentences will be suggestive enough to enable useful inferences to be made.

1. I would suggest that the various societies report more regularly and fully to the missionary periodicals published in China (both native and foreign). Many of the denominational magazines in the home lands keep open departments, in which reports from various societies are given, methods discussed and suggestions made. It must be apparent to all how ready our native brethren are to accept hints, and how adventurous they frequently are in making experiments. Take, for example, in some gatherings the timely use of the bell, by which the prolixity of verbose speakers is restricted.

2. Would it not be well if some of the existing societies were merged into the Christian Endeavor Society? This query naturally suggests itself, as there is borne in on us (1) the admirable adaptability of the Christian Endeavor movement to the circumstances and idiosyncrasies of the native Church; (2) the fact of the value of the movement being admitted and accepted by Churches of all denominations; and (3) the manner in which it strengthens the Churches and helps in the extension of Christ's kingdom by making the individual members realize that no man liveth to himself. In view of having to prepare this paper I passed the query on to friends engaged in the work of some of the aforementioned societies, and the following are some of the replies:—

One sister says: "In my humble opinion most, if not all, of these societies (such auxiliary societies as anti-foot-binding, anti-opium, etc.) could be very well worked as committees of the C. E." One brother thinks that in his district it would be a distinct loss to merge the other societies into the C. E. S. He thinks there is a dangerous tendency in the C. E. movement to create an *imperium in imperio*. A zealous sister with, I believe, perfect reverence, writes that she wouldn't bless all these societies had she charge of the universe; she would put many of them under the C. E. S. "But," she adds, "God doesn't approve of one monopoly in sects or societies evidently, for He blesses all." She thinks that more good would be done by the W. C. T. U., Y. W. C. A. and Y. M. C. A. as separate organizations than to be swallowed up in C. E. committees.

Another sister writes: "As to the question whether such societies should be merged in the Y. P. S. C. E. One distinguishing

feature of that most successful organization must necessarily be omitted in China—the co-operation of young men and women. Another characteristic—the youthfulness of all or most of the members must also be wanting in a woman's society, unless its work is to be confined within a school or other narrow limits. In considering the form and work of an ideal society to help our Christian women and to reach out to the heathen it seemed to me that it approximated more closely to the city "Woman's Christian Association" than to any other society, and so our association was organized on that basis. However we take the liberty of borrowing ideas from other societies. . . . The Y. M. C. A. and Y. W. C. A. are on a broader basis than the Y. P. S. C. E. working for the physical, social and religious nature. So it seems to me that we need these societies in China, and will need them more and more as our Churches grow." After referring to the fact that at her station there is a Junior Endeavor Society working on precisely the same basis as the C. E. Society in America, from which the boys graduate into the Y. M. C. A. and the girls into the Y. W. C. A., our sister adds: "I am much interested in these societies which are being established in China. There ought to be ten where there is one now. There is nothing like them for calling out the strength and resources of our native Christians."

In giving these interesting and valuable opinions I would simply say that, so far as I have seen, the difficulties mentioned have been fairly met and fully overcome by the C. E. Societies, whose methods I'm more familiar with. I quote these replies to my query partly for the purpose of eliciting further information from those who have more experience of C. E. work than I have. In suggesting the query I felt that the Christian Endeavor Society in a Church might metaphorically be the ring for the bunch of keys that open the doors to avenues of usefulness, thus linking together the different organizations.

3. The usefulness of auxiliary societies will be greatly increased by their being intimately allied with Church life and work; do not allow them to grow up outside of our Churches. We might learn much from the manner in which the Roman Catholic Church draws to itself and attaches by the closest bonds the various societies and brotherhoods that grow up in its bounds. Of course I do not imply any discouragement of interdenominational societies. There is a necessity for them. Our share of work, however, in their support can generally be done in connection with our local Church.

4. Do not allow the work of any society to usurp the place of home teaching.



5. It is no real help to a society to join it merely from sympathy with the objects to be attained. If we can't participate in the work and attend the meetings we are a dead weight, and if we try to attend all the meetings of different societies, in a place like Shanghai, we have no time for home quiet and private duties. Concentration of effort is much needed now-a-days.

6. Our societies can best be helped by discrimination as to work to be attempted. Certain philanthropic work can well be done by others. There is a danger of striking blows at the effects of evil instead of the cause of evil ; of lopping off branches instead of striving against the root of all evil. These societies will do the best work who go in for thorough conversion ; not taking up one part of a man's reformation and leaving another society to eradicate some other particular sin.

7. Some of these suggestions are of a negative nature, but it would hardly be right to dwell on the pleasing side of the helpful societies without pointing out possible dangers. The last suggestion will point to a danger, which, improbable as it may seem, may be a reality, unless care is taken. In the *Chinese Repository* for Sept., 1892, in a reference to secret associations we read : "The weakness of the Chinese government is in nothing more plainly evinced than in the fear not only of large bodies of men combined for secret and political purposes, but also of small religious sects, headed usually by men of feeble ability, whose sole object appears to be gain." The following is a telegram from Peking sent on the 18th of last month :—

"The doings of a secret society called the *Tsai-li*, professing total abstinence from wine, spirits and tobacco, possessing a membership of nearly 50,000 in Chihli province and Peking, have been exposed by certain members of the society, by which a serious outbreak in the capital may possibly be averted. Government is trying to keep matters secret at present."

This penchant of the Chinese people for secret societies, and the fear of the government respecting them, ought to put us on our guard against having anything in the organization of our societies that would minister to the inclinations of the one, or raise the suspicions of the other.

As I said before I mean this paper to be suggestive, rather than exhaustive, and so have dwelt more on methods rather than on conclusions drawn from the results of such methods being put in operation. In the grouping of the different societies there may seem to be overlapping and waste of power, but then we must remember that these societies are spread over a wide area, and really do not antagonise in the ample margins of the wide mission field. And although the methods differ and opinions regarding some points be



at variance the object is the same, and our hearts beat responsive to the desire for the salvation of China.

We are thankful that so many are working for this object, and in that work have the benefit of organizations which find for every unit in the Church a work to do, no matter how humble; organizations which benefit by the experience of the old, the robustness of the middle-aged and the verdant optimism of the young; organizations which, though implying a little more machinery, are utilising time and force to the best advantage. These organizations mean the Church at work; they mean an active Christianity suitably adapted to this age of utilitarian tendencies,—this age so full of the practical benevolences referred to in the beginning of the paper.

In all this planning and working our constant endeavor should be to be in the line of God's will. As we hear Him speaking to us in the numerous opportunities all around us may our response and prayer be: "Lord, what wilt Thou have me to do"? "May He make us perfect in every good work to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever."

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### *A Short Sketch of the Late Dr. J. Hall's Life.*

*(Concluded from p. 213. May No.)*

DR. HALL IN NEW YORK.

IN New York city Dr. George D. Dowkontt has established a home for young men and women desiring to study medicine with a view to work on the mission field.

This institution is supported by voluntary subscriptions, and has proved a great blessing, as many a missionary has been able to get the advantages of New York's large hospitals as well as the training of her best colleges at a moderate cost.

Dr. Hall was led to finish his medical course in New York and entered the above home. One rule of the institution was, that the students should be willing to carry on medical and evangelistic work in the slums of the city.

No work could be more pleasing to Dr. Hall. He chose for his field a most unpromising locality where one would fairly hold his breath to pass through. The little mission room was in the centre

of one of the large tenement districts. Poverty and suffering stared from every window. From cellar to garret up five and six flights of stairs Dr. Hall gladly travelled, looking after the poverty stricken, the sick, the dying and the dead.

For three years Dr. Hall devoted all his spare time relieving the sick and preaching the Gospel to the poor in these districts. Up to this time he was scarcely known outside the circle of those with whom he was daily associated. Shortly after he received his diploma he met Rev. S. Stoue, M.D., who was carrying on aggressive work in the slums under the auspices of the Meth. E. Church.

Two kindred spirits met—men willing to devote themselves and their all to the Master's work. Dr. Hall now began regular work under the M. E. Church, and at the next conference was given control of a chapel on Madison Street. Here he set to work with a will to build up a congregation and a Sunday School, carrying on medical or dispensary work at the same time in other parts of the city. Christian New York now began to recognize in Dr. Hall a person eminently fitted to carry on mission work. His zeal, his faith, soon gathered around him a consecrated band ready to support him in whatever enterprise he should undertake. He also became closely associated with a most philanthropic movement carried on by one of the leading newspapers, the *Tribune*. The *Tribune* annually sent out thousands of waifs to the country to enjoy two weeks of fresh air.

Dr. Hall took a great interest in this movement and became a trusted counsellor of the man who had charge of the funds. He would go all through his large district seeking out the needy ones. He would then visit prayer meetings, and with permission of the pastor make a plea for the help of King's Daughter or like societies to provide respectable clothing for the occasion.

Very often he would accompany a car-load numbering from fifty to seventy children to their destination. The time travelling would be spent singing well known hymns. However much Dr. Hall's heart was wrapped up in this work it was not the work of his earlier ambition.

To work for God in a heathen land, to unfurl the banner of Christ in a land where He was not known, was his first choice.

To give up the work that he had begun, to leave the associations that had now become very dear to him, was not decided upon without a great struggle and much prayer. Two hands seemed outstretched—the heathen at home, the heathen abroad. One thought settled the question; at home there are plenty of workers, and all can hear the Gospel if they wish; abroad are millions who could not hear the Gospel if they wished. He decided, however, to leave the

matter in God's hand, and almost simultaneously two openings appeared—one to go to China under the Canadian Meth. Church, the other to Corea under the M. E. Church. He accepted the latter, and in 1891 left his native shores. Possibly no missionary ever started to his distant field followed by more prayers than was Dr. Hall. A special poem was written by that soul-stirring hymn writer, Miss Fanny Crosby, and sent to him by the author just as he was leaving. Many who came to Japan on the same ship remember the blessed outpourings of God's Spirit and the missionary enthusiasm that prevailed throughout. Not long after his arrival he was married to Dr. Rosetta Sherwood, an earnest missionary, who preceded him to Corea.

Dr. Sherwood assisted Dr. Hall in his dispensary work in New York under the auspices of the Deaconesses Home. A son was born to brighten the family hearth.

Through his letters we have been able to get some glimpses of his work in that benighted land. He had lost none of his old time enthusiasm; every sentence bristled with faith and hope, and though surrounded by all the coldness and indifference of heathenism the fire never seems to have lost its glow, his faith never seems to have wavered. He was at the scene of that great battle, Pyongyang, relieving the suffering of the wounded soldiers, when the call came in the shape of a fever. He hastened to join his family. His work, however, was done. A little later the summons came, Enough, enough, come up higher—and Dr. Hall entered into his eternal rest.

He who cares for the sparrows, and counts the hairs of our heads, will uphold by his omnipotent arm the loved ones, who mourn the loss of a husband, a father, a son, a brother and a warm friend.

GEO. E. HARTWELL.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
 REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Elementary Education.*

**M**ORE than one year ago notice was taken in these columns of the Report of the Committee of Ten of the National Educational Association of the United States, and attention called to the value of its suggestions concerning the teaching of collegiate studies. Another committee consisting of fifteen members



was appointed to consider the subjects which ought to be embraced in elementary schools, and the high *personnel* of this committee presaged a valuable report. A synopsis of this Report was given in *The Independent* of New York, March 28th, and was prepared by A. Tolman Smith, of Washington. His synopsis touches upon so many questions of importance to educators in China that it is herewith reprinted.

The first and third sections of the Report are strictly professional.

The second division of the Report is that which possesses general interest. Its subject, "Correlation of Studies," virtually covers the whole theory of elementary education—matter, method and purposes. The value of the discussion is, moreover, increased by the fact that Dr. Harris was the chairman of this sub-committee, and the subject, as well known by those familiar with his writings, one that has long occupied his thoughts.

The very term "correlation" suggests a unifying principle, the guide in the choice of studies and in their orderly arrangement. Where shall this be found? On this point the Report takes radical ground at variance alike with traditional views and recent theories. Of all principles that might serve, one is emphasized in the Report as essential, namely, "the correlation of the pupils' course of study with the world in which he lives"; that is, "the selection and arrangement in orderly sequence of such objects of study as shall give the child an insight into the world that he lives in, and a command over its resources such as is obtained by a helpful co-operation with one's fellows." All that counts "in other aspects under which correlation may be viewed"—as "the logical order of studies," the claims of the great divisions of human knowledge or the "symmetrical whole of studies," regard for the whole mind or "psychological symmetry"—may be conserved when the demands of the civilization of which the pupil is part and parcel, become the unifying principle in the course of study. Nor does this conception exclude other determining factors; it simply relegates them to a subordinate place. When the choice of studies and their adjustment in sequence and time have been settled by the consideration of what will best fit the pupil "to perform his duties in the several institutions—family, civil, society, the State and the Church"—the way is open for all secondary considerations. The time and means for memory training, for stimulating the imagination, the due succession of study and recreation, of mental and bodily exercises; in short, notions of psychology or of pathology assume their proper place as related to the methods or the external conditions of instruction rather than to its matter and intent.

In the discussion of the several branches of study as "educational values" the Report rises to the highest conception of what elementary education may impart to a people.

Language is placed first and foremost in the scheme of study, because "it is the instrument that makes possible human social organization," and because of the "training in mental analysis" which comes from the mastery of reading, writing and spelling even in their elementary forms. We are told :

"This is far more disciplinary to the mind than any species of observation of differences among material things, because of the fact that the word has a two-fold character—addressed to external sense as spoken sound to the ear, or as written and printed words to the eye—but containing a meaning or sense addressed to the understanding and only to be seized by introspection. The pupil must call up the corresponding idea by thought, memory and imagination, or else the word will cease to be a word and remain only a sound or character. On the other hand, observation of things and movements does not necessarily involve this two-fold act of analysis, introspective and objective, but only the latter—the objective analysis."

And again :

"What we mean by things first and words afterward is therefore not the apprehension of objects by passive impressions so much as the active investigation and experimenting which come after words are used and the higher forms of analysis are called into being by that invention of reason known as language, which, as before said, is a synthesis of thing and thought, of outward sign and inward signification."

Thus boldly and openly is the gauntlet thrown to those who claim for science the virtue of content and prate of language as an empty form.

It is not, however, upon the word side of language that the stress is here laid, rather is it upon the mastery of "literary works of art possessing the required organic unity and a proper reflection of this unity in the details, as good works of art must do"; works that "portray situations of the soul, or scenes of life, or elaborated reflections, of which the child can obtain some grasp through his capacity to feel and think, although in scope and compass they far surpass his range."

These lead him upward "as spiritual guides," or they throw him back upon himself with new insights into his own nature or draw him into sympathetic union with his fellow-beings.

The value of formal grammar is recognized, but its excess condemned. It "should not be allowed," says the committee, "to usurp the place of a study of the literary work of art in accordance

with literary method. The child can be gradually trained to see the technical 'motives' of a poem or prose work of art, and to enjoy the esthetic inventions of the artist," the idea that gives his work "organic unity; the collision and the complication resulting; the solution and *dénouement*." This may and should be done without technical terms. Moreover, in this esthetic analysis the esthetical element is revealed; for in literature, as in all high art, the esthetical is the form of the ethical and awakens in the soul the passion for moral order by the very concealment of the purpose. This noble conception of the mission of literature, which may be realized through the school for every child, justifies the place assigned by the committee to language.

The second study in the course should correlate the child with nature, and here arithmetic, the measuring and counting agent, is essential. But the report makes short work of "arithmetical conundrums," and would abridge "arithmetic pure and simple" in favor of algebra. The effect of excessive drill in the rudiments is declared to be "arrested development at the mechanical and formal stage of growth" and the loss of capacity for "higher methods and wider generalizations."

The introduction of algebra in the seventh and of a foreign language, preferably Latin, in the eighth year, would in effect reduce the period of mere elementary study and impart to it more of the spirit of the higher education, since this goes ever with the traditional culture studies.

Of the remaining studies two only, geography and history, are classed with the essentials. The former, the link between the organic and the inorganic world, is to be taken up first on the human rather than on the dynamic side. "It is a mistake," says the committee, "to suppose that the first phase of geography presented to the child should be the process of continent formation;" and as if this were not enough they add:—

"The industrial and commercial idea is, therefore, the first central idea in the study of geography in the elementary schools. It leads directly to the natural elements of difference in climate, soil and productions, and also to those in race, religion, political status and occupations of the inhabitants, with a view to explain the grounds and reasons for this counter-process of civilization which struggles to overcome the difference."

Naturally, as the course proceeds, history becomes more important than geography, since it "relates to the institutions of men, and especially to the political state and its evolution." Through the study of history the child sees himself projected, as it were, into "the larger, corporate, social and civil self."



Says the report :—

“To teach history properly is to dispel this shallow illusion which flatters individualism and to open the eyes of the pupil to the true nature of freedom, namely, the freedom through obedience to just laws enforced by a strong government.”

The committee would round out the course in history by oral lessons on the salient points of general history. This again, like the proposition to bring Latin and algebra into the elementary course, is a recognition of the essential unity of educational work; a deeper recognition even than that advocated by President Eliot, as it provides for unity in the spirit of culture instead of through the teaching-agencies. This unity has been unconsciously maintained by the conception of world history as taught in the past. Dr. Harris says :—

“It was the conception of the great Christian thinker, St. Augustine, who held that the world and its history is a sort of anti-phonic hymn, in which God reads his counsels and the earth and man read the responses. He induced Orosius, his pupil, to sketch a general history in the spirit of his view. It was natural that the Old Testament histories, and especially the chapters of Genesis, should furnish the most striking part of its contents . . . . To commence history with the Garden of Eden, the fall of man and the Noachian deluge, was to begin with what was most familiar to all minds and most instructive, because it concerned most nearly the conduct of life. Thus religion furnished the apperceptive material by which the early portions of history were recognized, classified and made part of experience.”

Says the report :—

“Whatever new light may be thrown upon the records of the past, future versions of general history will not desert this standpoint, even if they take as their basis that of ethnology and anthropology ; for these, too, will exhibit a plan in human history, an educative principle that leads nations toward freedom and science, because the Creator of nature has made it, in its fundamental constitution, an evolution or progressive development of individuality. Thus the idea of Divine Providence is retained, though made more comprehensive by bringing the whole content of natural laws within his will as his method of work.”

Of science, drawing, music, physical culture, etc., it must suffice to say here that their place in this system is secondary. An hour a week for each gives them, in the judgment of the committee, due consideration. As to the scientific method for which so much is claimed in many quarters the Report says :—

“The true method has been called the method of investigation ; but that method, as used by the child, is only a sad caricature of

the method used by the mature scientific man . . . . An attempt to force the child into the full scientific method by specialization would cause an arrest of his development in the other branches of human learning outside of his specialty."

The position is reiterated in many striking forms and finally emphasized by the place accorded to the exact, critical method. In the earliest years of the elementary school, says the Report :—

"Natural science should be approached rather in the forms of results with glimpses into the methods by which these results were reached. In the last two years (the seventh and eighth) there may be some strictness of scientific form and an exhibition of the method of discovery. The pupil, too, may, to some extent, put this method in practice himself. In the secondary school there should be some laboratory work. But the pupil cannot be expected to acquire for himself fully the scientific method of dealing with nature until the second part of higher education—its post-graduate work."

Such is in general the conception of the work of the elementary schools presented by the Committee on "Correlation." The term has been taken here in its true sense and not as a misnomer for artificial adjustments. The system, justified and explained by making the civilization the central idea, is consistent and rational. The arguments it supplies for the studies approved by experience are so strong and satisfactory that the radical departures for which it also calls are in danger of being overlooked. It carries a protest against excessive drill and the mania for details, it provides for shortening without impoverishing the elementary course, it stands first and last for training that is humanizing rather than specializing, and it makes will the driving force in the child's progress. The Report will be opposed, incidental features were opposed in the committee itself, as is indicated by modifications or dissenting views expressed over individual signatures. It was opposed in the Cleveland meeting of the superintendents' department, Dr. De Garmo in particular voicing the cry of the "moderns" that it ignored "interest" as a prime force and "real things" as the chief matter of education.

But the report has cleared the air of the vague and the pretentious ; to term its positions mere assertion will not suffice ; the opposite must show itself grounded in reason or in adequate experience.

Washington, D. C.

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*Chemical Terminology.*

*Editors* EDUCATIONAL DEPARTMENT,  
MISSIONARY RECORDER.

On page 189 of the RECORDER for April there is a statement in your editorial remarks which places me in a false position. The statement is as follows: "It is a great pity there should exist these rival sets of chemical terms in which the names of 14 elements differ. If Dr. Kerr had only delayed the publication of his work on Chemistry for a month the negotiations that were being carried on respecting terms would have been brought to a successful issue, and a compromise would have easily been effected, securing entire harmony," &c.

I have to say in regard to this statement that—

1st. Before publishing my work on Chemistry (1870-1871) I wrote to Mr. Fryer proposing that an agreement should be come to in regard to terms. He replied sending me a copy of his terms and stating that the Chinese who superintended the publication of scientific works objected to many of mine, but that he had no power except to advise. This of course placed me in a position where it was impossible for me to do anything further.

2nd. The correspondence between Mr. Fryer and myself in 1869-70 cannot be called "negotiations for a compromise," because the only arrangement that could be made was the adoption by me of the terms used by Mr. Fryer.

3rd. The statement that the term 磺 "was uselessly and gratuitously invented, and not even phonetic or to be found in the dictionary," is not correct. Although not distinctly stated the inference is that it was invented by me, or my Chinese writers. I adopted it from Dr. Hobson, in whose books it had had currency for not less than fifteen years. I made it a rule to employ, when possible, terms already in use to avoid confusion.

I do not know what dictionary the writer uses in which he does not find the term. Williams gives it in both his Canton and Mandarin dictionaries, and says in the latter that it is "limited to *Lau-wong*, or sulphur, for which alone it is now used."

4th. I have looked forward to the Medical Dictionary now being prepared by committees appointed in 1890; by the Medical Missionary Association for the final settlement of medical and chemical terms; and I hold myself in readiness to conform to the final decision of those committees. I have had a medical dictionary (English and Chinese prepared by Dr. Wan Lun-mo and myself) in manuscript on my table for three or four years, delaying its publication until these committees have decided on terms.

J. G. KERR.



(The statements in the RECORDER for April are substantially correct, having been drawn up from press copies of some of the letters written. Whether the words "negotiation" and "compromise" are properly used with respect to the correspondence that was carried on is pretty much a matter of opinion.)

As regards the use of 磺 for sulphur it is not the authorized character. The great authority on such points, next to the *Imperial or K'ang-hi's Dictionary*, is the correct text of the *Pên-ts'ao*, which gives 硫黃 for sulphur; the latter character being merely descriptive of its colour. There is no allusion to sulphur under the character 磺 in the *Imperial Dictionary*. The fact that Dr. Kerr follows Dr. Hobson and Dr. Williams does not necessarily make him right, although it is a justifiable precedent. Dr. F. Porter Smith in his "*Contributions to Materia Medica, &c.*," tells us on page 207, under the head of sulphur, "Much tinkering of Chinese characters is practiced by sinologues; thus the second character 黃 is often written 磺, &c., &c." If 磺 is used locally at Canton, where Drs. Hobson and Williams obtained their ideas, the fact carries no weight or authority over the rest of the empire.)

J. F.

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### Notes and Items.

IN a letter from Rev. Dr. H. H. Lowry, of Peking University, the suggestion is made that it would be well to agree upon a term which would be the Chinese equivalent of B.A. (Bachelor of Arts) and which could be conferred upon students graduating from our colleges. Dr. Lowry has suggested the title of Hsiu-sz (秀士), which has a marked resemblance to the first degree given in the Chinese competitive examinations. If any degree at all is given to graduates it is obvious that it should be one upon which all will agree, and the term proposed by Dr. Lowry is perhaps as good as any. Whether or not it is possible for us to originate a term which will be used in that roseate future when the Chinese government shall itself adopt a term to be conferred upon the graduates of its great colleges, is perhaps open to serious doubt. Some have suggested that it would be well for us to wait in this matter until the government can be persuaded to take action, and for the present to confine ourselves to the giving of diplomas which will certify to a certain specified grade of work having been done. Even in Europe the giving of degrees was not originally intended to be a work of honor but simply to distinguish those who were qualified to teach in certain branches. The Bachelor of Arts signified the passing of the initiation stage, and the Master of Arts represented an additional course of discipline and examination. Pope Gregory IX (1227-41) is said to have conferred the first degrees which were given, and even to this day the see of Rome claims universal academic power, and is accustomed to confer degrees at pleasure upon its learned priests. It would seem that some definite and indisputable authority, whether ecclesiastical or governmental, should be the origi-

nator and guardian of such a term. As our Association is representative of all the new educational work in China its seal upon a term would probably be enough to bring it into general use. What shall this term be?

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Handsome new buildings have been erected by the English Baptist Mission at Ching-chow Fu, Shantung, for a theological training school and school buildings. On the premises of the college is a museum of natural history specimens, electrical machinery, models, etc., which reflects great credit on those concerned, and is very successful in attracting crowds of all classes of Chinese, and is thus an educative agency of no little value.—*N.-C. Daily News*, May 8th.

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The account given in *The Academy and Athenæum* of Jan. 31st concerning the discovery of a new gas in the air by Lord Rayleigh and Prof. Ramsay shows the progress which science is making, even in subjects which have been supposed to be thoroughly exhausted. It seems almost incredible that this gas, to which the name Argon is given, should have remained undetected so long. As early as 1785 Cavendish had discovered an inert gas which was present in the nitrogen of the air and could not be reduced to nitrous acid, but his investigation did not lead to the separation of it as a distinct substance. The basis upon which the discovery was made was the difference between the weight of nitrogen eliminated from chemical compounds and that prepared from atmospheric air. The difference was slight, being only in the proportion of 230:231, but it was regular and invariable. A process of two days' length is necessary to obtain it from the air. Argon is said to be a colorless gas, specific gravity 19.90, slightly more soluble in water than nitrogen and capable both of liquefaction and solidification. As yet it has been impossible to make it combine with any other substance, and hence the name Argon (inert) has been given to it. If it is finally proved, as is now supposed, that its molecule is monatomic a revolution will be made in the supposed law of periodicity. This remarkable discovery not only reflects great credit upon its discoverers but shows the progressive character of science. As new facts are being discovered new books need to be made or old ones revised. Scientific books ought not to be printed in the old fixed characters which are cut in wood, nor even in the new stereotype which will not allow of rapid change being made on existing pages. Only the latest works ought to be translated into Chinese and all old ones discarded or severely revised.

J. C. F.

A Prospectus of the Hwui-wen Medical School of Peking has been issued in Chinese. This school is the medical department of Peking University, and is to be in charge of Dr. Robert Coltman, of the An-ting Hospital. Five local doctors are on the faculty of instructors, and their wide reputation will give this school an immediate standing. It is intended to teach all the studies through the medium of the Chinese language instead of in English as has been the usual custom in such schools in Hongkong, Formosa, Tientsin and other places. This will be a great saving of the students' time, and will allow many to complete the course, who would otherwise be debarred by an inadequate knowledge of English. The tuition of the school is not to be free as has been usual in mission schools and hospitals, nor is the bad system of the Chinese government in paying students to be perpetuated, but a good sum is to be charged. \$50 is required for the first year, \$40 for the second and \$30 for the third and fourth years. The descending scale of charges is made doubtless as an inducement to students to complete their whole course. It is expected that the school will open in the fall of this present year, and we sincerely wish it the highest success. The experiment of teaching wholly in Chinese will be regarded with interest both by educators and by all foreign practitioners in China. Its effect upon the quality of men graduated and upon their inducement to advanced work after leaving school will be watched with sympathetic attention.

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The latest addition to the Educational Association's list is a Chinese work on botany, which forms the hand-book for the series of four botanical wall charts. This treatise was commenced under the direction of the School and Text-book Series, but owing to the pressure of other work its publication has been delayed year after year. It is complete in itself, being illustrated by beautifully clear and well printed photo-lithographic reductions of the original pictures, so as to make it entirely independent of the charts, although of course it is very much better used in connection with them for class teaching. These four wall charts ought to adorn every high-school or college in China. The labour involved in the preparation of this volume has been considerable, but the General Editor will feel amply repaid if he finds it generally adopted and made use of. It is almost the only Chinese text-book available for this interesting science.

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## Correspondence.

NEW TESTAMENT REVISION.

To the Editor of

"THE CHINESE RECORDER."

Tientsin, April 29th, 1895.

DEAR SIR: I sincerely trust that the revisers of the New Testament will follow the Greek text in the passages where Christ is said to have died for us. As you well know in nearly every case the Greek text has *ὑπερ* and not *ἀντι*; and we know that these terms are almost invariably given in Chinese, whether *Wên-li* or Mandarin, by 代 or 替. As the character 爲 exactly corresponds to the Greek *ὑπερ* why should it not be used?

The places in the epistles where the Mandarin needs correction are, in my opinion, very many. I trust the revisers will be more anxious to give a true rendering of the original than to give their own interpretation of the text. I would ask any one who knows his Greek Testament whether he thinks that Rom. iv. 25 (last clause) is faithfully rendered either in Mandarin or *Wên-li*? This is only one instance. There are many such. Of course it is right to make the original intelligible to the Chinese, but it is of more importance surely to be faithful to the original.

Yours,

A. K.

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## Our Book Table.

We have received a copy of a Dictionary of the Amoy Dialect, by Rev. J. V. N. Talmage, D.D., of which we should be glad to give a worthy notice, but that our knowledge of the Amoy dialect is too exceedingly limited. The book is in Romanized, well printed in large type, and not crowded, and being the work of one of such experience and ability as the late Dr. Talmage we should imagine that it would be a great help to the students of the Amoy dialect.

It is in quarto size, 472 pages, with radical index at the end, and is a valuable addition to the already voluminous aids to the acquisition of the Chinese language.

基督教摘要. *Outlines of Christian Doctrine.* By Rev. James Ware. American Presbyterian Mission Press. Published by the Christian Vernacular Society of Shanghai. Price 2 cents.

Mr. Ware has prepared in simple Shanghai Vernacular a little book which will be found very useful in teaching the principles of Christianity. The book has nine short chapters treating of God, the Creation, the Bible, the Covenants, Jesus Christ, the Holy Spirit, How to become a Disciple of Christ, the Church, and Eschatology. The book is scriptural and catholic, and while it covers much the same ground as some of the catechisms, has the advantage of being in a more readable form.

J. A. S.

*The Religion of the Body* and other lectures. Addressed to young men and women, by Rev. John Stevens. Shanghai: American Presbyterian Mission Press. Price \$1.

In the one hundred pages of this closely printed volume we have presented for perusal eighteen lectures, ranging over an interesting variety of important subjects. The lectures on "Marriage," "Seeing and Believing," "The New Incarnation," and "Worship," we found specially helpful; but it is out of place to select favourite lectures, as doubtless each reader, according to his or her own experience, will

come upon portions which find an echo in the inner sanctuary of the heart. The volume before us will be appreciatively read by many besides Mr. Stevens' own congregation, and we doubt not it will be welcomed by not a few of our missionary brethren (among whom Mr. Stevens has many warm friends) who in brief visits to Shanghai naturally find their way to Union Church and thankfully listen to the earnest, thoughtful words and faithful appeals of one whose important labours we ought all to prayerfully remember.

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## Editorial Comment.

It was hoped that with the ratification of the treaty on May 6th the political horizon would become clearer; but with the menacing and unaccountable action of the Russian fleet and the recent declaration of a republic in Formosa we feel the air is by no means clear. At no time during the recent war was it safe to prognosticate, the forecasts of many ending in dismal nothingness; and now, even more than before, the unexpected may happen. In this state of uncertainty we are glad to know that the Hon. Mr. Foster is expected to accompany Lord Li to Formosa and give his advice in the consultation with the Japanese officials as to the handing over of that island.

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To many one of the surprises of the war was the fact that the real resources of China were never utilised. When thoroughly awakened the officials expended their energy in impracticable suggestions, and the din of the Japanese cannon was answered by the feeble sounds proceeding from the many

gingal manufactories! The puerility of those in power, therefore, made many of the friends of progress regret the retrocession of the conquered portion of Manchuria. From all we have heard of the code of law, public works and various reforms suggested by the Japanese—some in a state of cogitation, others in the more developed stages of administration—it is apparent that retrocession means retrogression.

\* \* \*

MANY, however, are hopeful that China's eyes have been opened; that, having learned by bitter experience the necessity of adopting Western methods, there will be a development of the agricultural and mineral resources of China that with native enterprise, aided by foreign ingenuity and unrepressed by conservative and unscrupulous officials, mills and factories will spring up, railways will bring the remote corners of the empire in business touch, and the water ways of China instead of being a menace will be a mighty factor in driving away famine. The surprises of

the exchange, reminding us of what was predicted as "to the possible ascendancy of the yellow man with the white money over the white man with the yellow money" would also seem to open up a bright industrial future to China. But when so much is said of the improvement of the material conditions of China we must not forget to place a higher importance on the spiritual benefits of Christianity; for those nations who waxed rich and forgot God have had many a grievous fall.

\* \* \*

THE third conference of the officers and representatives of Foreign Mission Boards and Societies was held in New York city in February of this year. No less than 20 Societies were represented, and it is an encouraging sign of greater sympathy and fraternity on the part of Christians at home, which we hope may yet result in co-operation. These conferences will certainly lead to a better understanding of each other's methods and to the avoidance of certain unwise measures, the result of ignorance. The subjects discussed were:—The Japan-China War, Industrial Missions, Self-support in Mission Churches, The Proposed National Church in India, and Motive in Foreign Missions.

We have not space to refer to the discussions *in extenso*, but there is food for thought in a quotation from Dr. Mateer's remarks, made during the recent Conference of Missionaries in Shantung, which we here reproduce for our readers: "One of our hardest duties is to exhort Christians to submit to persecution and extortion. It is very difficult for one scot-free from such treatment to exhort one very sorely tried to endure his trial. In refusing help we should be very careful not to give an impression of lack of sympathy. I have observed that about the worst thing for the progress of the Gospel

is to have a persecution case taken up successfully and the persecuting party punished. It is almost invariably the end of the Gospel in that neighborhood."

\* \* \*

It is very unlikely that any of the readers of the RECORDER will be influenced by the fallacious criticisms which have appeared in the secular press with regard to the newly-started "T'ien Tzu Hui"; but all of them, we feel sure, will be grateful to the Rev. Arnold Foster for his able reply in the columns of the *N.-C. Daily News* of 6th May. After pointing out the true position of all sensible people to the much-referred-to waist-binding custom Mr. Foster shows how the reasoning in favor of standing aloof from reforms in China so long as certain evils exist in the home lands, tends to the repression of all generous instincts to lift up people of another race than our own above the level of the lowest class of the community from which we have come.

\* \* \*

WE have much pleasure in welcoming back to his home and many friends the Rev. Y. K. Yen, whose tour in Britain and America must have given a stimulus to anti-opium agitation and deepened home interest in foreign missions. We trust that the particulars he gave at a meeting of welcome in Shanghai will be translated and amplified for the benefit of our Chinese friends. We understand that in England Mr. Yen visited 52 cities and made 59 addresses at anti-opium meetings; 33 addresses were delivered in meetings called for other objects, such as temperance; whilst 20 audiences met to hear of Christian work in China. Much as Mr. Yen has studied and travelled he has an oriental way of looking at things and a charming *naïveté* in recounting his experiences. We are glad to hear that in his special mission he met with only rare and futile



opposition, and that he was everywhere well received; only on few occasions receiving rude treatment.

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It will be of pleasurable interest to our friends who are engaged in the preparation of Christian literature to know that several instances have come under our notice in which in conducting regular services Chinese speakers have used

with much success illustrations from current Christian literature. The *Missionary Review* (中西教會報) has been largely used for this purpose; whilst the text and subject matter of closely-listened-to addresses have been provided by biographies from the "Witness" series (自歷明證) in course of publication by the S. D. K.

## Missionary News.

Our village Church is situate some forty-five *li* north-west of Ch'u-cheo (滁州), Anhwei. It is on the main road constructed by Chu Tai-tsu, the founder of the Ming dynasty, and leads right up through Shantung province on to Peking. Since the outbreak of hostilities with Japan our work has necessarily been conducted with prudence, and all itinerating in the northern regions has been temporarily suspended. The native Christians have, however, borne daily testimony. They have made trips into the country with the native evangelist, and have had their faith strengthened through persecutions. Adjoining the humble building known as the *Yesu t'ang* one of the native Christians is landlady of an inn, where hundreds of weary travellers *en transit* pass the night. I have with these poor and honest travelling folks spent some of the brightest hours of my missionary life, conversing confidently and sympathetically with them, *always* finding a way to speak of the love of God and to point them to the compassionate loving Saviour with whom such weary ones ever find rest unto their souls.

W. R. HUNT.

### CHRISTIAN ENDEAVOR.

#### Annual Meeting.

Shanghai, June 22nd, 23rd, 1895.

#### PROGRAMME.

#### Saturday, a.m. (Foreign.)

1. Devotional.
2. Address. Miss Morton, Ningpo.
3. Address. Miss Butler, Nankin.
4. Address. Rev. T. W. Houston, Nankin.

p.m. (Native).

1. Devotional.
2. Address. Rev. Mr. Sz, Shanghai.
3. Address. Mr. Zi, Ningpo.
4. Native preacher, Nanking.
5. " " Chinkiang.

#### Evening. BUSINESS MEETING.

1. Report of General Secretary.
2. Election of Officers.

#### Sunday, a.m.

1. Sermon. Rev. W. H. Cossum, Ningpo.

p.m. Rally.

Short Addresses.

Reports from the Field.

The following hymns will be sung at the meeting at 3 o'clock on Sunday: "Jesus shall reign," and "Take my life and let it be."

The following Scripture passage will be read: Luke x. 2.

These are announced that Endeavorers all over China may unite with us in simultaneous worship.

The Secretary will be pleased to receive notice from any one interested in the work who expects to be present.

Of course all Endeavorers, native and foreign, are entitled to full seat and voice in the meetings.

All Christian workers are cordially invited to be present.

It is requested that statistics of all C. E. Societies that have not been reported be sent to the Secretary.

*United Society of C. E. for China.*

Rev. J. STEVENS,  
*President.*

Rev. W. P. BENTLEY,  
*General Secretary.*

Shanghai, May 23, 1895.

#### CHINA'S CRISIS.

Appeal for Missionaries for China.

*To all Protestant Churches of  
Christian Lands.*

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of:—

Rev. J. HUDSON TAYLOR, of  
Shanghai.

Rev. Wm. ASHMORE, D.D., of  
Swatow.

Rev. H. CORBETT, D.D., of  
Chefoo.

Rev. C. W. MATEER, D.D.,  
LL.D., of Tungchow.

Rev. C. F. REID, D.D., of Shang-  
hai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that 45 Societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these the following numbers are reached:—

Male missionaries ..... 481

Wives of missionaries ..167

Single ladies .....505 672

Total in five years 1153

These numbers do not exactly correspond with the appeal; only 481 of them being men: God knew the needs of China, and sent those He saw would be most helpful. The answer therefore is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:—

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature'; therefore,

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in

session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men." . . .

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who though they have possessed themselves of some portions of His word still fail to comprehend its meaning for want of some one to guide them." . . .

"We appeal then to our lay brethren . . . to solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the Appeal of 204 Lady Members of the Missionary Conference:—

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China." . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting: But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this

darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help . . . That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for one thousand men:—

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago they are much more needed now. Of the 1296 missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

On behalf of the Permanent Committee,

J. HUDSON TAYLOR.

Shanghai, May, 1895.

ANNUAL REPORT OF THE CENTRAL  
CHINA CHRISTIAN MISSION.

REV. JAMES WARE.

The Seventh Annual Meeting of the above Society was held at Nankin, May 9-12, 1895. The



number of missionaries present was not large, owing to sickness and the absence from China of several members of the Mission. The meetings were characterized throughout by mutual love and harmony, so that all the business of the convention was disposed of without a hitch.

The President, Dr. Butchart, in his presidential address said: "In taking a retrospect of the past year we find that while we have been in the midst of wars and rumours of wars our work has gone on with but little interruption. We began the year but poorly supplied with the financial elements of success, yet God who supplieth our every need has given us, it seems, all we needed. The evangelistic school and hospital works are all in flourishing condition, and by the grace of God much has been accomplished."

Speaking of the various problems of mission enterprise Dr. Butchart said, "Mission work at the best is a complicated problem. It is getting to be a mighty campaign, the rules of which are being gradually reduced to a science; and every knowledge of the metaphysical sciences, physical sciences and mechanical arts are being brought in as allies in the fight."

In the course of an able paper on "Christian Literature in China" Rev. E. T. Williams said, "Christianity having come to China has already made itself felt in the education of the empire. Thousands of girls moreover are learning to read who would otherwise not be able to recognize a character. Thousands of men and boys too are being introduced to the world of letters by the missionary". . . . "The Christian Church has already supplied China with a great amount of good literature, but there is still a great demand for more." The writer pointed out that the greatest need was for commentaries on books of the Old Testament and

for works of a devotional character. "There is room too for many treatises on political, social and industrial problems. This is the realm of applied Christianity. These are the living questions at home. They must become so out here. We must teach the Chinese how to increase the happiness and comfort of life and show them that Christianity does do this; that it is profitable for all things having promise of the life that now is and of that which is to come."

Mrs. E. T. Williams in the course of a deeply interesting paper on "Christianity in Chinese Homes" showed how the Gospel brought about the moral, physical and intellectual salvation of the home. The convention voted the printing of the paper, so it is not necessary to notice it here at greater length.

#### *Our Difficulties.*

A symposium on "Our Difficulties" in the work elicited the following valuable information.

#### *School Work.*

Rev. F. E. Meigs gave the following as the principal difficulties in connection with boarding-school work:—

1. To secure regular and continuous attendance.
2. Difficulty of securing anything like a satisfactory government of the school.
3. The fact that the majority of the boys are from non-Christian homes is a most serious difficulty.
4. The fact that the boys are fed and cared for not only cultivates in them a disposition to laziness, but has a tendency to eradicate from their hearts what little appreciation they have.
5. Difficulty of getting trustworthy servants for the domestic department of the school.
6. Difficulty of getting Christian teachers even for the foreign branches.

7. Difficulty to preserve one's equilibrium under the most trying circumstances.

Concluding, Mr. Meigs said, "A manager of a boarding-school in China to be a success should have the meekness of Moses, the faith of Abraham, the wisdom of Solomon and the patience of Job."

#### *Medical Work.*

The principal difficulties in connection with the medical department as presented by Dr. Macklin were four, namely:—

1. Difficulty of getting the patients to submit to operations, and

2. To submit to prescribed treatments.

3. Difficulty of getting suitable native helpers to work among the patients to teach the Gospel.

4. Native Christians consider the medical work to be for their special benefit, instead of regarding it as an example to them.

#### *Woman's Work.*

Difficulties in the work among Chinese women. Mrs. James Ware gave the following from her own experiences in this branch of work:—

I. The difficulty of making the acquaintance and gaining the affection of the Chinese women.

II. How to help the Chinese women to overcome the fear of ridicule experienced by them directly they begin to show an interest in the Gospel.

III. Difficulties from the social customs of the Chinese such as those which arise from the employment of middlemen in marriages. The marriage of Christians with heathens, polygamy and the baneful custom of foot-binding.

IV. Difficulty of finding employment for old women and girls who before conversion were employed in making all kinds of articles for idolatrous purposes.

#### *Pastoral Work.*

Difficulties connected with pastoral work in China. Rev. James Ware, of Shanghai, gave the following difficulties under the above heading:—

1. How to obtain the confidence of the native Christians.

2. The native Christians only imperfectly understand the great themes of the Gospel.

3. Difficulty of getting them to realize their responsibility to the Church.

4. Tendency on the part of many of the native preachers to crowd out the Gospel message by purely ethical teaching.

5. Failure to appreciate the true character of sin.

6. Tendency to cling to old superstitions.

7. How to appear impartial before the native Christians.

8. How to remedy the constant indebtedness of the native Christians.

9. How to exercise discipline.

#### *Facts from the Field.*

"At Feng-yang city I received the usual treatment. Was refused admission into every inn in the city. Went to the magistrate and was received, but in rather discourteous manner. On seeing in my passport that I was a physician he recommended the Taotai to have me see his eyes. In the Yamên I found a number of people who had met me in Nankin. One of whom went security for me to get an inn.

Near Ting-yuen Hsien, about 100 miles from Nankin, I met an old man, who asked me if my name was not Mr. Beh (cedar tree). I had restored sight to his son, and he had been writing to thank me. I entered the city where but two years before I had entered and was stoned. I had scarcely got seated when one after another, old patients whom I had treated in Nankin, called upon me, bringing

their friends. But best of all, a woman, who was an inquirer of the Presbyterian Mission at Nankin, came in, and like Lydia, constrained us to go and live at her house, where she had a large circle of relatives who had never heard the Gospel. She was earnestly letting her light shine, and her mother-in-law believed."

JAMES BUTCHART, M.D.

"It was a great pleasure to administer the ordinance of baptism to four men during the year, three of whom, at least, seem faithful, two of them markedly so."

W. P. BENTLEY.

At the Chinese New Year "the Chinese Christians organized a native missionary society, and those present pledged some 100 cash per month each, a very good sum for men whose earnings will not average over \$4.50 Mexican per month. Others who were not present have since added their subscriptions."

A Chinese gentleman in official employ arrived in Nankin a short time ago on business from Hupeh. "He called at our South Gate chapel and requested to see a missionary. Bro. Chen brought him to me. He said his ancestors were Christians in a land called Kehling-wei, but that Mohammedans had carried them away and sold them as slaves in China." 'We have lost our ancestral religion,' he said, 'and I want to recover it.' On inquiry I found that the country referred to is Southern India. His ancestors were therefore St. Thomas Christians. He returned to his home with considerable Christian literature, but hopes to return to Nankin. He has since written to Bro. Chen thanking him for his services and exhorting him to diligence in preaching the Word. During the year it has been my privilege to lead five persons to Christ.

E. T. WILLIAMS.

"On the afternoon of our arrival in Chao-hsien I was about to be captured and summarily dispatched as a Japanese spy, but the Lord graciously restrained the people from violence, and the only inconvenience this incident caused us was our inability to get a resting place for the night. My passport was sent to the acting magistrate, who promptly sent a runner to inform the innkeeper of our right to stay where we pleased. My would-be patriotic spy-catcher was much chagrined at this, as he had hoped to cover himself with glory and pocket a reward of fifty taels into the bargain. He afterwards came to my boat and publicly apologised. I stayed in the city five days and did some good work."

T. J. ARNOLD.

"A lady living between our house and Hsia-kuan (a distance of about four miles) has requested me to stay there on every trip to Hsia-kuan, and use her house in every respect as though a chapel. I can always secure a good audience there composed of the neighbouring women."

MRS. WILLIAMS.

"During Chinese New Year I received between 200 and 300 callers (Chinese women), and have had some almost every day since."

MISS LYON.

"One of the girls from our day-school was taken away from the school because she refused to accompany her mother to some neighbours' houses where she had been engaged to make incantations before the idols. The child had learned to know the true God, and so positively declined to take part in any idolatrous worship. During the year one old lady, Mrs. Liu, was led finally to decide for Christ by the kindness of the Bible woman. She said, "I shall never forget how Mrs. Li came to



see me when I was sick, and how she knelt down on my dirty floor and prayed for me."

Miss Yang, who was said to be possessed with a devil, is now sitting at the feet of Jesus, clothed and in her right mind. When we first found her she was chained hand and foot to a post in the centre of a filthy room. Altogether five women were led to Christ during the year."

#### MRS. LILLIE WARE.

Dr. Tsen, a native physician from a small lonely island in the mouth of the Yang-tsze, has come all the way to Shanghai to invite me to his home to preach and to open a mission station. He has become deeply interested in Christianity by reading Christian literature. Others at his home have also been deeply stirred up by his earnestness to seek salvation.

#### JAMES WARE.

##### STATISTICS.

|                                |     |         |
|--------------------------------|-----|---------|
| Baptisms during the year...    | ... | 91      |
| Church Members ... ..          | ... | 111     |
| Inquirers ... ..               | ... | 25      |
| Day and Boarding Scholars ...  | ... | 94      |
| Sunday School Scholars ... ..  | ... | 97      |
| Out-patients ... ..            | ... | 6,639   |
| In-patients ... ..             | ... | 257     |
| Donations by Native Christians |     | \$37.63 |

#### *Requests for Prayer.*

The following requests for prayer have been made by various members of the mission:—

For more faith.  
 For more patience.  
 For more zeal.  
 For greater consecration.  
 For health and strength to study the language.  
 For health and strength to engage in work.  
 For Christian teachers for schools.  
 For houses for workers in the interior.  
 For earnest native helpers.  
 For conversion of heathen teachers in schools.  
 For guidance in opening new work.  
 For a mission boat for Wuhu.  
*General request for more workers.*

Pray without ceasing.

Luke x. 2.

The officers elected for the year are as follows:—

|                 |             |
|-----------------|-------------|
| President,      | James Ware. |
| Vice-President, | W. R. Hunt. |
| Treasurer,      | James Ware. |
| Secretary,      | Miss Lyon.  |

During the year now past some new districts have been occupied, notably a large district in North-eastern Kiang-su, where no Protestant mission station has ever before been established. By the blessing of God we hope during the year just now commencing to abundantly realize the watchword chosen by the foreign society, *i. e.*, ENLARGEMENT.

## Diary of Events in the Far East.

2nd.—The s.s. *Yiksang* released, only the contraband cargo having been confiscated.

7th.—A decree has been sent to the high provincial authorities engaged in collecting war funds and war loans to hand the results to the Inspectorate General of Customs instead of to the Board of Revenue. This order is made owing to the granting of power to Sir Robert Hart to finance the war indemnity to Japan. It is affirmed that the sum of twenty-six million taels has been already collected in this connection throughout the empire, with a promise

of thirty million taels more by the end of September. The savings of H. I. M. the Empress-Dowager for the last thirty years amount to very nearly thirteen million taels, which Her Majesty has authorised the emperor to apply to the purpose of paying off Japan.

8th.—The treaty between China and Japan was exchanged by the respective representatives of China and Japan, Th. Ex. Wu Ting-fang and Ito, at midnight. Count Ito left for Japan shortly afterwards, carrying with him the ratified treaty.

18th.—The emperor has given his

approbation to the recommendation of the Acting Viceroy of Chihli, Wang Wén-shao, for the summary decapitation, whenever caught, of all the officers who had charge of the torpedo boats of the Peiyang fleet at Weihaiwei and who managed to escape from that port on pretence of attacking the Japanese fleet outside, but took to flight immediately upon getting beyond the forts and harbour, with the result that the whole twelve boats were captured or sunk by the Japanese, or destroyed and abandoned by the officers and crews during the flight.

22nd.—Regarding the famine in the North Rev. G. W. Clarke writes: "There is a fearful state of things in the districts of Tang-shan, Lan-chow and Kong-ping Fu, near the railway. Large numbers of the poor are dying of starvation. At some of the out-stations of the American Methodist Mission those in charge have had to close the chapels, because many came in to lie upon the forms to die. Outside Kong-ping are large-pits for the dead; males are placed by themselves and females by themselves. The coolies engaged to bury the

dead examine persons lying about; if they find a dead body they slip a rope over the head and feet and carry the body away. Several missionaries have been engaged in distributing some money which has been raised here, but it is as a drop in a lake.

24th.—Formosa declared independent by the governor. The tiger flag has been adopted as the cognizance of the Island. The change of government has been notified to the foreign powers.

28th.—Several Japanese men-of-war anchored outside Kelung. Fighting expected.

29th, 30th and 31st.—The whole of the missionary property at Chêng-tu, Szechuan—English, American and French (Catholic)—destroyed by rioters. The missionaries safe in the *yaméns* of the officials.

30th.—Li Ching-fang (accompanied by the Hon. John W. Foster, who has given his advice to the government to carry out the terms of the treaty in all their integrity) left to-day in the *Kungyi* for the Pescadores, to formally hand over Formosa to the Japanese in accordance with the terms of the treaty.

## Missionary Journal.

### BIRTHS.

At Kiating Fu, Sz-chuan, April 7th, 1895, the wife of Dr. OMAR L. KILBORN, of the Canadian Methodist Mission, of a son.

At Peking, 11th April, 1895, the wife of Prof. ISAAC I. HEADLAND, of Peking University, of a daughter.

At Wuhu, 18th May, the wife of CHAS. E. MOLLAND, Foreign Christian Mission, of a daughter.

### DEATHS.

At Peking, April 15th, CLARE ANOR, only daughter of Prof. and Mrs. HEADLAND.

At Wuchang, 26th April, the wife of Rev. THOS. E. NORTH, B.A., Wesleyan Mission.

### ARRIVALS.

At Shanghai, May 11th, Rev. A. R. CRAWFORD, Irish Presby. Mission, for Manchuria.

At Amoy, May 15th, 1895, Rev. and Mrs. DANIEL RAPALJE and child (returned), of the Reformed (Dutch) Church Mission.

At Shanghai, May 21st, Mr. and Mrs. J. A. HEAL and four children (returned), from England for C. I. M.; Mr. and Mrs. A. KENMURE (returned), for British and Foreign Bible Society; and Rev. E. P. and Mrs. HEARDEN, for F. C. M., Nanking.

At Shanghai, 24th May, Rev. and Mrs. V. F. PARTCH (returned), for American Presby. Mission, Shantung.

### DEPARTURES.

FROM Shanghai, 3rd May, Dr. and Mrs. MATHEWS and family, Am. Epis. Mission.

FROM Shanghai, 4th May, Rev. S. F. WOODIN and wife, of A. B. C. F. M., Foochow; Miss A. B. SEARS, of M. E. Mission, Peking; Mrs. T. W. HOUSTON and 4 children, of American Presbyterian Mission, Nanking; Miss REIFSNYDER, M.D., Woman's Union Mission; and Dr. G. Y. TAYLOR, Am. Presbyterian Mission; all for U. S. A.

FROM Shanghai, 11th May, Rev. J. W. STEVENSON, C. I. M., for England; also Rev. and Mrs. HUNNEX and family, Am. Baptist Mission.

FROM Shanghai, 17th May, Rev. J. J. COULTHARD, of C. I. Mission, for England.

FROM Shanghai, 26th May, Rev. CHAUNCEY GOODRICH, D.D., wife and 3 children, of A. B. C. F. M., Tungcho; also Rev. and Mrs. C. FENN and child, American Presbyterian Mission, Peking, for U. S. A.

### VISITOR.

May 10, Rev. M. B. FULLER, Superintendent of I. M. Alliance, India.

THE  
CHINESE RECORDER

AND  
*Missionary Journal.*

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*Native Church Finance.*

BY REV. JOHN C. GIBSON.

[English Presbyterian Mission.]

THE following sketch of the system of Native Church Finance practised in the English Presbyterian Mission, Swatow, was written in reply to a request for information as a letter to the secretary of the American Presbyterian Mission Board. It may be of some interest to missionaries who are giving attention to this subject in other parts of China.

"I need hardly say that I am heartily in sympathy with yourself and others as to the great importance of developing the idea and practice of self-support in native Churches; and, as you know, a good deal of attention has been given to this matter in our mission. Perhaps I should say, however, that I have no faith in the application of any possible set of rules to all missions or all countries. In my view Home Boards and Committees will do well to press the matter upon the attention of their missionaries, especially wherever it seems to be at all neglected, but should leave details and methods to the missionaries on the field, who alone can know all the circumstances and the varying forms which efforts at self-support must take in each case. As a Presbyterian, and by birth a free Churchman, with memories of the "Sustentation Fund" of the Free Church, I consider self-support as the problem of a united and organized Church, but as not necessarily practicable for every individual congregation within its bounds. To my mind the principle that the strong should help the [really] weak is quite as fundamental a Christian doctrine as that each must, according to ability, do his part in his own behalf. But I shall probably help you best by describing the arrangements and results in our own field.

Our mission centre is at Swatow. There all the missionaries have their homes, and we have also a middle school, a theolog-



ical college, a girls' boarding-school, a training house for older women and a hospital. Besides these there is a Church for the local congregation and two elementary schools for their children, one for boys and one for girls. But the work of the mission at Swatow stretches over a field about 200 miles in length from East to West, throughout which one dialect is spoken, and over which the ordained missionaries continually itinerate, visiting the native congregations and carrying on evangelistic work. There are in all thirty-one stations and out-stations, at each of which there is a Christian congregation. As far as possible we have a native preacher at each of these, and at some we have besides a native Christian teacher. (We employ *no* heathen teachers.) The native Church, with its ministers, elders, deacons and Church members, is organized as an independent native Church, Presbyterian in its order and government, entirely independent of the Presbyterian Church of England which sends us here. There is a native Presbytery in which the missionaries have seats without being subject to its discipline. Now as to support. The salaries of preachers and teachers are paid in the first instance by the mission, and the allocation of the men to the stations is in the hands of the missionaries, without any control from the Presbytery. But the Presbytery has instituted a central fund to which it urges all congregations to contribute annually, which is called the "Preaching Fund." The contributions of all congregations are paid in to two treasurers appointed by the Presbytery, one native and one foreign. They receive the money, give receipts for it and report the total to a meeting of Presbytery held in spring. The Presbytery then votes the total sum to the mission and orders it to be paid to the mission treasurer towards repayment of the salaries which have been paid by him during the preceding year. There is, however, one section of this fund which is differently treated. We have now five native ministers, whose salaries are paid in full by their own (native) congregations with no aid from the mission. These salaries are paid direct to the native ministers by the Presbytery's treasurers without passing through the hands of the mission treasurer at all.

These five native pastorates are of the following character:—  
In three cases *one* congregation calls and supports its own minister. The figures are given for the last two years thus:—

| CONGREGATION. |          |     |     |     | YEAR. | ADULT MEMBERS. | CONTRIBUTION FOR SALARY. |
|---------------|----------|-----|-----|-----|-------|----------------|--------------------------|
| 1             | Mo-ou    | ... | ... | ... | 1893  | 136            | \$118                    |
|               | "        | ... | ... | ... | 1894  | 133            | 127                      |
| 2             | Iam-tsau | ... | ... | ... | 1893  | 96             | 202                      |
|               | "        | ... | ... | ... | 1894  | 98             | 180                      |
| 3             | Sin-hu   | ... | ... | ... | 1893  | 121            | 144                      |
|               | "        | ... | ... | ... | 1894  | 122            | 80                       |

The contribution for 1894 in Sin-hu is abnormally low ; and this is due to special and temporary causes. These are cases of complete self-support. The two remaining pastorates are cases of grouping. In one case *three* congregations, and in the other *four*, combine to call and support a minister. Thus :—

| GROUP OF CONGREGATIONS.              | YEAR. | ADULT MEMBERS. | CONTRIBUTION FOR SALARY. |
|--------------------------------------|-------|----------------|--------------------------|
| 1. Kit-ie ; 2. Kia-kng ;             | 1893  | 227            | \$157                    |
| 3. Tsau-phou ; 4. Pang-khau } ... .. | 1894  | 254            | 178                      |
| 1. Phu-sua ; 2. Ng-kng ;             | 1893  | 136            | 65                       |
| 3. Chia-na } ... ..                  | 1894  | 138            | 123                      |

The last group shows an exceptionally small return for 1893 owing to a vacancy, prolonged by the declinature of their call by the man first chosen by them.

To the group of four the mission supplies three preachers, and to the group of three supplies two preachers, to aid the minister in the pastoral care of the congregations. But this arrangement is recognized as temporary, and as the congregations grow these groups are to be split up and advance to the self-supporting stage. When a group is able to do so, besides supporting its minister, it pays through the Presbytery a contribution to the mission in return of salary for the preachers assisting their minister. But it is a settled principle, frankly accepted by the native Church, that no native minister can be ordained, except where his entire support is provided by a congregation, or by a group of two or three or four congregations which are sufficiently near each other to be cared for by one minister.

The *second* branch of our native Church finance is a mission fund subscribed by all the congregations, out of which they support two native evangelists on two outlying islands of our mission field. They have also rented a house as chapel and residence for the evangelists, all out of this fund.

Then *thirdly*, each congregation contributes weekly for its own local current expenses—light, cleaning, rents, relief of local poor, etc., contributing also a small sum annually for Presbytery's expenses, such as printing the record of proceedings, travelling expenses of Presbyterial deputies on Church business and so forth. All these miscellaneous items are reported annually to the Presbytery for information under one heading. *Fourthly*, there is a report made of fees paid by parents for the education of their children in the congregational schools.

Thus for the years 1893 and 1894 the totals reported for our thirty-one congregations were as follows :—

| YEAR. | PREACHING<br>FUND. | MISSION<br>FUND. | LOCAL<br>EXPENSES. | SCHOOL<br>FEES. | TOTAL. | ADULT<br>MEMBERS.! |
|-------|--------------------|------------------|--------------------|-----------------|--------|--------------------|
| 1893  | \$877              | \$187            | \$591              | \$210           | \$1865 | 1293               |
| 1894  | 911                | 160              | 987                | 192             | 2251   | 1379               |

or at the rate of \$1.31 per member for all purposes in the year 1893; and in the year 1894 at the rate of \$1.64 for all purposes. On the scale on which most of our people live this is not far short of a man's food for one month, and indicates a fair beginning in the grace of liberality. I should add that I have confined myself to the congregations connected with the mission centre in Swatow. But we have another centre in the Hakka country to the West, in connection with which there are twenty congregations, whose finance is managed in the same way and under the control of the same native Presbytery. These Hakka congregations are of later growth than the others, and have not yet in any case reached the stage of complete self-support, nor have they as yet any native ordained ministers.

Their totals for these two years were :—

| YEAR. | PREACHING<br>FUND. | MISSION<br>FUND. | LOCAL.<br>EXPENSES. | SCHOOL<br>FEES. | TOTAL. | ADULT<br>MEMBERS. |
|-------|--------------------|------------------|---------------------|-----------------|--------|-------------------|
| 1893  | \$210              | \$36             | \$261               | \$37            | \$544  | 428               |
| 1894  | 272                | 38               | 168                 | 64              | 543    | 446               |

which gives a rate for 1893 of \$1.27 per member, and for 1894 of \$1.22 per member. You will understand that the dollar is local currency, *i.e.*, the Mexican silver dollar.

A word as to the salaries given. The mission has fixed a maximum of \$7 per month as the limit in preachers' salaries. The native Churches give their ministers \$10 per month at first, and in the case of one of the native ministers this has been increased by his people to \$12. Our school teachers begin at about \$3, and preachers at about \$4, and go up gradually in course of years towards the maximum of \$7. But from what I have said you will see that these salaries are nearly always paid in part, and sometimes in full, out of the contributions of the native Church.

As to buildings I agree generally with the statements made in the papers you kindly sent me, to the effect that buildings should be inexpensive and conformed to native models as far as possible. At the same time I think this idea is sometimes without sufficient thought pushed too far; as when it is laid down as a general rule that places of worship must be like the homes of the people who worship in them. Now many of our people live in houses, or holes rather, of one room, perhaps 12 feet by 10, with one door and no windows; and though we sometimes from necessity use such



places as chapels I am strongly of opinion that we should aim at something better whenever it is possible. Even the larger houses here are not suitable models for Church use. Churches in the West are not at all on the model of private houses, and there is no good reason why they should be. We almost always begin by hiring a small ordinary house, but when it becomes possible I would always encourage a native congregation to build a more suitable place. If the congregation numbers a hundred people or more their Church must be in size and arrangements very different from their homes. Then it is sometimes suggested that we should take for our models the temples or other public buildings which are on a larger scale. But even this can hardly be made a rule. It is often forgotten that heathen worship does not imply a congregation. Room for the idols, for a table or two for offerings, and for a few worshippers to kneel in front, is all that is required, and I know large temples of costly structure, and a certain magnificence in some of their dimensions, in which it would be impossible to find a tolerable meeting place for a congregation of two hundred people. Heathen gatherings are usually held for the purpose of looking at stage plays, and then the performers are under cover while the audience is assembled in an open court or public square. Again, in a Christian congregation we must assemble the women as well as the men, and in China it is for many reasons quite essential to arrange for some separation between them. Now all such circumstances have to be taken in account, and we must remember that the whole idea of a congregation of men and women met for religious purpose is an entirely new thing, and it must by degrees develop a new architecture of its own. When a Chinese place of worship is shown to visitors as wholly on Chinese models, and adapted to Chinese taste, it is too often forgotten that this means that the spiritual edification of the people, in a place suited for the public preaching of the Gospel to a large audience, has been sacrificed to the providing of a comfortable place of resort, in which are a number of snug little rooms where they can cook and eat, smoke and gossip, after a Chinaman's idea of comfort.

We do not need to make our places of worship distinctively foreign, and in many matters of style we can borrow from Chinese ideas, but we must of necessity introduce much that is new.

Then comes the question of cost. It is often said that we must wait till the local congregation can buy or build its own place of worship. But that would often mean that you lay on the first ten or twenty Christians the burden of providing a meeting place, and then find that they have done so with such limited ideas, that in a year or two it has become utterly unsuitable for the require-

ments of a growing work. It has perhaps cost too great an effort to be soon abandoned, and so for years it remains a burden and a hindrance to the growth of the work.

We do not insist on native congregations doing all their Church building unaided. We teach them that they ought to help to the utmost of their ability, both for their own sake and for the sake of their neighbours whom they hope to gather in the years to come. But it seems to me there is nothing in which we can with more advantage give money-help than in this matter of providing suitable buildings. We often say, "If you will subscribe so much we will make a grant of equal amount," and in some cases we give even more. The building is not for the ten, or twenty, or fifty, who first begin to worship; but is to be for many years the only place of Christian worship for a whole town, and perhaps for a wide district of country round. All these points have to be taken into account in determining how much should be contributed in any particular case by the mission, and how much may fairly be expected of the local Christians.

I believe that the principle and practice of self-support will be best secured in mission Churches by cultivating the grace of giving as an expression of Christian thankfulness rather than by any system of rules; and that the Christian duty of mutual helpfulness in all good work should not be restricted by limits of race or language.

I may add that we have recently instituted a "Giving Sunday" with good results. That is to say, on a Sabbath in the second month, or thereby, each congregation, at the request of the Presbytery, devotes special attention to the subject of giving. In addition to special prayer and exhortation on the subject the members are asked on that day to fix their subscription for the current year to the "Preaching Fund." By this means a marked advance has taken place in some congregations.

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Fourteen million dollars were given by Protestant Christendom last year for the cause of foreign missions. And yet, though the Christians of America gave nearly one-half of the sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States; so that by the law of proportional giving they contributed in that year one thirty-second part of one per cent. of their means to foreign missions. A widow's mite indeed, but a mite subtracted from millions left untouched—a speck of gold dust dropped from a mountain of gold coins!—*A. J. Gordon, D.D.*

*Literature for the Christian Women of Shanghai.\**

BY MISS MARY GALE, M.D., SHANGHAI.

[Woman's Union Mission.]

**Y**OUR Committee would apologize for departing somewhat from the program for the tract-reading evenings and introducing a paper on the above subject. Our excuse is that we have "a concern" on our minds, which, translated from the Friend's language, means "a burden." It is to enable you to fulfil the Scripture injunction to bear one another's burdens that we offer you this occasion.

The burden is simply this—what shall we give our Christian women in Shanghai to read? They have the Bible—precious book—"able to make them wise unto salvation," "profitable for doctrine, for reproof, for instruction in righteousness, that the *woman* of God may be perfect, thoroughly furnished unto all good works." We would magnify the Word of God above all price, but only a few of our women have yet learned what a mine of precious treasure the Holy Book is. They need to be taught where the richest veins are, how to wash out the gold, and then to work it up into ornaments for their spiritual use and adornment.

If we look back to our own progress in the study of the Scriptures I am sure we can remember many a book, not formal Commentaries, many a leaflet, many a short article in religious papers, that the Spirit of God has used to open our eyes to the meaning of God's Word. In my own experience I can look back with great thankfulness to Miss Havergal's "One Hour with Jesus," as giving me my first distinct, powerful conviction as to the duty and value of the early morning prayer time. Some of her other books have been equally useful. But time would fail us to speak of the short readings and lessons of Andrew Murray, F. B. Meyers, Stanley, Moule, Stockmayer and others, read in a half hour, but capable of inspiring a whole day. Why cannot our women have something of this kind to accompany the daily reading of the Bible, or to fill a few leisure moments now and then too brief to allow of more solid reading? Then there is the Sabbath. After the preaching and Sunday School services there are, for many, unoccupied hours. Their undisciplined minds, after the tension of listening to sermons and studying the lessons of the day, would not turn readily to further study. They need something to take the place of our Sabbath School stories and religious weeklies.

\* Read before the Shanghai Missionary Association.



Such reading would keep many of them from idle gossip, or indolent do-nothing-ness. It could be made the means of widening their sympathies and increasing their knowledge of things in the great world outside their narrow daily lives. Almost further back than I can remember in the now misty distance of early childhood I formed, from books and stories, my total abstinence principles and my interest in mission work.

Is it not more than possible that influences against foot-binding, opium-eating, etc., might from such small beginnings in Christian women's hearts grow to national reforms? Let us give our women interesting, healthy, stirring reading matter, and in a generation or two we may have women with natural feet and men vice-free walking these streets, and every copy-book in the schools headed with "Honesty is the best policy," followed by "An honest man is the noblest work of God." We have only just hinted at what might be done for the eradication of some of the most flagrant sins of the Chinese, but each one of you can follow out the results of awakening the sense of patriotism, loyalty, purity, self-respect in the minds of Chinese wives and daughters and mothers-in-law.

Just now we can hear an uneasy moving in chairs and see faces with a resigned look as though to say, "Perhaps it's no use to say anything, but have they not seen the *Child's Paper* and the *Illustrated News* of Dr. Farnham? Have they never been at the Presbyterian Mission Press and run the eye over the well-arranged catalogues? Have they not heard of the Rev. E. T. Williams' new projected weekly?" Yes, we have been, seen and heard, and we have been impressed. We have been searching and questioning for the last few weeks to find out what *has* been done in the way of providing literature for the Chinese, and we have been surprised and pleased at the amount and good quality of reading matter which has been issued from the different presses. Your committee will give to-night translations of original articles from some of the magazines and an extract from a prize essay, showing what the native pen can do. And for the benefit of those who have not inquired into the matter we will give a list of some of the good things we have found bearing on our subject. There is the book of directions for the Children's Scripture Union. About twelve verses are given for each day's reading. It is a valuable means of getting the Christians into a regular habit of Bible reading. Among the latest books are translations of Miss Havergal's *Royal Bounty* (1st part) and the whole of Hannah Whitall Smith's *Christian's Secret of a Happy Life*, both by Mrs. Mary Kwok, a Chinese woman of earnest Christian character, brought up in the

United States of America and admirably fitted to translate such peculiarly idiomatic and spiritual books. There is an interesting allegory by our own Mrs. Fitch, *The Messengers of the Great King*; a Translation of *Morning Stars or Names of Christ*, by Rev. F. James; the *Child's Book of the Soul*, by Dr. C. R. Mills; *Christie's Old Organ*, by Miss M. Porter, all in mandarin, with some new works in Wen-li, such as, *Daily Meditations*, *Madagascar Persecutions*, and *Mission Work in the South Seas*, by Mrs. Foster. Bishop Moule has also given us, in the *Story of Uganda*, the thrilling history of the founding of that mission. There are excellent tracts on a variety of practical and doctrinal subjects. Matthew Tai, the Christian artist, has written a poem in imitation of a native one, which is very pleasing to the Chinese, called *Hwo-ming-pau-kyoen*, introducing Christian sentiments in the place of the heathen teachings. Impressed? yes, but not satisfied. We will tell you why. We want more. We want tracts and books of Christian biography, helps to daily living, stirrings for deepening the spiritual life of our women, so bound by custom, so narrowed by petty living. We want them to know about Florence Nightingale, Frances Willard, Clara Barton; of that ship-load of tea thrown overboard in Boston harbor one day; about the nation of slaves made free by the stroke of a pen; the Pilgrim Fathers, Magna Charta, the heroes and martyrs of the faith, the great and good of all tongues and climes. We want Chinese experiences from Chinese pens. Dr. Edkins says they are well able to write such books, as far as mental capacity goes. The tracts you will hear translations of to-night are native thoughts clothed in native words, on subjects suited to the reading of Christians. We do not want the earth, and we will be content to wait for many of these good things if the missionaries of Shanghai will do one thing for us. Dearly beloved, we beseech you give us some of the tracts and books, already prepared, in the Shanghai colloquial. Not many of our women can read even mandarin with pleasure, and as for Wen-li, even the lowest, it is "Yien-chi-le" with them. They simply will not try to read it, or, if they do, it is as an intellectual exercise, not to spiritual profit. One of our missionary teachers told me, a short time ago, about some of her girls to whom she had given an English book to read. She asked them if they understood it—they were studying English—"Oh yes!" they said, "we understand it, but we guess at it; it's not that we know the words." I will illustrate my meaning. Thanks to Dr. Farnham and his teacher Tsong Tsz-nung a half dozen little books have been issued, translations into the colloquial of articles from the *Child's Paper* or the *Illustrated News*,—The Swiss Boy, The Day of Judgment, Life of Constantine,

Prepare in Time, There is Time enough yet. I purchased a number of these. One evening on going to my room I found our good old amah sitting at my table deep in the mysteries of Sah-pi. She looked up so pleased when I came in. "Will you lend me this book?" she said. "I want to read it." A friend told me how she doled out one of these books to her girls, intending to let them have the others from time to time, but it was not long before they were at her door clamoring for the rest. Really, children cry for them. Won't you give us more? A new edition of Pilgrim's Progress, 1st vol., is now ready for the press. The 2nd vol. might be got ready. Henry and His Bearer, a beautiful little book in the colloquial, is out of print too, as well, I believe, as the old original Peep of Day. Suitable articles from the different periodicals might be issued, like the booklets spoken of from time to time and later gathered into book form. There was a nice little monthly edited by Mr. Silsby, the champion of the vernacular, but discontinued, I understand, on account of the pressure of other duties. The Church Missionary Society are issuing a small paper, of which Miss Stanley is editor, devoted to missionary intelligence. It is a translation of a paper published in England, sent out here with illustrations in place and folded ready for the Chinese character. A pretty, attractive paper is thus secured at small cost. This is printed in mandarin. Why can we not have such a paper issued weekly in our ancient and honorable colloquial? This is our definite proposal for this evening. There are at least fifty missionaries at work in Shanghai, who are in constant intercourse with a people who speak the *colloquial*. They themselves speak it more or less. Each missionary might hold himself responsible for one such paper as we speak of once a year. It would be a light tax. Of course the undertaking would need a head, but would not each missionary feel able to furnish such an equivalent of work, either in making translations themselves, or getting some native teacher or pastor to do so? The paper might be the source of the tracts—or some of them—the tracts to form a nucleus for books. We think one thing quite important, that natives themselves should be encouraged to write out of their own experience helpful suggestions for their own people. We ourselves feel, I am sure, that most books written by foreigners lose by just so much in their power over us. Only Chinese can reach the depths of Chinese experience and feeling, but for the present distress we must have much that is merely translation, but let us not fail to encourage any budding literary talent among native helpers. The more books there are in the colloquial the sooner will the colloquial become settled and enriched and the sooner will natives learn to admire and write it with ease and grace.



*Evangelistic Work by a Layman in Fuhkien.*

BY REV. WILLIAM N. BREWSTER.

[Methodist Episcopal Mission.]

**B**ECAUSE of the persecution which arose at the time of the martyrdom of Stephen we are told that "They that were scattered abroad went everywhere preaching the Word."

So it has ever been. Persecutions do not extinguish, they only spread the holy fire.

A new chapter in the Acts of the Apostles is being enacted by a humble illiterate Chinese tradesman in Hing-hua, in the Foochow Conference, an account of which the writer believes will encourage the friends of missions and stimulate them to greater efforts to send the Gospel to all nations.

This servant of God, Hung Deh-ging, first heard and accepted the Gospel about six years ago. He had long been a seeker after the truth, a vegetarian, religious leader, and of singular purity of life and nobility of character, a veritable Cornelius. Hearing of Christ through a colporteur of Amoy he believed and went to Foochow and besought the missionaries to send a native preacher to his village. A student of the theological school, who was a native of Hing-hua, and hence could speak this dialect, was sent down for the summer vacation, but the work spread, so that he could not leave it to go back when school re-opened.

The little society prospered for a year or more, when

*A Great Persecution arose,*

directed chiefly against the subject of our sketch. He was severely beaten and driven away from home, and for many months could not return. Two of his children died, but he could not come back to bury them. He had been prospered in business and had accumulated quite a competence, but the bulk of it was swept away in the storm of persecution. Strong efforts were made by our beloved senior missionary, the late Dr. Sites, and others, to settle the difficulty and recover the losses, but with only partial success. Finally after more than a year he was permitted to return home, but no restitution was made. In all these fiery trials he remained firm in his faith. "Taking joyfully the spoiling of his goods."

Not long after his return home I began to hear of different villages in that region where

*Numbers of People were becoming Christians.*

I examined into the work and was satisfied that it was unusual-ly genuine. I did not at first associate this new movement with our unknown lay evangelist at all, but in a few weeks the facts came to light. He was going everywhere among his old acquaintance, and strangers as well, preaching Christ. His blameless life witnessed to the truth of his message. I found that he was spending so much of his time in this work that his business was not carried on as before. Knowing of his losses through the persecution he had endured I heard he was in need, and indeed he was. I sent him \$2.00 by his pastor, telling him to take it for traveling expenses. He tried for several weeks

*To get that Money back to me.*

Not that he did not appreciate the kind intention of the donor, but he said, "Wherever I go preaching Christ the people ask me, How much do the foreigners pay you for doing this?" And it adds greatly to the force of my message to be able to tell them, "I am not paid anything. I preach salvation to you for the love of Christ alone."

Could the Apostle Paul do more ?

In less than two years

*Fully Ten New Places*

have been opened, chiefly through his instrumentality, where we now have prosperous societies, subscribing to the support of their pastors, keeping the Sabbath and in other ways bearing the fruits of righteousness.

I have never come in contact with any one with whom the

*Saving of Men*

was more completely the one object of living. It is no exaggeration to say that he never loses any opportunity to tell men of salvation through Christ and to exhort them to forsake their sins and accept Him. On the road, at the inn, in the shop or house, wherever he is, Christ is preached. Does it not become monotonous and mechanical ? With most of us it would, but his is a "harp of a thousand strings." His long business training and shrewd common sense, aided by the illuminating power of the Holy Spirit, enables him to touch all and offend none.

The ten new places he has opened represent only part and perhaps the smaller part of his work.

*His Example is contagious.*

He is as a fire-brand in the Church. The laymen are catching fire. All missionaries know that one of our chief difficulties is to get

the unemployed, unpaid Christians, to feel any responsibility for carrying on the work of the Church. This man's holy zeal is a rebuke to their selfish indifference. The laymen are giving themselves to God and His work. Last year our Church in Hing-hua increased over 900 or about 40 per cent. It is too early to predict the result of this year's labors, but all signs point to even a larger increase; and the deepening of the work is even more marked than the expansion.

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### *Some Thoughts on Unity and Federation on the Mission Field.*

BY MR. R. C. FORSYTH.

[English Baptist Mission].

"That they all may be one." Jno. xvii. 21.

"Everything is calling loudly for a radical change of attitude on the part of Christian men. Our distinctions and divisions rest on certain hopeless arguments which can never be settled one way or the other. They are strangling us. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The Federation of Christian men and the prosecution in a spirit of loving sympathy of evangelization throughout the world are great ideals which in the past have made the Church illustrious and must in the future be her salvation." —Rev. G. T. CANDLIN at the Parliament of Religions.

 S ambassadors for Christ, as representing the Christian Church, as Christian men and women, are we not now more than ever called upon to endeavour in some practical way to realize our Saviour's prayer and such aspirations as are expressed in the above extract?

To me at least it seems that there can be no question about it; we are all of us called upon to do something to make that prayer and these aspirations realities.

Is it not time for the closer knitting of the missionary body; the bracing of that body for more vigorous and sustained effort in its conflict with heathendom?

In view of our opportunities and responsibilities, in view of the smallness of our available force and the magnitude of the opposition, we cannot afford any longer to make so much of our differences and so little as we have done of our substantial agreements.

There must be some remedy found, some comprehensive plan of campaign which shall unite the main divisions of our little army, fire it with enthusiasm, and send it forth conquering and to conquer.

First of all *our differences* must be reduced, at least in practice, to the lowest possible limits consistent with our conscientious convictions.



Is it not possible to adapt our methods in relation to the native Church now growing under our care so as to include something of the stateliness and dignity of the episcopal form of worship, something of the cohesion and force of the Presbyterian organization of Church government, some of the fire and enthusiasm begotten of the individual dealing of the class meeting as practised in our Methodist communities?

Is it beyond the limits of possibility to hope that baptism, whatever form that may take, should only be administered to believers, and that the dedication of the children of Christian parents be recognized as an important part of church life and order?

While it is only possible in a paper of this kind thus to hint at ways in which our differences might be reduced without defining precisely the limits in any direction, yet perhaps enough is stated to guide thought in this line and prepare the way for future action.

As regards the general question, is it not a thousand pities to emphasise our differences in the sight of the heathen? Is it not a crime, or worse, to perpetuate our divisions on new soil among our native Christians? Having, as all of us are proud to acknowledge, "one Lord," can we not also revert to apostolic simplicity and at least endeavour to attain to "one faith and one baptism?" Could these suggestions not be immediately or gradually adopted just as we stand on the mission field without doing violence to our consciences or involving any breach of faith towards those we represent in our home lands?

The present time is a time of change,—change, let us believe, for the better. The former things are passing away, and mutual feelings of toleration and respect are taking the place of bitterness and hostility. There seems to be arising in the Christian Churches a yearning after the fuller realization of our Lord's prayer as recorded in the 17th chapter of John's Gospel.

#### *Federation*

is talked of not only in the domain of politics but also in the sphere of religion.

Already, I understand, the Protestant Churches of Birmingham in England have formed an alliance, and various Christian communities are discussing the subject.

Is not the set time come for

#### *Federation on the Mission Field?*

China is now in the throes of a prolonged and bitter war with her once despised neighbour, and has been utterly worsted and humiliated. Thoughtful observers believe that the Chinese nation has been moved at its centre and throughout its dominion in a way never

known before. Radical changes are imminent along the whole line of administration.

Now seems to be the accepted time for a complete change of attitude in our missionary work if we mean to seize the golden opportunity which is now before us of making our influence felt as a unit in prosecuting the great work committed to our care.

Something has been done in this country in the way of uniting missionary bodies holding similar views of Church polity, as in the case of the various Presbyterian bodies represented in China.

Why may not other bodies such as the Methodists and Baptists combine in a similar way and so reduce the already somewhat bewildering number of independent bodies at work in this empire.

These and similar combinations, once started, as it is devoutly to be hoped they may be, would no doubt take some time to adjust and settle, but in the meantime individual members of the various missions might form themselves into a

#### *Missionary Union*

for the promotion of these objects and the federating of all missionary societies working in China, its dependencies and Korea.

Let the individual members of the various societies who are desirous of fulfilling our Lord's prayer in promoting the above mentioned objects communicate with each other through the medium of the RECORDER or the MESSENGER.

If the matter is taken up heartily and promptly the field might be divided into provinces, each having a president and secretary chosen by ballot from their number, and those thus chosen would form an executive committee for the entire field.

From the committee thus chosen a president and secretary might also be elected by ballot to represent the whole body, and thus secure unity and cohesion for the whole movement.

We would thus have a select body of men representing, we might hope, the whole field, working together for the federation or co-operation of the entire missionary body within the limits, for the present, indicated above.

The officials selected would soon come to be recognized authorities in their districts on missionary matters. They would as far as possible enlist the sympathy of each missionary working in the province in the objects of the union and endeavour to secure his or her adhesion to it.

Where opportunity offered visits might be made to mission stations and conferences held with the missionaries in charge with the object of diminishing differences and promoting unity of action in Church work.

The officials appointed would make it their business to collect statistics, keep a roll of the missionaries in the province where located, special work, progress of the work.

Guidance or information would be given to new missionaries from other societies locating for the first time in a province so as to avoid overlapping or possible friction.

The statistics kept would be forwarded periodically to the general secretary and published in the most suitable form for wide distribution. This business need not necessarily seriously interfere with the duties of the individual elected as officer for the district, and would greatly tend to the diminishing of differences, the waste of effort and the speedier evangelization of the great people to whom God has called us to minister.

These lines are written in the hope, not that this scheme so roughly sketched will be accepted in its entirety, but that it may lead to serious thought, prompt action, and that the outcome thereof will redound to the glory of our common Lord and the good of our fellow-men and more especially the missionary body now working in China.

China as has been well said is already "in the grasp of the missionary body;" faithful men and women are going in increasing numbers everywhere throughout the length and breadth of this empire. The native Christians are getting more mature every year, and converts are increasing rapidly. The number of trained and qualified pastors and evangelists is already great. There is no reason why by the blessing of God on our efforts and the wise economy of our forces we may not see, even in our time, this nation turned from dumb idols to serve the living and true God.

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*Proclamation issued by Lieut.-General Nodzu at  
T'ien-chwang-tai.*

TRANSLATED BY REV. J. CARSON, NEWCHWANG.

 EH CHIN TAO KWAN, Viscount and General of the First Army Corps of the Empire of Japan, issues this Proclamation for the information of the public.

War is a baleful thing; who, therefore, can recklessly resort to it? Assuredly the quarrel that has arisen between our country and China was not of our seeking. The origin of it I shall here relate, in order that you may be fully acquainted with it.

The kingdom of Korea, as you know, is situated between Japan and China; so that these countries sustain the closest relationship



to one another, like three legs of a tripod. All along Corea has been a weak and insignificant state, in an impoverished condition; so that the stability of the three kingdoms is constantly endangered, and it is hard to say which of them will be first subverted.

Looking at the situation from a general point of view one can only say that the strong will survive and the weak go to the wall. A helpless state becomes a prey to a stronger; adjoining countries glare at it with the eyes of a hungry tiger, just as in the times of the Contending States, recorded in the Spring and Summer Annals.

Under these circumstances could Eastern Asia enjoy one day's tranquillity?

In addition to all this the government of Corea is corrupt, and its people ignorant. They have no idea of civilization and progress. The population diminishes day by day; and the prosperity of the country declines month by month.

This state of things has been a matter of the utmost concern to Japan for many years. Accordingly at one time we invited China to take the matter up with us and assist in devising means, before it should be too late, whereby the prosperity of Corea might be revived. Not only did China obstinately refuse, but actually thought that we were casting covetous glances at the country, and accordingly her suspicions were aroused.

Subsequently, in the 11th year of the reign of our Emperor Ming Chih (A. D. 1878) in an outbreak which occurred at Seoul the Japanese Consulate was burnt down, and much injury inflicted on the persons of our subjects. Notwithstanding, our august sovereign, actuated by the spirit of international courtesy, took no notice of the affront.

The independence of Corea and its introduction to the comity of nations, late though it was, is entirely owing to the action of Japan.

Last year, in the beginning of summer, the Tonghaks rose in rebellion.

China, under pretence of putting down this rising, made vast military preparations. On seeing this our country at once undertook the defence of the Corean people, and despatched troops for the protection of Chemulpo and Seoul.

The internal government of Corea, at the time we speak of, suffered from a hundred different abuses in every department of state,—abuses of an unspeakable character. Officials grossly neglected their duty; cliques and factions contended with each other for supremacy; and the administration came to a stand-still.

Japan once more invited China to introduce reforms into Corea, and so save the people from their dreadful sufferings, establish the

royal family in its independence, secure the stability of the state and introduce a new era of peace and prosperity to Eastern Asia. The attitude of China to this appeal was contrary to all expectation. Not only did she throw obstacles in the way of reform by a course of equivocation, in order to gain time the more effectually to complete warlike preparations, but she also on the coast of Fêng-tao opened fire on one of our ships of war, thus disclosing her hostile intent.

This, therefore, was the origin of hostilities between the empires of Japan and China. Our august sovereign, greatly incensed at all this, sent a punitive expedition (征勦), much against his will.

The war, as carried on by our armies, is directed against the government of China and not against its loyal subjects. Our object is only to chastise the unprincipled officials of the empire ; to rid you, good people, of the accumulated evils of misgovernment ; and cause you to share in the returning progress of Eastern Asia. To punish tyrannical officials and save worthy people from their miseries, is it not a humane thing to do ? To redress prevailing abuses of government in a neighbouring state and cause a revival of prosperity, is it not a righteous thing to do ? The onus of picking the quarrel must rest upon the other side ; we merely accepted the challenge (釁自彼開我自之應.)

Armies fighting in the cause of humanity and justice are invincible. That they should be victorious in every engagement when they have right on their side is only in accordance with eternal principles of righteousness.

It is not to be wondered at, therefore, that China was defeated at Ya-shan, Ping-yang and the Yalu river, and that such disaster overtook her arms at Port Arthur.

In naval engagements at Fêng-tao and Luh-tao (豐島 and 鹿島) seven Chinese men-of-war were blown up and sunk, and one captured ; while at Wei-hai-wei her navy was annihilated.

Thus has heaven been propitious to us.

The discipline of our troops is exceedingly strict. They are not permitted to give offence in any way. They treat with consideration old and young of both sexes. For all goods which they purchase they pay full market value. Of all this you are already fully cognisant.

At the same time if you cannot, as reasonable people, distinguish between right and wrong ; and if you think to arm yourselves and muster your train-bands against us, then let us at once try conclusions and decide the question of superiority. We confidently predict that you shall not succeed.

Therefore, as sensible people, return to your homes and attend to your business.

We are conducting this war on civilized principles, and dare not harm the innocents. In previous battles those who were made prisoners of war were not injured, but treated kindly in our camp; whilst the wounded received the same attention in the military hospitals as our own soldiers. When peace shall be proclaimed they will all be returned to their own country.

Now compare this with the behaviour of Chinese troops. Wherever they go their line of march is marked by pillage and plunder. Wherever they fall in with slain Japanese they commit shocking barbarities on the dead bodies. Who are the humane? Who the well-behaved? Let men of common sense say.

Still, in conducting military operations a happy adjustment of leniency and severity is what must be aimed at. Therefore this proclamation is issued to inform you that if there be any tampering with military stores, cutting down of telegraph wires, destruction of war material, or if any one be discovered playing the spy—all such shall be treated as enemies and visited with condign punishment.

No mercy will be shown. Moreover, the offence will not rest with a single perpetrator; the whole village will be implicated; both men and houses will be destroyed and burnt.

Hence this proclamation. Give it your most careful consideration.

Admonish one another as friends; warn one another as neighbours, lest mischief befall yourselves and families.

Tremblingly obey!

2nd moon of the 28th year of the reign of Ming Chih.

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### *Memoirs.*

MRS. KASIE MCCARTNEY.

WITH saddened hearts we are called upon to think of the first one who has gone home. Our Band is poorer and smaller, but heaven is richer and nearer.

Kasie Thomas, daughter of Thomas and Katherine Thomas, was born at Girard, Ohio, May 12, 1869, and was married to her bereaved husband, Dr. James H. McCartney, of our West China Mission, July 30, 1890, and together they sailed for Chungking, China, the same fall. After a residence of four years in that city she died in Ichang, China, January, 4, 1895.



Mrs. McCartney's early years were spent in busy, helpful home life, easing the burden of a mother of a large family, of whom she was the eldest. Her natural taste for music gave her a longing for a musical education. When the opportunity came for her to attend the Normal School at Canfield, Ohio, she worked diligently, acquiring in a brief time a good knowledge of music.

Her life in China was for the most part one of weakness of body, and yet the spirit kept patient, hopeful and uncomplaining, even to the end. She entered upon her work with earnest zeal to help her husband by providing a true home for him, and at the same time she labored to acquire the language so as to tell to other women the wondrous love of the Great Physician.

A little boy, Roy, came to add to her duties and to reveal the grace of motherhood. With added cares came weakness of body. A journey was taken to Japan with her husband, but with unselfish devotion she refused to return to America or remain longer in Japan than her husband could remain. After they returned she seemed much stronger, and with joyous hopefulness again took up the thread of her busy every-day life.

In the January of 1894 little Ethel came to add joy to the mother heart, and oh! how soon to be motherless. May He who cares for the lambs keep these two little ones safe for the waiting, watching mother.

Mrs. McCartney's long continued severe illness of much suffering was borne with a sweet patience always and a thoughtful gratitude to those who had the care of her. It was an object lesson of "my grace is sufficient for thee," even in most trying circumstances.

Speaking of her as we knew her it is with unfeigned truth that we say we all loved her. She won us by what she was, by unselfishness and thoughtfulness of others, even when her own pain was forcing itself upon her. There was an aroma about her life that cannot be explained nor understood except by those who knew it, and to them it was apparent and appreciated. There was a tender womanliness in her bearing and acts. Love given met with love speedily returned. Those who know her best loved her most—the sign of her real worth. Her good-bye to Chungking as she was carried away in her dying bed was most touching. We shall never forget the last words that came in the low weak voice, "God bless you for what you have done." It seemed to come direct from God through human lips and made us feel one hundred-fold more service would not have merited such a flood of blessing.

When she reached Ichang it was seen that she was too weak to go farther. Home was nearer than America. With husband,

little ones and friends about her she wasted away ; she saw their faces, heard their voices, but now sees the King in his beauty.

“ All journeys end in welcome to the weary,  
And heaven, the heart's true home, has come at last.”

The sleeping body was brought back to Chungking to rest in the little Christian cemetery overlooking the myriads of graves of those who never heard the Gospel. All members of our mission and missionaries of other bodies laboring in Chungking and many of the native Christians gathered to witness the interment. The burial service was read in English by Rev. H. Olin Cady and in Chinese by Rev. Spencer Lewis. The natives mourned with us for the one to whom they had become attached. One of the natives spoke of the example of her life in their midst and referred to her constant willingness to minister to the sick and to teach those with whom she came in contact. He appealed to all present to believe in the Saviour in whom she believed, that they might have the same hope in death that she had. She is gone, she is missed, but she is happy awaiting those she loved on earth.

Resolved, That we assure her husband of our appreciation of his and our own overwhelming loss, and testify our high estimate of the loving character and service of his departed wife by spreading these memoirs upon our records.

Resolved, That a copy be prepared for the husband and each of the children, and a copy also be sent her family in Girard, Ohio, and to the *Pittsburgh Christian Advocate*, to *Gospel in all Lands* and to the *Chinese Recorder*.

Committee { H. OLIN CADY.  
J. F. PEAT.  
Mrs. W. E. MANLY.

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THE DIVINE COIN.—“The Church is a coin of divine minting. One side shows the likeness of its Lord, the other a map of the world. Both devices are so indelibly stamped into the metal that to mar either harms the coin, to efface either destroys it. The world is itself to be finally shaped into that divine likeness. Thus Christ is at once Authority and Pattern, Inspirer and Organizer, Author and End of Missions. Apart from Him we can do nothing. Through Him we can do, and teach all men to do, all things which He has commanded us.”—*Modern Missions in the East*.

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Henry Martyn, while the fever was consuming his life, said : “Live more with Christ, catch more of His Spirit ; for the Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we shall become.”

## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Extracts from an Address delivered at a Conference of Teachers.*

BY REV. E. J. EITEL, PH.D., GOVERNMENT INSPECTOR OF SCHOOLS,  
HONGKONG.

**I**T is with me a settled conviction, derived not from books but from a life spent in connection with schools and teachers, that a school, whether in Europe or in China, does best, if you secure for it men who are born teachers and then leave each man to use his own judgment as to method, keeping him only on the alert as to the necessity of constantly watching that species of child-nature which he has under his eyes. Each master must use his own judgment. In fact my experience is that a method which works wonders under the hands of one master would ruin a class under the hands of another, and that a good teacher will, under any circumstances, soon construct his own method, adapted to those circumstances, if allowed to do so. I am not a follower of Pestalozzi or Froebel or any other celebrated educationist. On the contrary, my theory, so far as I have any, consists of the practical conviction that even the best educational theories of the West, based as they are on the peculiar child-nature and social environment of Europe, are inapplicable to the treatment of Chinese children, whose psychic predispositions and social surroundings are essentially different.

The patent fact, demonstrated by the experience of the last thirty years, that the Chinese scholars of Hongkong schools, though spending from four to seven years in English classes, generally do not learn to speak or write English idiomatically, is in my opinion chiefly due to the following facts:—

- (a). Chinese boys, though coming to local schools without being able to speak a single word in English, are here taught precisely as English boys are taught in England. The same reading books, the same grammar, the same organization and methods are applied to them in total oblivion of the fact that the circumstances are entirely different.

European theories and methods are in some respects inapplicable to Anglo-Chinese schools.

Causes of defective results.

Adoption of exclusively European methods.



(b). The language of an English nursery, of an English home, an English play-ground and the whole range of conversational English, a mastery of which is pre-supposed in the school-books used in local schools, remain virtually sealed mysteries to these Chinese boys. An attempt has lately been made in one school to introduce an Anglo-Chinese conversational phrase book, compiled by one of the masters. The idea deserves the highest praise, but vocabulary and phrases are here put together in a hap-hazard sort of way; there being no attempt of inductively leading on the scholar as Hamilton, Prendergast or even Ollendorff do, from particular instances to general rules, so as to enable the scholar to gather for himself the rules (of accidence or syntax) from concrete examples.

(c). Again, the new world of speech and thought into which Chinese boys are plunged in an English class is not sufficiently linked with that Chinese old world life from which these boys emerge on passing from a three years' course of purely Chinese schooling into an English class.

(d). Owing to the total and to me incomprehensible absence of object lessons the Chinese boys are throughout Hongkong schools taught to read and write English before they are taught to speak English, and set to learn words before they learn the things denoted by those words.

(e). But a fundamental hindrance to progress, and that which chiefly prevents the masters of local schools from adapting their methods to the peculiar needs of their Chinese scholars, is the fact that no one master appears to have the courage or liberty to choose or elaborate his own methods. When I questioned masters here and there why they did not apply certain obvious principles to the peculiar needs of their classes I was invariably told that they do not feel free to depart from the established method nor to follow their own judgment in the matter.

(f). Finally one great curse of these same local schools is the persistent attempt to secure the showy results of a secondary or high school before and instead of making the institution first of all a successful elementary school. Hence comes the practice of sacrificing everything to the desire of sending up a few boys every year to the Oxford Local Examinations (where a boy can gain honours without being able to write a sentence in idiomatic English). And this is done for a few boys instead of enabling the remaining multitude mentally to assimilate solid English learning with their previous attainments in Chinese knowledge and to send them out into practical life fitted for it by the

ability of speaking, reading and writing English as well as Chinese with at least equal facility.

I desire to urge English masters of schools for Chinese to study psychology with special reference to education and to study it not merely from books (among which I would specially commend to your attention Professor Sully's works) but by daily observation of the peculiarities of Chinese child-nature as compared with the characteristic endowments of European children such as you yourselves were. So long as you apply an English standard of thought feeling and volition to the judgment and treatment of your boys you do not understand the working of their minds, and you will unconsciously misjudge and ill-treat them. And so long as the boys continue to feel instinctively that their teachers do not understand them there cannot possibly spring up that bond of sympathy between teacher and pupil, which is the great secret of all educational success, and which is so signally lacking in the relations which most of you have with your Chinese scholars. I wish I could refer you to some authority from which you could derive some guidance in this study of Chinese child-nature, which I consider so important for your success as teachers. But I do not know of any publication to which I could refer you. I am compelled therefore for want of anything better to give you my own unsupported and more or less crude notions derived from my own limited observation of human nature as exhibited by the population of the Canton province and of Hongkong.

(1). I will very briefly detail first those mental endowments which predominate in the Chinese school boy and then those in which he is particularly deficient. In the first instance Chinese boys come to school richly endowed by ancestral inheritance with an unbounded reverence for constituted authority and for the teacher's authority in particular. They come prepared not only to obey but to worship you. Mind, they do not come prepared to love you. Love on the part of a pupil covers in Europe a multitude of sins on the part of a teacher. But the Chinese boy never loves his teacher. The very idea of it is unintelligible to him. He does not love his parents. He reverences them. Now a judicious teacher will observe at once that he can only secure the continuance and growth of this reverence with which the school boy approaches his teacher by carefully maintaining his own moral character and authority. In a Chinese school, far more than in any European school, order and discipline depend entirely on the personal character of the teacher. If he maintains that intact, then a Chinese school is, as Dr. Stewart once said, "the paradise of a pedagogue." But if you fail to maintain your own moral character and authority

Need of the  
study of Chl-  
nese child-  
nature.

Maintain your  
own moral  
character.

in the eyes of your boys your Chinese class will be a real Pandemonium, where nothing but continuous impositions, fines and corporal punishments can keep a semblance of order. On the other hand, let the teacher guard the purity of his character and authority, and it will be easy for him to create in his class a popular sentiment in favour of order and discipline.

(2). Next, another peculiar endowment that Chinese boys bring with them is a strong development of the regulative faculty. Do you understand you. Do you understand them? ties, common sense and practical reason, whence comes a shrewd intuitive insight into the inward character and value of their teacher. Chinese boys discern with the utmost readiness the teacher's good and bad points, his virtues and his foibles. They read you like a book, and they treat you as you are. I need not point the lesson to be derived from this fact, but observe, I pray, at what a disadvantage you are when your scholars learn, in a twinkling, and value correctly all the ins and outs of your character, whilst the peculiar constitution and workings of their own minds remain an unsolved puzzle to you.

(3). Again, Chinese boys, having passed as a rule through a three years' course of memory training in their own Chinese schools before they come to you to learn English, and being the offspring of generations whose education for the last two thousand years centred as much in the cultivation of the memory as ours consists for the last 600 years in the training of the intellect, they come to you with a particularly rich endowment as to the conservative and reproductive faculties, memory and reminiscence. See therefore that in your methods of teaching English, whatever they be, you take advantage of this peculiar gift of Chinese boys. But see also that you guard against the danger which this gift involves, viz., of causing all learning by heart to degenerate rapidly into mere rote learning. Beware of rote-learning. The latter comes far more naturally to a Chinese than to an English boy. And have patience with your Chinese boys who are as excessively slow to take in anything by way of the intellect as they are quick to pick it up by means of mere memory.

(4). Further, Chinese boys bring to school a quick ear for tone and accent, which they have derived from the peculiarities of their monosyllabic national language. But Have patience with the dullness of the Chinese ear. this quick ear for tone and accent is coupled with an extraordinary dullness of perception as regards the nice distinctions of sounds, of European consonants, vowels and diphthongs. You know better than I do how to take advantage of Chinese abilities with regard to the former, but I plead with you for more patience with your boys in the matter of their national disabilities as regards the latter point.



(5). Again, Chinese boys who are all singularly deficient in the matter of emotion and feeling have generally a certain amount of æsthetic feeling which you rarely find in European children. There is inborn in Chinese boys a refined sensibility to the impressions of form. Witness for instance their delicate perception of what is pretty and graceful in rites, ceremonies and etiquette. It is for you to take advantage of this æsthetic feeling which in the case of the whole Chinese nation forms the essential basis of both religion and morality. They have no true religious feeling, no genuine moral sentiment, such as you know European children possess as their Christian birthright. Their religion is all reverence, their morality springs with them, not from an inborn God-consciousness, but as it was with the Greeks of classical antiquity from an inborn, æsthetic feeling of propriety and good form. I leave it to you to draw the inferences implied in these observations and to judge of their bearing on the moral standard which you ought to apply to the treatment of your Chinese boys. You are unjust to them by applying to them the traditional code of European morality, honour and truthfulness.

(6). There is another trait of character which appears to me to be very prominent in Chinese boys. They are very susceptible of stimulation by being classified with others on competing terms. They are very readily encouraged if they can see progress in any one subject. In fact emulation and individual competition, as an element in progressive study, is the chief stimulus applied in the national schools of China where class teaching is entirely subordinated to pushing on each individual scholar separately according to the measure of talent he possesses. European teachers often sneer at this supposed fault of the Chinese school system. But it has its deep roots both in the psychic constitution of the Chinese mind and in the peculiar difficulties of the Chinese written language. I am reluctant to say how individual and class teaching should be apportioned on this ground in an English school for Chinese. The difficulties of the problem have made themselves felt in this school. Individual boys I observe are very rapidly promoted from one class to another. But I have also observed complaints that smart boys stay in this school only three or four years and leave before they have acquired more than a smattering of English. I am inclined to blame those rapid promotions for the evil complained of. Emulation is very useful, and talent is perhaps more unequally distributed in Chinese boys than in Europeans, but nevertheless class teaching and oral object lessons in the gallery are even more imperatively demanded by the

Make allowance  
for Chinese sub-  
stitution of  
aesthetics for  
morals.

Be cautious in  
the use of emu-  
lation and rapid  
promotion.

peculiar difficulties which the English language offers to Chinese boys, than individual teaching is demanded by the nature of the Chinese written language.

(7). Finally as to those mental endowments regarding which Chinese boys are particularly deficient I have already referred to their shortcomings in the matter of emotion and feeling. Sympathy, as a capability of realizing states of feeling different from their own, or a tendency to reflect the feeling of others and to cherish a real fellow feeling for others, is the rarest possible thing in China, outside the narrow circle of the family. That a son should be in sympathy with his mother is considered in China an essential feature of filial reverence. Blood relationship is a strong bond of sympathy in China. But apart from that I am sorry to say Chinese appear incapable of anything like sympathy, excepting only that peculiar form of sympathy known in psychology as the sympathy of numbers. Example, when supported by a majority, has a tremendous power over the Chinese mind. But to appeal to the supposed human sympathies of a Chinese boy in order to induce him to subdue his greediness, envy, cruelty or bitter feeling in favour of another, not his relative, is a vain proceeding. The milk of human kindness is in China reserved for exclusive consumption within the bosom of family. For a stranger the typical Chinaman has no sympathy whatever, nor does he comprehend why he should be expected to have such a feeling.

(8). Richly endowed as the Chinese are, as above remarked, with regard to the regulative, conservative and reproductive faculties, they are on the other hand very deficiently endowed in the matter of the representative and elaborative faculties. Imagination and fancy are almost unknown quantities in the furniture of a Chinese school-boy's mind. Talk to a European boy of a horse: immediately there rises up in his brain the mind-picture of a horse. Speak to a Chinese school-boy of a horse (*ma*), though he may have seen ever so many horses, what rises up in his mind is the written character 馬 *ma*. Instead of connecting the given sound or word with the corresponding mental representation of the thing it denotes, the Chinese school-boy, deficient in imagination but rich in written forms, connects any sound or word first with the corresponding character, and by that means only with the thing itself. Now as English writing does not, like Chinese, directly call forth mind-pictures, there comes in once more the necessity of teaching Chinese boys, who are to learn English, first of all, by means of pictorial object lessons, to speak; and then only when they have learned to speak more or less they may be also taught to read and write.

(9). With regard to the elaborative faculties of comparison, discrimination, judgment and abstract reasoning, the mind of the Chinese school-boy is equally deficient. To distinguish <sup>Appeal to common sense rather than to intellect.</sup> between a fairy story and sober history, otherwise than that the one is amusing and the other dry, is quite impossible for him. He cannot, without special education, discriminate between truth and falsehood as differences in morality, though he will be quick enough to discern the difference in fact and usefulness. Strong in practical common sense he is incapable of abstract reasoning. The Chinese school-boy absolutely requires to be shown that a thing is of practical service, and to be taught to use his knowledge as he acquires it, before he will spontaneously set his thoughts to work upon it at all.

These are but a few of the mental idiosyncracies of the Chinese school-boy as distinguished from English scholars, but I think what I have said is sufficient to show that the study of Chinese child-nature is an absolute necessity for an efficient English teacher of Chinese boys.

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### *Notes and Items.*

**D**R. EITEL has been so good as to select for publication the foregoing extracts from the manuscript of one of his addresses. Not only will his remarks be found specially useful in the few mission schools where English is taught, but what he says on the mental idiosyncracies of Chinese pupils and other topics deserves the careful consideration of the many who have the management of mission schools where only the native language is used.

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The immense influence for good that a well written story can exert over the popular mind has been often exemplified, but perhaps never more fully than in the case of "Uncle Tom's Cabin." The value of that one work and the beneficial results it achieved in awaking popular opinion against slavery cannot perhaps be too highly estimated. What China now wants, among many other things, is a story or series of stories of the same thrilling description, true to the life, exposing the great evils that are everywhere rampant, and which the government is either unable, or unwilling to counteract. Opium, foot-binding, and the literary examination system, any one of them would suffice for a long story. The lamentable facts connected with them are only too well known all over the empire; but the dire results they accomplish require to be brought graphically before the notice and



impressed deeply on the hearts and consciences of all classes of society in a way that has hardly yet been attempted. Nothing but the most thrilling sentiments, expressed through the most effective pictures that words can portray, will be likely with the Divine blessing to suffice for the purpose. There are doubtless well disposed Chinamen fully competent to write such books, if they can only be got hold of. The prize story scheme started by Dr. Fryer is calculated not only to open the way for the achievement of this object for the nation at large, but at the same time to produce a series of books that may be of service in educational work. There is a demand for well written and entertaining stories of a Christian tone, as reading books, which may also without hesitation be placed in the hands of our native converts, or the pupils in our mission schools to fill up profitably their leisure hours. This scheme ought, in some measure, to supply this demand. It is hoped therefore that students, teachers and native pastors connected with the various missionary establishments in China will be shown the advertisement in Chinese that has lately been widely distributed in missionary circles and encouraged to take part in the competition. Extra copies will be gladly sent to any address on application to Dr. Fryer. The limit of time allowed for the stories to be sent in is the end of the seventh month (September 18th). The seven prizes offered range from fifty dollars down to eight dollars. Only the very easiest *Wên-li* style will be accepted, so that the stories may be intelligible to all classes all over the empire.

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Four more of the set of sixteen Scripture wall maps by Mrs. Ritchie, of Têngchow College, are now completed and on sale at the Mission Press. They are supplied coloured or uncoloured, mounted or unmounted, to suit the wishes of purchasers. Twelve maps are now published, and the remaning four, which complete the set, will be ready soon.

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Those teachers of mission schools who have been patiently waiting year after year for the new edition of Chapin's Geography will be pleased to learn that they are likely to have their patience abundantly rewarded about the beginning of October. The work will be nearly all done in Peking. With Dr. Sheffield to keep everything up to date and attend to the proof-reading, with Mr. Mateer to attend to the printing at the A. B. C. F. M. Press, and with the maps prepared and coloured by a new process, the book will be greatly enhanced in value and be heartily welcomed directly it appears.

The "Catalogue and Special Report" of the Boys' Academy of the Reformed Dutch Church Mission at Kolangsu, Amoy, has recently come to hand. The present condition and future prospects of this institution are most encouraging. The new and beautiful building called the "Talmage Memorial" is now completed. Besides the usual recitation rooms, study rooms and chapel, it contains twenty-eight rooms for dormitories, capable of accommodating sixty boys with every comfort, or with a little crowding about eighty. At present there are only forty-three students, but the full complement could doubtless easily be obtained at once by slightly lowering the standard of the prescribed entrance examination. The course covers a period of four years; all instruction being given through the medium of the Chinese language. The aim of this academy is thus described by the indefatigable principal, the Rev. P. W. Pitcher, M.A. :—

The aim of the school has always been to provide a Christian education. Perhaps it is somewhat more defined now than formerly, along three lines, viz., spiritual, mental and physical.

The development of the spiritual part of the boy is held to be of the first importance, hence the Bible is the foremost of text-books in the school. The Bible is taught and studied more hours a day and more hours a week than any other one book.

Some provision has been made—the best we can do at present with our limited force of instructors—for the development of the mind, by the prescribed four years' course.

We are going to do our best to develop the physical nature of these boys by healthful exercise. "*Mens sana in corpore sano*" is a motto worthy of inscription somewhere on the walls of every educational institution, ever reminding the students that an education without physical development, or physical power to support it, is deficient.

But not only should it be inscribed on walls to become a mere empty sentiment, it should find a place in the curriculum. In this part of our curriculum we include sanitation and cleanliness in all manners and conditions. It is one of the most difficult lessons to implant.

The place where these lads now reside is an object lesson to them also. It is better than they will meet with when they leave us. But it is an ideal home to them. And it is only one of many other ideals we endeavor to place before them. The manner of living we insist on is far different from what they have been accustomed to observe. Let us hope they will aspire to these ideals, and some day attain unto them.

Let us *not with them* look backward, but induce *them with us* to look forward and upward, confidently expecting that some day a beautiful superstructure will appear upon the foundations we are laying to-day.

It is expected that these lads will, in a majority of cases, become candidates for the ministry, and after the completion of their course in this institution will pass on into the theological seminary.

At present about two-thirds of the scholars are professing Christians and are looking forward to this, the high calling of the ministry.

During the whole history of the institution this has been the one most satisfying result. Fully eighty per cent of the students have entered the ministry.

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## Correspondence.

TAIWANFOO, FORMOSA.

*To the Editor of*

"THE CHINESE RECORDER."

20th May, 1895.

DEAR SIR: You mention in the RECORDER for this month our Native Church Mission to the Pescadores. We have there now 11 adult members.

When the Japanese attacked Ma-kung the Christians mostly retired to the north end of the island, and services were suspended for some time. When quiet was restored they were resumed. Before long a number of Christians in the Japanese army, hearing of the existence of a Church, came and made themselves known to our people. Since then they have been meeting together for worship every Sabbath. In the forenoon the services are conducted in Chinese; the Japanese being unable to understand what is said, but using the character New Testament and hymn-book. In the afternoon the services are conducted by a Japanese native pastor; the Chinese Christians attending also. Together they form a congregation of from 40 to 50 worshippers. Fortunately one of our Church members in the Pescadores is a graduate, and is able easily to communicate with the Japanese in writing.

A few days ago I received a letter from one of the Japanese officers. He was educated, he says, in the Methodist school at Aoyama, Tokyo, and became a Christian some years ago; he was very glad to meet with the Christians in the Pescadores. He tells us that one of the Japanese took a photograph of the Christians of the two nationalities meeting in front of the chapel, and that thereafter they had a pleasant social gathering together. He asks one of us to go over and see them, assur-

ing us that it would be quite safe for us to do so. We would be very glad to go, but doubt whether it would be wise in the circumstances.

At present Formosa is in a somewhat disturbed condition. The literary classes are exceedingly unwilling to have the island handed over to the Japanese. The country people, who at one time rather welcomed the idea of the Japanese taking possession, have lately had their minds troubled by false statements as to what they will have to suffer in the way of taxation, etc., and preparations are being made to resist the Japanese when they come. The Black Flag leader at Takow is especially belligerent. I think myself there will be no regular organized opposition; the people must recognize the futility of it, as well as the fact that it would in a way be rebellion against their own emperor. The authorities occasionally issue proclamations urging the people to defend the island; I suppose in order to keep them in hand till the time comes for handing over possession. Still it is quite possible that there may be a good deal of trouble and disturbance. Already some bad robberies are reported from the country. In the city here and at An-ping all is and has been quite quiet. The marine detachment of 50 men from the British man-of-war is still on shore at An-ping, guarding the settlement.

THOMAS BARCLAY.

MOUNT MORRISON, FORMOSA.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Many years ago the above name was given to the highest point of land in Formosa, most persons being under the impression that this was done by way of perpetuating the memory of the first



Protestant missionary to China. Occasional references in the literature relating to the island show how general this belief had come to be. For example, Mr. Donald Matheson (formerly a partner in the firm of Jardine, Matheson & Co.) published his narrative of "Our Mission in China" in 1866, and on page 86 of the third edition, while speaking of Formosa, says: "The highest mountain in the chain rises to an elevation of 12,800 feet, and has received the name of Mount Morrison, one which should endear it to the Christian missionary when his eye rests upon its peak, and act as a refreshing stimulus as he pursues his arduous labours among the debased heathen at its foot."

Mr. G. James Morrison, of Shanghai, seems to have been the first one who raised the question as to there being any difference of opinion regarding the particular individual after whom Mount Morrison received its name. This gentleman visited Formosa during the spring of 1877, and then enjoyed exceptionally good opportunities of observation while travelling from Taiwanfu to Kelung. His account of that visit, with a large amount of supplementary matter, appeared in "The Geographical Magazine" for November, 1877, and it is on page 294 that the following sentence occurs: "A ridge of mountains runs up the centre of the island. Mount Morrison, the highest of the range, is said to be 12,850 feet, and Mount Sylvia 11,300 feet. Mount Morrison is not named after the well-known missionary and Chinese scholar, but after the captain of one of the early vessels trading to Taiwanfu."

Now, we know that Mount Morrison was named in 1844, and as nearly all—if not every one of—the few sailing ships then visiting Taiwanfu were engaged in the contraband opium traffic; one wonders who this worthy captain could be, or what he had done, to have his name thus handed down to poster-

ity. The fact is, that Mr. G. James Morrison goes out of his way to make a mistake here; a mistake, however, which it would be scarcely worth while referring to were it not that it has been copied into the last edition of the *Encyclopædia Britannica* (vol. ix, page 415), and that other writers are also being misled by this supposed correction from Shanghai.

Anyone can learn the true state of the case by consulting vol. viii, page 25 of "Proceedings of the Royal Geographical Society." The late Admiral Collinson is there reported to have said that "He looked upon Formosa in some measure as a child of his own. In the course of his survey of the Pescadores he occasionally caught glimpses of the far-off island, and availed himself of the opportunity to fix the position of the principal mountains, to the highest of which—above 10,000 feet high—he gave the name of Mount Morrison; a name which he believed all those who were acquainted with our original connection with the Chinese would acknowledge ought to be perpetuated throughout all ages."

From extant letters, too, there cannot be any possibility of doubt that, at the time Collinson was engaged in his surveying work, he was still mourning the death of Robert Morrison, the missionary, as the loss of a dear friend, whose memory was worthy of being cherished by every right-thinking person.

In short, so far as the question under discussion is concerned, there need be no hesitation in concluding that Mount Morrison was *not* named after one of the early captains trading to Taiwanfu, but after that missionary to China who was made a Fellow of the Royal Society, and whose dictionary was published by the East India Company at an expense of Fifteen Thousand Pounds Sterling.

W. CAMPBELL.

GENERAL CONFERENCE, SHANGHAI.  
COMMITTEE ON VERNACULAR VERSIONS.

*To the Editor of*

"THE CHINESE RECORDER."

Swatow, 20th May, 1895.

DEAR SIR: I am instructed by the above committee to send you copies of the enclosed letters, with the request that you will kindly make room for them in the RECORDER. The matter is, to some extent, controversial, and I regret the necessity for publishing this statement, but as the statements complained of, or some of them, appeared in the RECORDER, we think you will agree with us that it is only fair that the correction should appear there too.

With kindest regards,

I am, yours very truly,

JOHN C. GIBSON,

*Sec.*

GENERAL CONFERENCE, SHANGHAI.  
COMMITTEE ON ROMANIZED VERNACULAR VERSIONS.

Swatow, 13th May, 1895.

MY DEAR MR. SLOWAN: I am instructed by the above committee to forward to you the enclosed letter, begging that you will give it your earnest consideration. I add here extracts from a few of the letters which I have received on the subject.

One member of committee writes: "Being a warm personal friend of Mr. Murray, of Peking, I naturally wish his system abundant success. This I should think it to have attained were it adopted in the mandarin-speaking provinces of China, or even in those of Manchuria, Chihli, and, perhaps, of Honan. But it is due to the millions more who must rely upon the Romanized letter for their book knowledge of Christianity that the three considerations of this communication, which seem to me in-

controvertible, should be presented to the society interested in furthering Mr. Murray's loving enterprise."

Another: "I am myself much in favour of giving the Murray system a fair trial, at least in the mandarin districts: and so far as I have seen it tried it has given great satisfaction; nevertheless, it is yet only an experiment. As to the relative cost of printing of the Murray and Romanized systems I should like to know who has worked out that problem, and with what data. The idea of including Korea in the area of the Murray system must surely arise from ignorance of the linguistic conditions of that country. The vernacular of the Koreans is Korean, and they have a neat, easily learned and easily written alphabet; and I believe it is as simple as anything foreigners can ever give them."

Another writes: "I was shown some Gospels printed in the Murray system; but they must have cost twice as much as books printed in the Chinese character, and certainly could not have been cheaper than copies of Romanized editions which I have seen. They certainly took more paper and made larger books than the Romanized. Our Vernacular has over 700 syllables, not counting tones. It is absurd to suppose that 408 mandarin syllables would supply our needs."

You will see from these extracts that the members of this committee have not taken this action in a spirit of hostility to Mr. Murray's system, nor have they acted in ignorance of the matters referred to. There are only two members of the committee whose names are not attached to the letter. One of these has not been heard from, owing probably to unusual pressure of work and anxiety on account of the war. One has written to say that, while he agrees with the letter, he is unwilling even to seem

to do anything that might in any way hinder work for the blind, and therefore prefers not to sign it. I am sure that all who have signed share this unwillingness, although we believe that in this matter, as in others, only good can come from the truth being known. I should add that the committee has only acted in this formal way after the failure of repeated efforts, made in more private ways, to secure the correction of the mistakes complained of.

May I ask that you will kindly forward the copies of the letter now sent to the office-bearers of the "Mission to the Chinese Blind." It will be a further favour if you will kindly inform me what action they take in regard to it.

With kindest regards,

I am, my dear Mr. Slowan,

Yours very truly,

(Signed) JOHN C. GIBSON.

GENERAL CONFERENCE, SHANGHAI.  
COMMITTEE ON VERNACULARS.

Swatow, China, 13th May, 1895.

*To the Directors of*

"THE MISSION TO THE CHINESE  
BLIND."

DEAR SIRS: Representations have been made to this committee as to the wrong that is being done to the work which it is appointed to foster by misstatements widely circulated by supporters of the Murray System of Writing for the Chinese Blind. On that system we offer no opinion, as it lies outside our province to do so. But we regret the action of those who in support of it attack and misrepresent the systems which have been so largely used with the best results of reducing the Chinese Vernaculars to writing in Roman letter for the seeing.

The misrepresentations to which we refer are such as the following,

which are taken from your Reports, and which have been widely circulated in religious papers, both at home and abroad:—

1. "In the Roman type each word averages seven complicated letters interspersed with small numerals, commas and circumflexes," \* \* \* \* THE COST OF A COMPLETE BIBLE, WITH THE "TONES" AND ASPIRATE OF EVERY WORD PERFECTLY RENDERED, WILL BE [*i.e.* in the Murray system] ABOUT ONE-THIRD THAT OF A SIMILAR BOOK PRODUCED ALPHABETICALLY BY SPECIALLY-TRAINED SIGHTED COMPOSITORS AND PROOF-READERS." \*

(Report, 1893, p. 12.)

2. "ONE VERSION OF THE HOLY SCRIPTURES, PRINTED IN THE MURRAY TYPE, WILL BE CURRENT THROUGHOUT THE VAST EMPIRE (WITH MANCHURIA AND COREA AS WELL), INSTEAD OF SCORES OF DIFFERENT VERSIONS, PRINTED IN ALPHABETIC-ROMAN LETTERS." \*

(Report, 1893, pp. 10, 11.)

3. "To give the tones with Roman letters adds so enormously to the cost of printing that in Southern and Central China they are ignored in all Romanised books."

(Report, 1891, p. 10.)

We regret that these statements have been made and widely circulated, and that we are thereby laid under necessity to inform you that they are entirely baseless and inconsistent with truth. We do not enter into disputable matters of opinion, but feel it our duty to lay before you the following statements of fact on the points raised in these passages. We take them in order:—

1. In the systems of Roman type in common use in the Chinese Dialects the average number of letters to a word is not "seven," but three. The letters used are

\* The small capitals are your own.



not "complicated." They are the Roman letters of English fonts of type.

With these mistakes your estimate of the comparative cost and bulk falls to the ground. There is absolutely no reason to think that printing on Mr. Murray's system will be either cheaper or less bulky than in Roman letter.

2. It is impossible to assert too strongly the utter baselessness of this statement. The most superficial knowledge of the language problem of China is enough to dissipate the idea of anything of the kind being possible. The Dialect to which Mr. Murray has applied his system is one form of the widely spoken "Mandarin" Dialects. Outside of these are the "Southern Dialects," such as those of Shanghai, Ningpo, Wenchow, Taichow, Foochow, Amoy, Swatow, the Hakkas, Canton, Hainan, &c., and the Murray system has not been applied to any of these. They are distinct languages, whose idioms, words and pronunciation present endless diversities, and cannot in any way be represented by any one set of symbols. Again, Mr. Murray's system has only 408 syllabic symbols, while in many of the Dialects there are over 700 syllabic sounds.

3. This statement is in direct contradiction of the fact, which can be ascertained by anyone in a brief inspection of the books referred to. In the Shanghai, Wenchow, Foochow, Amoy, Swatow, Hakka, Canton and Hainan Dialects the tones are fully and accurately indicated by a simple set of accents, which do not materially affect the cost of printing.

Were it only a matter of supporting a good cause by mistaken arguments we need not have troubled you in regard to it. But you are taking the responsibility before the Christian public of condemning the use of the Romanized Vernaculars, which in the hands

of many missions has proved itself of the utmost value for the edification of the native Christian Church. We trust that you will gladly withdraw from this position on becoming acquainted with the facts, and will in future Reports correct the errors already put in circulation. Such errors both tend to injure the work of others, and also to discredit, in the eyes of those qualified to judge, the system which you advocate.

As these statements have been copied into a large number of religious papers we shall take the liberty of publishing this letter, which we at the same time address to you, begging that you will kindly give it your best consideration, and do what you judge to be necessary in the interest of truth.

With fraternal greetings,

We are, gentlemen,

Yours very truly,

(Signed),

E. BRYANT,

*London Mission, Peking; representing the Mandarin Dialects.*

J. W. LOWRIE,

*American Presbyterian Mission, Peking; representing the Mandarin Dialects.*

J. A. SILSBY,

*American Presbyterian Mission; representing the Shanghai Dialect.*

J. R. GODDARD,

*American Baptist Union, Ningpo; representing the Ningpo Dialect.*

W. D. RUDLAND,

*China Inland Mission, Taichow; representing the Taichow Dialect.*

W. E. SOOTHILL,

*United Methodist Free Church (English); representing the Wenchow Dialect.*

S. F. WOODIN,

*American Board Mission, Foochow; representing the Foochow Dialect.*

R. W. STEWART, M.A.,

*Foochow, Church Missionary Society (English); representing the Foochow Dialect.*

L. W. KIP, D.D.,

*American Reformed Mission, Amoy; representing the Dialect of Amoy and Formosa.*

T. BARCLAY, M.A.,  
*English Presbyterian Mission, Formosa ;*  
*representing the Dialect of Amoy and*  
*Formosa.*

J. C. GIBSON, M.A.,  
*English Presbyterian Mission, Swatow ;*  
*representing the Swatow Dialect.*

B. C. HENRY, D.D.,  
*American Presbyterian Mission, Can-*  
*ton ; representing the Canton Dialect.*

W. RIDDEL, M.D.,  
*English Presbyterian Mission, Wuking-*  
*fu ; representing the Hakka Dialect.*

G. REUSCH,  
*Basel Mission (German), Hongkong ;*  
*representing the Hakka Dialect.*

J. C. MELROSE,  
*American Presbyterian Mission, Hai-*  
*nan ; representing the Hainan Dialect.*

## Our Book Table.

福音千字文. By Rev. H. C. DuBose,  
D.D., Soochow.

This book is the outgrowth of a suggestion made in the Soochow Literary Association some time ago when the native "Thousand Word Classic" was under discussion.

It was thought that the same characters, which in the native form contained a good deal that was objectionable from a Christian standpoint, might be re-arranged so as to teach the true doctrine of God, creation, sin and atonement.

The Reverend gentleman who undertook the task found it no easy one. By offering a prize for the best native criticisms and emendations, and by much puzzling and thoughtfulness, he has really made a very good job of it. The Scripture proof texts, interlinear translations of obscure lines (it is not amazing that some lines are obscure when we remember that no character could be repeated, and that many had to be whipped into uncongenial relations) and doctrinal notes make the book quite a compend of Scripture teaching, admirable for use in Christian day-schools.

The printing is from stereotype plates made at the Presbyterian Mission Press from native blocks furnished by Dr. DuBose, and is a model of clearness.

Are there not other primary school books in use in Christian

schools that ought either to be banished or recast in the mold of truth?

D. N. L.

*Fifty Years in Amoy, or a History of*  
*the Amoy Mission.*

This record of missionary effort is by Rev. P. W. Pitcher, of the Dutch Reformed Mission, and is dedicated in loving memory to Rev. J. V. N. Talmage, who for over forty years was privileged to labor here. It tells the story of the "fifty years of toil" which have had in them "much of interest, much of encouragement and much of inspiration," and the author sounds this note of praise for what God hath wrought that all may know that "the Lord is bringing His redeemed ones home." February 24th, 1842, Dr. David Abeel, who "believed that nothing was too hard for God," planted the standard of the cross near Amoy. As we think of his beginning what appeared an insurmountable task and hear the query of the scoffers: "So you will make the Chinese Christians?" we turn with thankful hearts to the record of the work to-day, which is under the care of three missionary societies, and has 3000 communicants, 8000 to 10,000 adherents, 20 organized Churches, 150 native pastors and helpers, 50 missionaries, 4 hospitals, 2 theological

schools, 2 high schools for boys, 4 girls' schools, 2 schools for women, about 20 parochial schools and numerous Churches and chapels. After devoting a brief chapter to the history of missions in China the author dwells at some length upon the historical and commercial aspects of the Amoy district, and then enters upon the real object of the book—the story of the missionary work in this centre and its surrounding cities and villages—of which the writer says: "If the cities of Boston, New York, Philadelphia and Baltimore were situated in a valley 40 miles long and 15 miles broad, and the whole intervening country were so thickly studded with villages that a man should never be out of sight of one or more of them, still the population of this valley would not be equal to the number of souls accessible to the missionary from Amoy."

An interesting chapter entitled "The Succession of Missionaries," tells of the workers in this field from its opening by Dr. Abeel in 1842 to the present day. The face and life of Dr. J. N. V. Talmage will be the one best known to most of our readers, and as Dr. Talmage labored here from 1847 to 1892 the story of these fifty years is also the story of his life and work. We learn that it was chiefly due to his efforts that the union work known as "The Great Presbyterial or Classical Council" of the Amoy Churches was established. The story of the "Nine Churches" and the comparatively large contributions of the members show that this work is on firm foundations.

A short account of the Taiping Rebellion and the anti-missionary movement in South China in 1871 is followed by two chapters devoted to the medical and educational work. Statistical tables, an index and numerous illustrations with a map of the Amoy region add to the usefulness of the volume.

#### ANNUAL REPORTS.

The Rev. Gilbert Reid's second Report of the "Mission among the Higher Classes in China" lies before us. This Report is dated April 15, 1895, and is issued from Peking, the head-quarters of the mission. In this Report Mr. Reid sets forth what has been accomplished during the first half year of the mission's existence, the work having been organized upon his return from the United States last November. Notwithstanding the war and consequent suspicion of all foreigners Mr. Reid has been courteously received by such of the high officials as he has called upon. Up to the date of the Report these included ten out of the sixty highest magistrates at Peking, among whom may be mentioned Li Hung-chang, four ministers of the Grand Council, several ministers of the Foreign Office and others.

Mr. Reid is eminently fitted for the work in which he is engaged, having shown special tact in dealing with the higher classes during his nine years' connection with the American Presbyterian Mission in Shantung. While his present work is not organically connected with the Presbyterian Board of Missions his proposed plan of work received the unanimous endorsement of the Shantung Presbyterian Mission upon the eve of his departure for America in 1892, as well as the hearty endorsement of the Board in New York. The importance of work among the higher classes cannot be overestimated. To quote from the Report: "If a Chinese mandarin cannot at once be made a Christian we have always deemed it advisable to seek to make him a friend rather than a foe." Especially is this work important in view of the present unrest in China, when a "quiet and peaceable life" depends so much upon the attitude of the magistrate toward the mis-



sionaries within the bounds of his jurisdiction. As Mr. Reid says in this Report, after quoting the apostle's exhortation to pray for those in authority, "Certainly prayer is a mockery if not accompanied by personal effort." We give Mr. Reid a God-speed in his undertaking, and trust that the interest in this work already shown by his fellow-missionaries may continue, and so far as opportunity offers may manifest itself in active co-operation.

F. H. CHALFANT.

The Official Minutes of the Eighteenth Session of the Foochow Conference of the Methodist Episcopal Church is a bulky pamphlet of 91 pages, with map and statistical tables. In the various reports there are indications of divine approval and aid. The wisdom, zeal and untiring efforts of the pastors and other native helpers are thankfully spoken of; whilst there are evidences that all classes, rich and poor, high and low, educated and ignorant, unite in making a field white unto harvest. From the statistical tables we note that in 1894 there were 68 native ordained preachers and 130 native unordained preachers, 4302 members, 5167 probationers and 7460 adherents. The average attendance on Sunday worship is 9976. There are 149 boys in boarding-schools and 2544 in day-schools. In 194 Sabbath Schools there are 6161 Sabbath scholars. In addition to other contributions \$2314.13 was collected for self-support.

We have also received the Minutes of the Tenth Session of the Foochow Women's Conference of the Methodist Episcopal Church. In the Journal of proceedings and from the reports read we note how much is being done to engage and unite the efforts of Christian workers in doing Christian work.

The Report of the American Presbyterian Mission in Canton for 1894 is of special interest, as the year under review marks the Jubilee of the Canton Mission. The year's report affords abundant ground for gratitude and encouragement. There are 4 chapels in Canton and 41 out-stations. In the 16 native Churches there are 1286 communicant members; 266 are reported as received on confession of faith. There are 165 scholars in the boarding-school, whilst in the 33 day-schools there are 908 scholars. In Canton hospital and outlying dispensaries the out-patient attendance for last year was 39,515.

Grief and gladness are much mingled in the experiences recorded in the Sixth Annual Report of the Canadian Presbyterian Mission in North Honan for 1894. Two of the workers have been removed by death during the past year, whilst several others are invalided home; but in spite of these discouragements much gratifying progress has been made in station and country work. The planting of a mission station in Chang-te city is a marked instance of how God is a prayer-answering God.

As the Annual Report of the British and Foreign Bible Society for the year ending December, 1894, has been widely circulated there is no necessity for drawing attention to the many interesting items the Report contains. The total sales by colporteurs for 1894 are 359 Bibles, 2189 Testaments and 205,000 Portions. The depot sales were 1408 Bibles, 4292 Testaments and 61,201 Portions.

From the Twelfth Annual Report of the North-China Tract Society we learn that with the exception of Manchuria the work has suffered little interruption on account of the war. More than 10,000 care-

fully selected tracts were distributed at the examinations for the degree of Chü-jen, held in Peking.

Under book sales we find there was issued from the Tientsin depository for 1894, 111,654 tracts; from Peking depôt, 39,112, and from Ping-yao-hsien depôt, 16,401.

The report of the evangelistic, medical and educational work carried on by the Chi-chow mission of the London Missionary Society is full of interest, and shows a year of happy useful service. We congratulate Dr. McFarlane on now having an ideal country hospital—neat, commodious, comfortable. We also feel inclined to adopt Irish phraseology and say, “Last year must have been a red letter day” for him and his co-workers.

From a number of medical reports to hand we cull the follow-

ing figures: At the Hanchow C. M. S. hospital there were treated last year 11,865 out-patients (registered only on first visit). There were also treated 727 in-patients; 189 patients were visited at their homes; 401 patients were seen in the country, and 876 visits were paid to foreigners and natives at their homes. From the Report of the Tung-lun Medical Missionary Hospital in connection with the Rhenish Missionary Society we learn that in spite of interruptions the attendance of out-patients during 1894 was 12,087 (3746 being new patients, and 8341 being return visits). The number of individual patients in the English Presbyterian Mission Hospital at Swatow during 1894 was 2317, and out-patients 2746. The total number of visits of out-patients to the dispensary was 10,583.

## Editorial Comment.

THE past month has been in many respects one of the most noted in the history of the missionary body in China. All of the workers have been driven from the four Foo cities of a whole province, and their property utterly destroyed. There may be some modifications of these facts when particulars all come to hand, but the above is supposed, at present, to be the case. There have been local riots before, and in some instances more or less widespread disturbances, but nothing approaching the gravity of the present situation has yet taken place. And what makes it appear all the more remarkable is the fact that the missionaries supposed they were enjoying unwonted peace and opportunity throughout a large region of but comparatively lately occupied country. The C. I. M. occupied Szechuen in 1877, the South-

ern Baptists in 1890, the C. M. S., under Mr. Horsburgh, and the Canadian Methodists in 1892. The American Presbyterian (North) had also applied to their Board for permission to found a mission there, but had been prevented for the present on account of scarcity of funds and fewness of men. Temporarily the work in this far away province must receive a severe check. Already some of the brethren have reached Shanghai, and it will of necessity be many months before their labors can be resumed—if at all—and then under what altered circumstances. We are sure we do but voice the feelings of all our fellow-missionaries in extending to those chastened ones our heartiest sympathy and assurance of earnest prayer.

“God moves in a mysterious way,  
His wonders to perform.”

SINCE the above was written information regarding the riots has been kindly supplied by Rev. J. Endicott. (See Missionary News department.) The account given on page 344 will be more complete. If we mention that the American Methodist Episcopal Mission, in the middle of the night, after chairs had been sent for the Canadian Methodists, went to the Hsien Yamên asking to be taken in and their property protected. They refused to receive them, sending the missionaries home with the guarantee that the place would be protected. At ten o'clock next morning the Fu magistrate came with twenty runners; but they had hardly got inside the gate when the mob broke in, and the missionaries had to jump for their lives over the wall, and, by large presents of money, persuade the neighbours to allow them to hide in their houses. At ten o'clock at night they were able to take chairs and go to the Yamên.

\* \* \*

IN addition to the above significant incident it is worth noting that in the city of Cheng-tu are many civil and military Yamêns; the Tartar General of the province lives in the city, and altogether there was sufficient force in the city to put down the riot. Only one place was attacked the first day, so that there was ample time to muster soldiers to put down the succeeding riots. It is also a significant fact that the military barracks to which the first refugees went were adjacent to the scene of the first riot, and the soldiers there were armed with rifles that no Chinese mob could have stood against.

\* \* \*

IT would seem therefore that the officials were much to blame. But how can they be made to understand their position? A mere money indemnity will be a rich harvest for them, as out of the

money collected they undoubtedly will get a good share. The money will be squeezed out of those who have been friendly to foreigners and from those whom the missionaries expect to live among and help. It is hardly to be wondered, therefore, if these people wished the foreigners had never come.

\* \* \*

As to the causes of the riots nothing definite is known as yet. Some stories of the usual filthy anti-foreign type had been floating round beforehand; then, too, several weeks before a medical missionary brother had had a trying experience in which unremitting care and attention had been repaid by actively expressed hostility, and probably the failure of the officials to take proper action may have been a factor in the riots. All trouble, however, seemed to have blown over, so that the storm came from a clear sky so far as the missionaries were concerned. Evidently in the rapid growth of the riotous spirit we have an illustration of the saying that "a mob is a soil in which the microbe of evil develops very rapidly, and where the microbe of good almost always dies, not finding there the conditions necessary to its life."

\* \* \*

IT is worthy of note, however, that the temporary dominance of the few bad characters who incited the mob had its limitations, as, so far as we hear, every life was spared, which would hardly have been the case had there been deeply-rooted and widespread deadly hatred of foreigners. We hear, too, that missionaries were able to come down to Chungking without any escort, although the wildest rumours were about. We are profoundly thankful to our Heavenly Father for the care He has taken over His children, and would still continue our supplications for those brethren and sisters who were



itinerating at the time of the riots, or who were in places where help was less likely to be accorded than in Cheng-tu, and from whom we have not yet heard.

\* \* \*

WE are pleased to note the celebration of the fiftieth anniversary of the arrival of Dr. John Murdoch in India. Many of the China missionaries will remember the visits of Dr. Murdoch to this land and the interest he took in educational work and Christian literature while here. He has been an indefatigable worker, and has labored on broad and extended lines for the uplifting of India by a pure Christian literature. When last in Shanghai—but a few years ago—he seemed still hale and strong, and we trust he has yet many years of joyful service before him. In his address on the occasion of the anniversary, he referred to the marked progress which he had witnessed in India in material things, in education and in religion, and prophesied that some who were present on that occasion would see Indian converts counted by the million.

\* \* \*

It is an interesting fact that of the 164 names of American missionaries who recently signed the petition to the U. S. government in regard to the rights of American missionaries in China, relative to residing in the interior, purchasing property, etc., 28 states of the Union were represented. Ohio leads with 20 names, Pennsylvania next with 19, New York with 18, Massachusetts with 12, and sixteen other states with smaller numbers.

\* \* \*

ONE of the most interesting and important events of the month was the Annual Meeting of the United Society of Christian Endeavor for

China. The convention lasted three days, and,—in the evident indications of the possession of the grace of liberality as well as the missionary spirit, with a yearning desire for spiritual power,—proved a real inspiration to all who had the privilege of attending the meetings. In next number we hope to give a detailed account of the proceedings. We might mention here, however, that a specially pleasing feature of the Convention was the healthy atmosphere of inter-denominationalism. The fact that Baptists, Methodists, Episcopalians, Presbyterians, Congregationalists, etc., etc., took part in the meetings, was a pleasing indication of the cordial and sympathetic manner in which the Christian Endeavor movement effects co-operation in Christian work.

\* \* \*

ANOTHER characteristic feature of the Convention was the evidence of healthy and abiding enthusiasm. In many occupations and professions zeal is allowable and laudable; there is a wide charity for the enthusiasm many of our friends show in such pursuits as stamp collecting, and we are expected to go into transports over many matters essentially mundane; but enthusiasm in Christian work is too often frowned upon. Let us be thankful for the Christian Endeavor movement, which has no sympathy with a cold and indifferent profession of Christianity, which tends to make its members burning and shining lights; promoting discernment as well as awakening zeal. "Young people" might be added to the well-known words of Frederic Seeböhm, "There are still among us strong men into whose eyes the name of Christ brings tears, and who for Him would even dare to die."

## Missionary News.

### THE RIOTS IN SZCHUEN.

The following facts have been gleaned from the first arrival (Rev. J. Endicott) from the scene of the riots. The riot broke out on the afternoon of 28th May, on the property of the Canadian Methodist Mission. The only foreigners in the building first attacked were Drs. Kilborn and Stevenson with their wives and children. Immediately word was sent to the Yamên for help, but before help came the doors were broken in on the residence side of the property. Through firing of guns into the air the mob were frightened and ran. Then the officials came with about 20 runners, but after a few minutes went away, whereupon the mob came with redoubled fury. In the meantime on the hospital side of the property the mob were pounding the doors in. Seeing the violence of the mob and the inertness—to use the mildest expression—of the officials the missionaries with their wives and children pushed through the open door and the outside mob, who, taken by surprise, gave way to them. Soon, however, cries of “kill the foreigner” were raised, but no harm was done. The fleeing missionaries were repulsed from several houses, driven away with blows and curses from the military barracks (only a hundred yards from the scene of the riot), where the soldiers are armed with modern rifles. The refugees then mounted the wall, from which they saw their property going up in flames, and passing round the walls reached the west parade ground about midnight. From here a message was sent to the American Methodist Episcopal Mission, who sent chairs to take them to the China Inland Mission.

Next morning the riot recommenced in the adjoining portion of

the Canadian Methodist Mission property, occupied by Rev. G. E. Hartwell and his family. He had but just time to send his wife and children to the ladies' home when the mob broke in, and he had to jump the wall to a neighbour's house, where he stayed all day until night, when he escaped to the Yamên. At eight o'clock the mob reached the ladies' house, when the two ladies, Mrs. Hartwell and children had to jump the wall and escape to the China Inland Mission.

About the same time that the American Methodist Mission was broken in, the mob came to the China Inland Mission, from which several parties had left for the Yamên earlier in the day. But there were still there a number of refugees who had to jump the wall, and after large gifts of silver persuaded neighbours to allow them to hide in their houses. By night when every Protestant place was destroyed all had reached the Yamên.

We understand that the rioting in the Roman Catholic property was going on at the same time. We hope for fuller particulars of the riots in Sui-fu, Kia-ting, Yachow and other places next month.

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—We are asked to state that the Photo. Enlarging Co., Foochow Road, will furnish Photographs of the Empress-Dowager's N. T. and Casket, large size, at 30 cents. Separate covers, cabinet size, 20 cents. Casket and N. T. (open), cabinet size, 20 cents.

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—Rev. W. J. Drummond, Nan-king, writes:—We have just had another communion season, and it is with a mixture of joy and sadness that I look back at it. We have had to expel one member for flagrant vice and to settle a quarrel between two

prominent members and to exhort another to more careful and discreet conduct. That such things were necessary was cause for sadness, but it cleared the air and made room for greater blessing. There were 45 applicants for baptism, but past experience made us careful, and so we only received and baptized 5. Some of the others have already been on probation some time, but were not considered sufficiently well grounded in the truth. Over half of these came from the country. These are the fruit of our itinerations and country stations. Praise and thanksgiving are uppermost in our hearts.

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—For two years the Southern Presbyterian Mission has tried to open one of the cities above Wusih; at Chang-chow on the Grand Canal they failed, but on May 16 permanent entrance was obtained into Kiang-yin, the gate of the Yang-tse. Rev. G. Hudson made ten trips, Mr. Haden about an equal number; Mr. Paxton staid at Kiang-yin a month; and Rev. H. C. DuBose took twenty trips on this special business. In the spring of 1894 the welcome given by the people of Kiang-yin to the missionaries could not have been more hearty, but the district magistrate objected, and on June 21 three of the missions were induced to leave by a "disturbance" gotten up, as could be distinctly proved, by the official himself. For a year two men were imprisoned, but they were recently released, and there is every prospect that the Protestant mission will have the favor of the people. Rev. R. A. Haden is the resident minister, and it is likely that he will at an early day be joined by a physician. Travellers up the Yang-tse, as they sight the Kiang-yin hills, will be happy to think that in this place the Gospel is daily preached.

—Rev. J. E. Walker, Shao-wu, writes:—At one of our out-stations recently some of the Christians have rented a building, partly as a chapel and partly as a drug store for the sale of foreign medicines. Some of the people in the town were determined to get rid of it, but in the face of a plain and pointed proclamation from the district magistrate this was hard to do. One night some boys were sent, who put paper under the floor and set it afire; the design evidently being to set it on fire, then loot it and throw the blame on the Christians, but the fire did not catch well, owing to recent rains. Later in the evening they returned and smashed a kerosene lamp and raised the cry of fire, but the fire did not materialize sufficiently to answer their purpose, and after smashing some glass and some bottles of medicine they ran away. I happened to be in that region, and went to the place the next day. Everybody claimed that it was somebody else, and nobody would give any adequate satisfaction for the loss, nor security for the future. I carried the matter to the magistrate, who dispatched four runners and two soldiers to the place, and after haggling and bothering for a day or so the offenders settled for \$60 damages, and three of the gentry gave security for the future safety of the chapel and drug store.

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FROM CH'U-CHEO.

Our work in this district is moving on and growing out. The native Church is developing Christian life and character. They are recognising the importance of selecting and training an efficient native ministry. Yu-ho-tsz, a village some forty-five *li* from Ch'u-cheo city, is the station where the native Christians have built their own house of worship. It is encouraging to notice the healthy idea of self-support is practically one of



their ideals. In order to enable the Church to go ahead in this line our native evangelist, Shi Kwei-piao, has decided to receive no more monies as salary contributed by the Missionary Board at home. He will support himself. This will be a fine lesson for the Chinese in the high estimate Christianity places on the dignity of labor.

The Rev. E. P. Hearnden has been welcomed back again to his sphere of labor here.

We had the joy of baptizing two women last Lord's day. The outlook was never brighter than now. The Lord's name be praised.

W. R. HUNT.

#### FAMINE RELIEF WORK IN LAN-CHOW.

Rev. F. Brown, Tientsin, writes:—In company with the Rev. A. Cousins I went to Lan-chow three weeks ago to assist the Rev. J. H. Pyke in famine work. During the time we were out we helped about 5000 people with rice. We carefully examined each house, and in none but two did we find any trace of grain. Nearly always we found a mixture of chaff and either elm or poplar trees, with other green stuffs such as dandelion, docks, etc. In many places the bark of trees has been cut off for food; this with a mixture of chaff we found was a common dish. The ordinary beggar was conspicuous by his absence; he having gone elsewhere during the hard times . . . . We took some small share in the relief work of 1890, but have no hesitation in stating that the distress is greater now than then. Seldom did we hear of men dying in the streets, but now it is a common occurrence, both in city and village.

As we went from house to house we saw the poor little withered frame of the babe crying for the food which the mother was helpless to supply, and we saw the older children eating grass and herbs

with delight. Our plan was to examine the homes and give tickets to be exchanged for rice in the city.

#### ENGLISH METHODIST MISSION, TIENTSIN.

Our Annual District Meeting was held here on March 26th ult. and following days. Present: Rev. J. Innocent (in the chair), J. Robinson, G. T. Candlin, J. Hinds, F. B. Turner and Dr. F. W. Marshall.

Reports from the various circuits were presented to the meeting, showing that while some inconvenience was felt and trouble experienced from the war at present going on, the interests of the mission on the whole have not been seriously retarded. The districts in which movements of troops have taken place, or through which troops have passed, have been more seriously affected; but even in our remote districts there has been something which has told unfavourably upon our work, a kind of lurking suspicion of foreigners and of Christianity as connected with foreigners. Hence there have been very few baptisms during the past year. Owing to the unusually heavy rains and consequent failure of the crops there have been great poverty and suffering in the Lao-ling and K'ai-ping circuits. But in the latter place this state of things has been aggravated by the passing of troops to Shan-hai-kuan and Manchuria and other causes. The sum of nearly Tls. 600.00, principally contributed by the Mining Co.'s officials, have been distributed in and around T'ang-san by several of our missionaries. In Shantung two or three new places were opened during the year. And one of our senior preachers was released from his ordinary work to devote himself exclusively to itinerating work. Efforts have been made to secure a place at Tien-whên on the Grand Canal, but so

far without success. The students in the theological institution in Tientsin, numbering 14, have gone through a regular course of study in Christian Evidences, Church History, Theology and Homiletics. Two having fulfilled their full term of five years were appointed as preachers on probation, one having withdrawn, 11 were continued. Three who had been recommended from the preparatory schools in Shantung were admitted as students. Of late years a system of examination of preachers on probation has been rigorously enforced, extending over a term of four years, and embracing moral philosophy, natural theology, theology, Church History, etc. This year 19 in all were examined. Those in the last year of probation must get not less than 75 per cent of marks on all subjects in order to pass. Hence three only out of eight passed the required standard; the others were required to go through the fourth year again. The statistics of the mission were presented to the meeting and passed, showing a total of 77 chapels, 50 societies, 1468 members, 547 probationers, 26 baptisms, 1 theological college, 2 preparatory schools, 28 day-schools and 1392 scholars. A decrease of 58 members on the previous year. No change was made in the missionary appointments, and but few in the native ranks.

The rules of the mission were carefully considered, and several amendments and alterations were suggested. Rules for the native Church also were minutely discussed and passed.

Throughout our meetings the utmost harmony prevailed, and the brethren separated with hopes of greater success than in the past.

#### NATURAL FEET SOCIETY.

Branches of this Society are being formed at the various out-ports. As at present arranged the ladies

who have undertaken to act as Local Secretaries, *i.e.*, to hold supplies of literature in readiness for missionaries or others willing to distribute them amongst Chinese as also to receive contributions towards the expenses of the Society, are:—

|                            |                     |
|----------------------------|---------------------|
| Foochow,                   | Mrs. Allen.         |
| Ningpo,                    | Mrs. Wadman.        |
| Chinkiang,                 | Mrs. Walter Lay.    |
| Kiukiang,                  | Miss Alice Stanton. |
| Hankow,                    | Mrs. Oxley.         |
| Ichang and<br>Chungking, } | Mrs. Little.        |

In several of the other ports it is hoped that ladies who are now kindly housing and distributing the literature will continue to do so. But no lady has yet been found for Chefoo or Wenchow. Perhaps friends interested in the movement in either of those localities will kindly communicate with the Hon. Secretary, Mrs. Buchanan, 2 Yuen-ming-yuen Road, Shanghai.

A well-attended ladies' meeting was held at Hankow by the kind permission of Mr. Warren in the court room of the consulate. Mrs. Oxley, the Local Secretary, arranged this, and kindly presided on the occasion.

There were some twenty-five or twenty-seven ladies present, in spite of the great heat beginning that day; and Mrs. Adams, of the American Baptist Mission, Mrs. Dr. Gillison and Mr. Foster, of the London Mission, Mrs. Child, of the American Consulate, and Mrs. Noyes Morehouse, of the Customs service, were among the speakers, together with Mrs. Little on her way to Chungking, and Miss Carling on a visit from Amoy.

It is to be hoped that all the out-port Secretaries may be able to send in a full list of their members by the 10th June to Mrs. Buchanan, remembering that all missionaries who express full sympathy with the movement are counted as members, whilst those ladies who

are not missionaries must contribute a minimum subscription of one dollar at least to be accounted more than associates. Any ladies in sympathy with the objects of the Society who have not been communicated with by any Secretary will greatly oblige by sending in their own names to the Shanghai Hon. Sec., Mrs. Buchanan, or Mrs. Seaman. Contributions of money or active help will be most thankfully accepted from gentlemen. We hope that this may reach the eyes of many members of out-door staff of the Customs and other gentlemen in remote places, who in their lonely stations may be glad to feel associated with us in the good work we have undertaken of freeing Chinese women from the yoke of a most galling custom.

ALICIA LITTLE,  
*Organising Secretary.*

#### OPENING UP TO NO MAN'S LAND.

Vast and large as Manchuria is not much more than half its bulk has been colonised and inhabited. Six hundred miles from port Newchwang, and we come on no man's land, certainly in the sense that there is no man in it. Three years ago our missions (Irish and Scottish Presbyterian) determined to take another step outward and try to reach the end of this territory by opening a new mission station in the very Far North. And nothing seemed easier when we first thought of it. Were any of the mushroom towns up there more sacred than Peking, or more strong than Moukden or Kirin that they should resist our advent? Since some proverb says, "The pioneer plants the trees; who comes next rests in the shade;" after all the preceding battles and victories of the south it could only remain for us to travel there, pitch our tents and sojourn among a willing people.

But when Dr. Young arrived

within sight of the inn the gates were shut against him. At length grudgingly admitted he was conducted to a back room, one-third of whose cubic space was occupied by grain, whose windows, if they admitted the sun-light, did also over their entire length welcome any chemical variety of wind and water; the kang, unfired for months, were thick with dust, and a piece of matting was on request refused. The landlord of the little property we had rented was in prison. A proclamation was adhering to the walls notifying that if no Mohammedan was allowed within the walls of that city, how much less could a foreigner be; and that woe would fall on the man who brought them in and harboured them. The lowest yamên runners considered it one of the most engaging ways of passing a few restful moments to visit and obstruct us.

We then found that we had fallen on one of the most peculiar places in Manchuria, called popularly the District of the 120 Camps. This is situated where the roads pass that lead to Russia. Whether invading Russians came by the valley of the Nonni from Siberia, or the valley of the Sungari from the maritime provinces, they must pass through this district. And at that point seventy years ago the government planted a belt of Manchus. These Manchus were induced to come from all parts of North China; the bribe being free ground, a house, an ox and many farming utensils, all gratuitously given. The ground, being set apart for the rearing of Manchu soldiers, was to be inalienable for ever. Chinamen may only appropriate burial ground, and that only if they hailed from the central city of Shwang. Though Shwang-ch'êng Hsien was, for the sake of conducting the exports and imports, open as well to Chinamen as to Manchus, the



popular tradition had stoutly and successfully held out against the admission of the otherwise ubiquitous Mohammedan, whose clannishness gives him strength, and whose thorough loyalty to the Chinese throne is not admitted. Hence the antipathy felt by the authorities against foreigners settling there was of the bitterest and most unalterable nature. They foiled us over the rented house on the plea of some small point of law. And when the doctor saw fit to retire southward they gave out that the foreigner was to be expelled, and that they would escort him a prisoner out of town,—an artifice easily balked by a swift pony unexpectedly put at a gallop and a little dodging in the adjacent lanes.

By the time of our return for a second attempt the local officials had been warned from Kirin to be somewhat more civil. This showed itself in many ways. My colleague's two ponies had been taken from him by a gang of retreating robbers. On reporting this loss, somehow within four days the horses with all trappings were forthcoming at a picket station not very far from town. Four of our members were suffering durance at the yamèn on the sole alleged ground that they had been witnesses of the previous house-lease which had proved illegal. When an interview with the hsien magistrate was requested it was not merely granted, but in the event release was ordered for the four prisoners, and the assurance was accorded that any property legally rented and fully notified was at the medical teacher's service for the healing of the people.

Whereat both parties retired with one consent to check and counter-check in secret. From the one side went round intimidations in the usual intangible manner to all parties with property to let or beware of collusion with the for-

eigner. While the other side sought out some one who, because his property was already rented out, had not been so warned, who in addition was characteristically destitute of fear; and, above all, in a safe and prominent position. We encountered such a one. A tall, brawny old man, who some thirty years ago had faced the robber-hordes which at that time swept over Manchuria, and on behalf of the city magnates arranged a ransom to save Shwang city's spoliation. Quietly a lease was drawn up, and a representative was sent into the house. Then the doctor rode to the yamèn. Long before the magistrate had pretended to understand the document and its terms horsemen were on their way to brow-beat the landlord and hold the property. Too late; our agent rose smiling from the kang and invited them to be seated. Possession is nine-tenths of the law in any case, and when one has the other tenth as well it is so invincible as to make one feel very pleasant about the happy issue.

The fighting was then offered a long respite, and for two months of last summer we settled to steady work. Every species of disease quickly appeared, and patients from far and near. From the eastern hills came a man with half of his face clawed away by a stroke from a bear's paw. From some village far west was led a mad woman, who, certainly as long as she was within the city walls, raved, yelled and screamed, bringing us more good by advertising us than any she gained for herself. The magistrate himself sent servants by night to summon the doctor to his house. There was, too, not a single accident on the street—a gore from a bull or crush from a cart—but what the bystanders at once ran for the foreign doctor. Popularity did run somewhat high. All the clerks of yamèn called to

see our microscope and magic lantern. The leading private Manchū resident called; his father is governor of a province in China proper, and he keeps the paternal home. The leading Chinese merchant called. Poor old man, he was but a Sinbad, and his wealth a heavy incubus; only once in twenty years had he, through fear of brigands, ventured to go to his home, only twenty miles away, and on that one occasion he had been chased and had lain in a fort for days till reinforcements could come up to his rescue. He forgot all about those cares, as he smoked a cigar and reclined on a loose spring mattress, which he delightedly pronounced the queerest but the most absolutely perfect of couches. On the eve of leaving four honorary tablets arrived from grateful patients with the sounding of trumpets every step of the way from the market-cross, while all Shwang city worldadmired and wondered. Surely we might be pardoned a little feeling of victory, as we thought beyond doubting a door had been opened into the Sungari district that could not be easily shut.

D. T. ROBERTSON.

—Rev. J. Carson writes from Newchwang: "Tien-chwang-tai is now lying in ruins, having been fired by the Japanese on the evening of the day it was taken. Not only did they burn the town but the large grain junks as well. These latter belong not only to the hong in the place but also to many owners all along the river. The theory advanced for the destruction of Tien-chwang-tai was to prevent General Sung returning to occupy the place and use the junks for a descent upon the port. Again, the Japanese did not want to garrison the place; it seems not to be in

their plan of campaign even to hold it. So after having done all the harm they could they have completely abandoned it. Oil factories, pawn-shops, large and small grain hong, all destroyed. Four days after the battle a large party of foreigners (the writer amongst the number) visited the battle-field, where we saw many dreadful sights.

The town was still burning and completely enveloped in smoke. At night from the roof of a house I saw it burning in six different places. Wherever the Japanese discovered magazines of war material belonging to the Chinese army they immediately applied the torch. Many such magazines were discovered, as a vast quantity of arms and ammunition were stored up in the town. As you know it was the head-quarters of Wu Ta-ch'êng, and latterly of General Sung. In this way the temple of the Goddess of Mercy was completely destroyed; and with the utmost difficulty the guild succeeded in saving the large temple of the God of War, that is, by craving permission to be allowed to carry out arms and ammunition to some waste place where they might be exploded without risk to surrounding buildings.

In the year 1874 a chapel was opened in Tien-chwang-tai by our Mission; and from that time till the present it has been worked with but little intermission. Results most discouraging. We hope for better times as soon as peace shall be proclaimed, and if the town shall succeed in recovering its former prosperity. The population has been estimated at 30,000 or 40,000, and possessed no less than nine large oil factories. It is only 50  $\frac{1}{2}$  from Newchwang, and between the two places there is daily communication."

*Au Revoir.*

DR. LUCY HOAG AND MISS M. C. ROBINSON,

*Chinkiang, April, 5, 1895.*

1. From o'er the deep blue ocean, across the stormy main  
To Sinim's mighty empire, constrain'd by love there came  
Jehovah's faithful servants, commission'd from above,  
To tell with joy and gladness of Jesus and His love.
2. Go forth to save the lost ones, to bless the sin-sear'd heart,  
Lift up your voice with gladness, salvation to impart,  
Go tell of Him who suffer'd immortal souls to bring  
To the home prepar'd in heav'n by Jesus Christ their King.
3. Obedient to the call, and conscious of the might  
That comes from Him who strengthens His lov'd ones for the fight,  
From native land and dear ones they hasten to depart,  
The Lord they love is with them, He satisfies their heart.
4. Sent forth by Christ, their Leader, alone to do His will,  
He for the work equipp'd them, and gave the needed skill,  
And show'd the path of service He knew would surely bring  
Eternal praise and glory to Christ their Lord and King.
5. By Christ-like toil and labor inspir'd by God on high,  
To lead the little children to mansions in the sky,  
That these little ones hereaft'r, at God's appointed time,  
Might in the crown of Jesus as stars for ev'r shine.
6. To bring back health and gladness with gentle skilful hand  
To the long neglect'd daughters of this sad benight'd land,  
To lead them to the Saviour, who counted all as loss,  
And for their soul's salvation, endur'd the shame and cross.
7. From the little ones you love, though hard it be to part,  
This truth must be your solace, you're dear to ev'ry heart,  
And He to whom you led them, when you are far away,  
Will fold them in His bosom, and close beside them stay.
8. And grateful hearts will cherish, perchance in after years,  
The loving ones who sooth'd them, and wip'd away their tears,  
Who to their suffer'ing bodies gave health in place of pain,  
And to their souls in bondage brought life and light again.
9. Now wearied with your labors, and spent with constant toil,  
You for a season leave us to seek your native soil,  
To meet again the lov'd ones, in childhood's home so dear,  
To speak of Him who led you, and calm'd your every fear.
10. As swiftly o'er the ocean, your homeward way you speed,  
May He who stills the tempest supply your ev'ry need !  
In hour of peril shield you, and help you by His grace  
With vision clear, and heart sincere, His guiding hand to trace.
11. We here, to-night, are gather'd with mingled joy and pain ;  
We part now for a season ; we hope to meet again.  
God grant that by His goodness, refresh'd in mind and heart,  
You in this work so Christ-like again may have a part.

W. J. H.



## Diary of Events in the Far East.

May, 1895.

31st.—News to hand that the evacuation of the Liao-tung Peninsula by the Japanese is proceeding rapidly, and will be completed in ten days.

June, 1895.

3rd.—With regard to the occupation of Formosa it is telegraphed that the Japanese have captured Keelung; 300 Chinese being killed in the fighting.

5th.—The following telegram received from Tai-peh: "There is great excitement here. The governor has escaped, and his yamen and the surrounding buildings have been burnt. The natives and soldiery are looting in all directions. So far foreigners have not been molested. Rioting is going on at Hobe."

—*Taipeh, 6th June.*—From further particulars we learn that while the Chinese were looting at Tai-peh the magazine exploded, and nearly one hundred were killed.

The German gunboat *Itlis* fired on the Chinese (republican) forts, silencing them, so that the German steamer *Arthur*, with President Tang and 2,000 soldiers on board, might be allowed to proceed to sea.

—It is reported that the Russian government meditates carrying the Trans-Caspian Extension to Marghilan, in Ferghana, and from thence to Urutube, which is eighty miles from Chitral. A large force which has hitherto been stationed at Marghilan has gone to Urutube.

27th.—It is reported that M. Gérard, the French Minister at Peking, has succeeded in procuring the issue of an Imperial decree, ordering the immediate settlement of the Szechuan outrages. Meanwhile the French squadron, to which M. Guillien, First Interpreter of the French Consulate-General here, is temporarily attached, has gone to patrol the Yangtze, and will stay *en route* at the principal ports long enough to make an impression on the officials.

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## Missionary Journal.

### BIRTHS.

At Ichang, June the 4th, the wife of the Rev. W. DEANS, Church of Scotland Mission, of a daughter.

At the London Mission, Shanghai, on Saturday morning, 8th June, the wife of the Rev. J. LAMBERT REES, B. Sc., of a son.

### DEATHS.

At Bremen (Germany), 16th April, EMILIE, the beloved wife of Rev. I. GENÄHR, Rhenish Mission, Tungkum, aged 36 years.

At Kihna, 20th June, Mrs. F. DICKIE, of the China Inland Mission.

At Tung-chow, at 11.30 p.m., June 21st, Rev. C. R. MILLS, D.D., American Presbyterian Mission.

### MARRIAGE.

At the Cathedral, Shanghai, 5th June, A. R. BERGLING, to Miss D. AASS, both of China Inland Mission.

### ARRIVALS.

At Shanghai, June 1st, Mr. F. H. NEALE, from Canada, for C. I. M.

At Shanghai, 3rd June, Rev. and Mrs. W. P. CHALFANT (returned) and family; also Mrs. R. M. MATEER and child (returned), for Am. Presby. Mission, Shantung.

### DEPARTURES.

From Shanghai, 31st May, Rev. J. MEADOWS and Misses L. and M. MEADOWS, of C. I. M., for England.

From Shanghai, 7th June, Mr. H. MALONE, of Nankin, unconnected, for U. S. A.

From Shanghai, 8th June, Dr. STEWART, of C. I. M., for England.

From Shanghai, 15th June, Rev. and Mrs. W. B. BURKE and family, Am. Methodist Mission, for U. S. A.

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*A Periodical Literature for China.\**

BY REV. WILLIAM S. AMENT, PEKING.

*[American Board's Mission.]*

N ancient authority says: "Of making many books there is no end." If this were true in the shadowy ages of long ago how much more true now when mighty presses are at work night and day to give to the world the results of men's brain-work. So numerous are authors and compilers, from the writers of the great standard works down to the globe trotter's ephemeral gossip, that soon the mark of distinction will be the sentence, as Prof. Chamberlain says of foreigners in Japan: "There goes the man who never wrote a book."

The desire for authorship has taken so violent a shape that many forget or ignore the patent truth, that, after all, books embalm human ignorance as well as human wisdom, that they follow thought as well as create it, and that a thousand books are printed only to be relegated to dusty shelves, to one that stimulates and uplifts society.

Books of creative energy are rare as the peaks of great mountains. After all little good comes of writing books which are like "snow-flakes on the river; one minute seen, then gone forever."

If the aim is to shape and mould human character, to set loose forces which are to gradually regenerate society, if the aim is the production of an effect as seen in a God-ward tendency, then two other ways present themselves for the accomplishment of the same purpose; one is the work of the preacher or teacher who, by word of mouth, combined with a holy life, instructs and uplifts those

\* Address before North China Tract Society at its Annual Meeting, May 22nd, 1895. Printed by request.

with whom he comes in contact. The false religions of the world have practically relegated themselves to oblivion by eliminating the preacher, the living man.

Books alone cannot regenerate society.

The decline in Jewish morals in the olden time was commensurate with their disregard of the preacher. Excellent moral sayings have not purified Chinese society. The "personal equation," the living preacher, is indispensable. Hence Christ came to do what the great authors of all ages failed in doing ; put a warm hand on aching hearts and speak helpful words into listening ears. Whatever else may enter in, whatever influences from literature or art, is it not true that it is the personal character of Christ rather than his moral instruction, which is to be the chief factor in regenerating a lost world ?

People may declaim on the degeneracy of the modern pulpit, but we believe, however, that the fact remains that the preacher as reformer, philosopher, politician, is among the most potential of human forces.

Next to the preacher and only secondary to the living man is literature. But literature is of many kinds. There is classical literature, preserving for our use the choice thoughts of the ancient worthies. Every subject of special importance has its literature : science and society, matter and mind, philanthropy and pessimism.

We restrict our range and confine our attention to the one form of literature which is called periodical. Literature in the shape of periodicals is the latest form of composition, being a distinct species by itself, and has come forth like a young giant, one of the strong forces in modern life.

Journalism is elevated to a profession, and men are appointed in great schools to discuss its principles and methods ; for this young athlete must be trained and taught to move in regulated activity ; otherwise he may do more harm than good.

He is the David, youthful and strong, but already the slayer of Goliath, and now seeking new worlds to conquer. Books, large and small, will still have their uses as the dray horses of literature, carrying their heavy freight and depositing it at the feet of men ; but periodicals are the swift messengers : the Mercurys of modern thought, dropping their messages in unexpected places, surprising the politician and comforting the reformer.

They may not have the thunderous report, nor the weight of metal of the mighty Krupp guns of literature, but they are the musketry, rattling day and night without cessation, not by any one discharge breaking down strongholds of error but doing great execution by their frequent explosions, being cumulative in their



force and practically irresistible. Greece and Rome in their palmy days did not discover the power of periodicity in ideas. The instructions of the Porch, the Academy or the Grove would do for them, being limited in territorial range as well as range of ideas.

But now the world is within reach, and the ambition of writers should be proportioned to their opportunity. Occasional sledge hammer blows will not do ; something more is needed.

A masterful book clarifies the atmosphere for a season, but the influence is limited, and can never take the place of a succession of influences constantly repeated. The periodical is the regular infusion of ideas and thoughts, and by its regular recurrency is designed to immortalize them. If it does not create great thoughts, like the books of an epoch, it at least can put upon them the sign manual of approbation and give them long life and usefulness.

This was the idea of Addison in the *Spectator*, by the constant repetition of high moral ideas to instil them into the popular mind and make an impression thereby. The periodical grew out of the very necessity of men to reach others regularly in order to permanency of impression.

Hence it seems essential in these modern times for writers to secure the attention of men through the periodical before attempting more ambitious flights. Thus Macaulay, Dickens, Hawthorne, Emerson and others made their first impression on men through journals before they ventured on books. This is, to a certain extent, the test of one's ability to move men ; of his right to live as a literary force in thought and life.

The great preachers have felt the need. Talmage, Spurgeon and others reach their thousands by the voice, a few thousands more by their books, but their millions by the periodicals. But an objector will say, periodicals are necessarily limited in their influence ; they die so easily.

Who preserves his old papers for reference or cares to read old periodicals ? The point at issue may be forgotten, the paper may line the pantry shelves, but its thought, its influence, has gone abroad ; the electricity has escaped, and men are taking it in. That idea will be reproduced in a thousand lives, under protean shapes, and will live in human history. It becomes part of the constructive force in the world, but the author may be forgotten. In fact it had no author.

Who is the originator of electricity ? Is it the professor who manipulates his apparatus ? By no means. He only gathers in and distributes a little of the infinite world of force surrounding him and sets it to work in man's service. It is the business of timely men in touch with the thinking, throbbing world, to snatch ideas from the mighty reservoir of divine truth and put them in

training for the good of men. The first capturer may never dream of the tremendous force wrapped up in that little idea just beginning its career.

But by thought and care that idea may move a world. The great working forces of the world, ideas of human liberty and equality, the sacredness of conscience, ideas of duty, social, political and religious, ideas of the value of the individual, are not the creation of any man or set of men, but had their home, as Hooker said of law, "in the bosom of God." Men utilize these ideas, and they work for men, demanding of us only, as compensation, that we abide by the results of their activity. In speaking of periodical literature we must draw the distinction between periodicals and newspapers. The latter are not properly literature; they are paper covered with the news of the day.

James Gordon Bennett aims to make his *New York Herald* a mirror of the times, a photograph of the life of the world in any day of the year. With the moral quality of an event that paper has nothing to do.

The fact that it is recorded is sufficient, and the reader can put his own interpretation upon it.

It is apparent that this aim, almost of necessity, excludes any moral considerations, gives no opportunity for the exercise of the imagination, little for artistic construction, and the paper becomes a mere piece of mechanism. We are not to discuss this evening the excellence or defect of such a theory of the newspaper.

That it is accepted as the aim of many papers is too true. The situation is relieved a little when a paper like the *London Times* has a political aim, not always definitely supporting a party but taking to itself the duty or pleasure of being an exponent of Tory ideas. Even a low political aim, being the servant of a party, is better than being the slave of a depraved public opinion, for which the paper gathers in everything good and bad, clean and unclean.

But with the periodical we come to a different production. The periodical literature which we should like to see developed in China, like periodical literature in all civilized lands, should belong to art and embody thought. It should be power-giving, inspiring and elevating in tone rather than an instrument for the mere communication of knowledge, valuable as that may be. Years ago Dr. Channing said, "There is no art so divine as that of reaching and quickening other minds." The periodical not alone informs and molds public opinion but best of all it presents ideals and stimulates men to their pursuit. It is a force which goes out as literature, impelling men to higher aims and plans. Read the history of the *Edinburgh Review* and other great magazines, and



you will discern a moral purpose running through them, a spinal cord, which is the real centre of their life. True they made mistakes as when Lord Jeffrey undertook to suppress Wordsworth and the Lake School, but the fact remains that underneath all their activity there runs a moral plan. This ethical design in nowise interferes with a true artistic purpose, for W. S. Lilly said, "Art is the external manifestation of an idea, the revelation of the invisible reality." The highest artistic conceptions, either in literary or ethical expression, have been of religion, and it will always be so, because religion leads the mind out into a vaster field with wider vistas than any other possible conception can.

Religion and literature may justly be regarded as mother and daughter; the former has ever nurtured letters with fondness and love, and letters have been cultivated for the sake of religion. So far from being enemies, these two—religion and literature—have always been associated in kindest relationships. In fact, it was religion which gave birth to the great universities of Europe, the founding of which both preceded and followed the revival of letters after the taking of Constantinople by the Turks, and it was in these universities that the Greek learning which fled from the captured capital of the eastern empire found a refuge and a welcome. It is also well known that from these schools went forth those influences which resulted in the reformation and that blossomed in the literature and civilization of modern Europe and modern times.

But there is a class of literary heretics (they seem heretical to me at least) in these modern times who would divorce the two and who seem to have fastened a different literary ideal upon a large portion of society. They teach that art is an end in itself. If the form is artistic and satisfactory there is not so much concern as to its interior essence.

That is, the moral quality is not so important as the artistic. The literary cry of "art for art's sake" instead of art for man's sake we believe to be the secret of much literary decline and loss of power and impression. Art for art's sake, the poem, the story or novel, is first and always an artistic production, and is not to be weakened with moral or religious reflections and aims.

As Dr. Conan Doyle said, in substance, in conversation with Robert Barr, the aim is first to be interesting, second to come up to a certain standard of literary art. Art is sufficient of itself. Hence our magazines and libraries are filled with a species of literature, which we believe by its very nature to be evanescent.

It fulfils no high aim, carries no conviction, teaches no truth, warms no heart, cures no pains, but it does reproduce society and social conditions, which perhaps would better not be known, and



it is an artistic production. The artistic construction of a story, say these writers, has nothing to do with morality. The hero and all the characters may be villains and sinners of the deepest dye, but the story is still a success and worthy of notice. There are people who call this literature. And forsooth all works of philosophical reflection, and religious books, all works of fiction with a defined Christian aim, are to make way for this heartless monster.

This theory, unhappily, has taken hold of the fine arts, and French pictures and paintings that only defile, fill our galleries and too many homes.

Art is to be cultivated for its own sake. It is to be selfish, destructive, heartless, nude or dressed, only so that it comes up or rather goes down to certain imaginary standards set by these would-be artists.

Napoleon had a proper conception of art, for when in 1800 the artist David desired the first Consul to pose for him, the following conversation is reported :—

“Pose!” said Bonaparte, “Do you suppose the great men of antiquity posed for their portraits?”

“But I paint you for your time, for men who have seen you. They would like to have it like you.”

“Like me! It is not the perfection of the features, a pimple on the nose which makes resemblance. It is the character of the face that should be represented. No one cares whether the portraits of great men look like them or not. It is enough that their genius shines from the picture.”

“I have never considered it in that way. But you are right, Citizen Consul. You need not pose; I will paint you without that.” David went to breakfast daily after this with Napoleon, in order to study his face, and the Consul put at his service all the garments he had worn at Marengo. It is told that David mounted Napoleon on a mule for this picture, but that the General demurred. He sprang upon his horse, and, making him rear, said to the artist, “Paint me thus.”\*

The dictum of the artists of long ago that art is designed not so much to represent things as they are but rather as they might or ought to be, is the more defensible position. What impulses to good, what high ideals force themselves on one looking at the Christ or the Madonnas of the masters! Turner did not reproduce nature; he improved on it, showing its still greater possibilities. Did you ever see a sunset like one of his? No one ever did in sky or sea or land. Thus as in art, so in periodical literature, the aim should be higher than the actual working reality, pushing its ideals to the front and making its chief end to consist in awakening

\* See McClure's Magazine for December, 1894.

the minds of the readers, that is to say, periodical literature should not be dissociated from a moral purpose to elevate men as distinguished from pleasing or merely entertaining them. What we have just said has reference to our subject in more ways than one. Periodical literature has already made a beginning in China, and doubtless the quantity and quality will be speedily increased. It is of the highest importance that we carefully, and to the limit of our strength and influence, decide what is to be the character of the new literature which is to be, we trust, for new China.

*Changes to be desired.*

We think all will agree to the statement that a large preliminary work is necessary before there is the slightest hope that periodical literature can accomplish in this country a definite work of any value. A vast amount of rubbish must be cleared away before the edifice can be erected.

Among the changes that are absolutely necessary we mention, *first*, that there must be a revolution in the literary ideals of the scholars of the empire. It is hopeless to expect that men whose faces are set to the past can give cordial welcome to truths or facts coming from other directions. They are to learn that the golden time is yet to be, and that probably there are men living to-day and others may be living to-morrow who can produce literature of more value than that given us by the ancient worthies.

*Second*, they must also learn the difference between form and substance. The two are not identical. The first thought of a Chinese scholar is always as to the style, not the contents of an essay. If he detects an error it is usually in the writing of a character, or its wrong use. Hence we venture the strong statement that just so long as those who prepare religious or scientific literature for the Chinese continue to bow before the present standards of Chinese scholarship, by just so much do they retard the opening of this empire to right ideas, not only of literary composition but of all ideas communicated by the printed page. Such a tremendous pressure is brought to bear on Christian scholars in this land that not only do they fail often in Christianizing their literature but the Chinese succeed in heathenizing the very work which was designed to awaken them. The mighty volume of the Yang-tze absorbs and turns into yellow mud the pure streams that flow into it. Is there any way of preserving our little mountain rivulet in its original lucidity?

*Work for all.*

Leaving the general we will mention one service which all can render more or less extensively to the coming literature; we can

all fight the Pa Ku Wen Chang, the octo-headed essay, a veritable octopus, a monster that for several hundred years has been an instrument in the hands of the devil for binding the intellects of this people. This thing must be killed and buried. The history of the rise of this style of essay or literary composition is exceedingly interesting, but we can touch on only one or two features of its growth.

The Pa 八 Ku 股 Wen 文 Chang 章 or that class of composition which limits to a certain form with eight heads, varieties, or branches (as you choose to call them) absolutely fixed as to style and form, is not of ancient origin. The ancient form used during the Han and subsequent dynasties was the T'se 策 and the Lun 論, which refer to the subject matter rather than the form of the essay; the texts being taken by the examiner, not from the classics necessarily but from any source thought desirable. The T'se usually referred to events which might happen, and the Lun was a discussion of events that had taken place in the past. They differed only as to contents, not form, the subject-matter being considered of the supreme importance. But the trend of history was against such originality, or even the opportunity for its use. Gradually there is a darkening of counsel; matter and form become equally important till finally in the Ming dynasty form leads the van and substance is relegated to the rear. This is the era of the Wen Chang or formal essay. Subjects are now limited to the classics and developed under six or eight heads, ideas or no ideas to correspond, the regular sequence of characters as to accent, etc., being the important thing. There was not a man of learning on the throne during the Ming, 1368 to 1644 A.D. The founder of the dynasty, Chu Yuan-chang, had been a scullion in a monastery, and could not read. The third emperor, Yung Lo, was ambitious of literary honors, and marshalled his scholars to prepare his great encyclopædia, but he himself could help but little in the work. The fifth emperor, Hsüan Te, was a man of good impulses, and desired to bring the best men to the front. He saw that the existing system of examinations did not supply the best men for the service of the state. The T'se and the Lun had long since fallen into disuse. He did not think of their revival, nor the reformation of existing methods. He must do something new. He would develop a new literary period, and he succeeded. During the T'ang, 618 to 905, poetry reached its utmost pitch of excellence; those poems are classic to-day. During the Sung, 960 to 1278, philosophy had been cultivated till it was an intellectual fact. A vast literature grew up, and that is known as the philosophical era. During the Yuan or Mongol dynasty, 1270 to 1350 A.D., a tremendous impulse was



given to the cultivation of the arts of painting and drawing, and these were entered as subjects at the public examinations. Thus we have the three periods of poetry, philosophy and art represented in these three dynasties. The Ming dynasty, 1368 to 1640, is the period of the Wen-chang or essay, and the most barren of them all. It was well for the emperors to call back the scholars to the classical writings, but they overshot the mark, they confined the subjects to the classics only and fixed the eight-headed essay so firmly as the literary standard that it abides to-day, making the present dynasty more barren, if possible, than its predecessor had been. Thoughtful writers began early to discern the tendency to a rigid formalism and raised their protests. A fixed form, said they, kills all inventiveness and imagination. Ku Yen-wu, a writer at the close of the Ming and beginning of the present dynasty, sighs for the good old days when a man had to possess real learning in order to succeed at the examinations. He says in substance, if we are to be confined to the classics for the material of all our essays let us search for the meaning therein. If necessary let the scholars take their topics from the classics, but let us allow them to develop their themes along any one of many approved forms. The idea is to control the form, not the form crush and cramp the idea. But the evil was too deep-seated to be easily uprooted, and scholars have been obliged to submit, though inwardly, to this day, many are protesting. The Emperor K'ang Hsi was an enlightened monarch, and desired to please the gentry, but finally made no change. The Emperor Ch'ien Lung, in order to better understand the situation, entered the examinations as an ordinary scholar. The row of rooms in which it was his lot to be cast is now closed up, and has been since his day. He made a slight change in the number of themes given out for the Wen-chang, reducing the number from seven to three, which number obtains at the present day. So it has gone on till form rules the day. The displacement of a character is a greater crime than reasoning in a circle, and promotion is based upon artificialities unknown in other lands. The whole system of government examinations, contrary to the received opinion in foreign lands, is beautifully adapted to stifle intellect and bring mediocre men to the front. Men of wealth, carefully trained or crammed in the trivialities of the Wen-chang, will outrank the faithful man of brains who may suffer in penmanship or some trifling form.

#### *Style of Composition.*

Having said so much about form how about style? Form differs from style as candle-molds differ from the candles run into them, and style is distinct from the idea, as the wicking is unlike

the candle. The light which the wick will transmit will depend more or less on the quality of the candle, so an idea is enlarged and beautified, or weakened or clouded by the style. The present style of composition used by the Chinese has been represented by some writers as one of the most perfect media for the transmission of human thought. It has been called "clear, terse and comprehensive." But to this general dictum we beg leave to offer a demurrer. To our obtuse imagination it, the Wên-li or generally accepted style of composition, seems wonderfully well adapted to obscure thought and impede natural thinking. In the first place it is unnaturally condensed, and of necessity must omit some portion of the ideas presented. That may be the reason why so many of the utterances of the ancient sages have so many different interpretations put upon them, and why so many can mean anything or nothing. This high style is no more adapted to human composition (we mean the real Wên-li as represented in the ancient and accepted models) than the small feet of the women are adapted to locomotion. Human ideas, as well as feet, can have too much compression. Ideas call out for humane treatment as well as the hands or the feet. We have come to this conclusion by the reading of the *Peking Gazette*, which we have done with some care now for several years. We would make no wholesale condemnation, as the style of the Imperial bulletin is by no means uniform, and specimens of good composition are found. But the average memorial is wooden and unsatisfactory. The whole production is an instance of the downward tendency of literary composition when style is magnified at the expense of thought. Formal, ready-made expressions abound. They are only re-issues of somebody's idea long ago expressed, but no more alive than are the mummies of Egypt. If a person knows the general tenor of a memorial—an official has reached his post, one is retiring from office, or some deserving man has died, any reader of the *Gazette* can almost repeat the words which will be used before seeing them. The various phrases for promotion, degradation, victory, defeat, punishment, famine-relief, robbery, murder, etc., are all cast and fixed, hence misleading, as the circumstances differ for which the same phrases are used. No fine distinctions can be drawn by their use. The rut is so deep that it is practically hopeless to expect a change. It would be the utter extinction of all sentiment, as indeed it has been, or moral reflections, to have them cast into such molds as these. Can delicate flowers or fine porcelain be transported safely in lumbering carts over Chinese roads? No more can high moral ideas and aims be conveyed in such a vehicle as the *Peking Gazette*. This style, Wên-li, by its very nature is formal and unchangeable. The style of Milton, Scott, Macaulay,



etc., may be called the Wên-li of English literature, but how unlike Chinese Wên-li in aim and expression. The man shines out through the style. There is a warmth and glow in these great writers which the reader feels and recognizes. The speeches of Bright and Gladstone can be distinguished from each other by one familiar with their writings, but who can distinguish the style of Li Hung-chang from that of any one of his successors or contemporaries. Every one else would use the same expressions that he uses under the same circumstances. In Western lands the style varies with the thought and personality of the writer, and yet no canon of criticism is violated, and the whole grows into a grand and varied literature. It is surprising on reading a paper which is supposed to be the production of the ablest literary experts of the empire, instructors of the emperor, senior-wranglers occupying the highest positions of honor in the land—it is surprising, we say, to notice, to say nothing of ideas, the narrow range of words used. If fifteen hundred characters constitute the average in any number of the *Gazette* a large portion of these will be reproduced in the next issue in the same combinations. Thus each Board has its series of expressions and combinations. Formalism reigns supreme, especially in the Boards. What opportunity, we ask, is there under this *régime* for individual growth or the development of any talent which one may have in thought or composition? Surrounded by high walls of forms and customs the scholar must walk in that path or none. No wonder Chinese brains are full of cobwebs. An arid waste awaits the ambitious man, and he knows the hopelessness of attempting a renovation. In the periodical literature for China there should be developed a Christian style of composition, taking the best in the old and adding new elements, thus making a new creature. There is very little to be imitated here, or learned, except by a process of exclusion. This new style must be in part the formation of the foreign student, and united with him will be native scholars who have shaken off the trammels of the past. We have put the foreign scholar in here, as we do not believe that even the enlightened Chinaman is able or willing to burst his bonds unless he has leadership and encouragement.

The younger generation of native preachers in our missions are aiming at a freer style of composition, sufficiently condensed and yet ample in expression. Essays have been written by some of these men which, to our mind, seem to be models of their kind, and that kind is good enough for state papers or memorials to the throne. It is the classical style, but the bands have been taken off, and there is room for growth and development. The thought can draw a long breath. Rev. Dr. Wherry bears us out in this as he says in



his report of the Publication Committee : "There are also indications of a growing vigor and independence in native Christian thinking and a desire for completer, more varied and more effective expression." Have we the moral courage always to insist on this style of writing ? In the *North-China Church News* we have tried to do so, but not always successfully ; but the encouraging feature is that there is growing up a class of young Chinamen who write this way without compulsion. The coming style of composition will be free, fresh and untrammelled by old forms.

*Development of Personality.*

Once more, we must claim for the periodical literature of China full opportunity for the development of personality. Anonymous articles are getting rarer and still more rare in the great magazines of the world. The *personnel* element must not be left out in even transient literature. The man cannot or should not be dissociated from his production. The more we know of an author the better. What a flood of light the obituary notices of Robert Louis Stevenson throw on his writings. A previous knowledge of the man as thus revealed would have doubled the popular interest in his books. Hence we are in favor of articles being printed, usually, as they are handed in. It would seem that in some magazines printed in China, manuscripts from whatever source are handed over to native writers, and the style and expression settled by them. If this is not so there is a remarkable uniformity in the style of composition used by men in different parts of the empire. Essays differing in general purpose and scope are reduced or elevated to the same level of style. The writer or author is submerged, or largely obliterated. His ideas are retained, or supposed to be, but no personality is apparent. The editors seem to have the ever-present native scholar before their eyes, and to please him is the end of their endeavors. We think this is a mistake. The writer of an article has his rights to a distinct existence, and these rights should be respected. The new periodical literature should develop personality and dignify the author. This will be the tendency if free scope is given.

Will you tolerate a little personal experience from one who has had charge of the latest born of periodicals in China, and possibly the puniest of them all ? If the child is father to the man we may even learn something from this short experience.

Several things have been learned in the four years of the *North-China Church News*. Our little constituency has grown in numbers and decidedly in interest during this quadrennial. The appetite in North-China for periodical literature is not great, and the desire to pay for it is still less, but the need of information

and of just such periodicals is apparent to some of the best men in the Churches.

Another thing we have learned is that the Chinaman does respond to the idea above mentioned, and that a sense of individuality, as well as manhood, can be cultivated in him as well as in men in other lands.irate writers have come to the printing-office wanting to know why this character was changed or why this prize was given to another. They knew that their rights to their own essay were held sacred, and even the mistake of a proof reader must be accounted for. All this we consider very good, and indicates that the real process of education had begun in those men. They discovered that they were individuals, were treated as such, and had a right to expect it. Another step in the development of personality in the Chinaman is seen in the growth of a feeling of responsibility towards anything from which he receives benefit. There is a growing loyalty on the part of not a few to our little magazine as seen in the increased amount and quality of the essays sent in. It certainly is a great step in the moral education of a Chinaman for him to express any sense of gratitude to Church or society when he manifests so little to the government which protects him. Such a growth will come slowly, and we must be satisfied with small beginnings. To work along these lines in China we must begin at the foundation, refuse to be bound by many of their accepted notions and tolerate their first crude attempts in the new life. Of necessity the magazine at first will have a limited circulation, and its contents will not satisfy those whose literary standards are those of a thousand years ago. But the growth will come. It did not come in a day in Western lands. This spirit of individualism or the right of personal development and liberty, whatever you may choose to call it, goes back in England to the days of good King Alfred, who was not afraid of it in himself or in his people. It took definite shape in the Magna Charta, one of the holy documents of history. It suffered temporary eclipse under various arbitrary monarchs, but it revived under the great Oliver, and has been doing its happy work ever since. It was taught in Geneva by John Calvin, in Scotland by John Knox, and crossed the ocean with the pilgrim fathers, and the great idea is stronger to-day than ever before. The emperor of Brazil bows himself out into banishment in deference to it, and Emperor William shows himself an "anachronism" in the nineteenth century when he manifests his grief over the growth of independency in his subjects and announces his purpose to protect his dear children from "the blighting worm of individualism." In Switzerland the Referendum is another child of the same idea. The people in all lands are to think more and more for themselves, take

legislation into their own hands and want as few go-betweens as possible. The machinery of government must be simplified to the intelligence of the common people, and they, by direct control, are to bring their power to bear in all national and municipal affairs. The old pilgrim idea is to keep on, shaping men, professions and the arts, as from the first. The ancients undertook a mighty task when they thought to immortalize beauty with the chisel and the brush, but the old pilgrim had a nobler task at hand. It is indeed a great thing to carve stone to represent the human form, but it is a greater thing to refine the immortal spirit. But humanity cannot be built up by fine carving. Bringing the will into subjection to the will of God has within it the promise of the life that now is and of that which is to come. Herein the pilgrim showed himself much wiser and more truly philosophical than the Greek with all his beauty and obscenity.

But some one may object and say, you would make a political institution out of the periodical. If so your infant will be strangled in his cradle. Especially is the missionary told to confine himself to his own proper sphere of action and leave politics to the accredited parties. But what affects man affects the preacher; what ideas in any-wise ameliorate the condition of men and awaken them to the improvement of their lot come within the sphere of his duty. This does not mean a meddling with the internal affairs of a government; only the inculcation of principles which will elevate and enlighten. The new literature needs individual liberty in order to a healthy growth. The limbs of the child must not be confined. Signs of genuine development are apparent. Native writers do not hesitate to write articles criticising Church methods, even affairs of state, like the impressment of carts, etc., which things doubtless in a country like Russia would bring down condign punishment. We are thankful that civilization is developing here along the lines of a Christian, not a Cossack education. In a certain sense the Chinese are among the most democratic of all peoples. They have liberties denied in the most favored nations. They can block up a lane, throw refuse in your doorway and plough up public highways. Dead men are left to fill the air with horrible odors just beyond your wall. This is democracy run mad. Liberal communal ideas obtain here, and it is interesting to observe how republicanism and despotism exist side by side. The ideas, and in some senses, the practices of a liberal government are here. The Chinaman is not a natural anarchist, neither is his back made for the lash. The elements of a noble manhood are there, and it needs only the warmth and expansive influences of Christianity to bring them out. Under the present *régime*, though periodicals are somewhat,



limited in range, yet they are really working along the line of the nation's interior growth and are teaching principles which are germane even to the best nature of the Asiatic. To this end, with these possibilities before us, are we not justified in urging Christian men to spend more time and effort in support of periodicals? Men will spend weeks or months of valuable time in the preparation of a tract or booklet, which will have only a transient existence, read by very few people, if at all, and in no way remunerating the time and effort put upon it. When we see the long list of publications of Protestant missionaries in China and then consider how very few have earned a decent recognition from the reading public we must conclude that there has been a waste of energy somewhere. Less than that strength and ability put into magazine articles, perhaps repeated under different forms and captions, we believe, would tell more for the good of the Church than the way above mentioned. Take the subject of anti-foot-binding; a genuine interest has been manifested in this reform, both north and south. It has had ample advertisement in the Tract Society magazines. The interest has been contagious, till we may safely say the reform is fully inaugurated and will go on unto success. When the native Church is really aroused on any theme, as anti-opium, total abstinence, or self-support, we believe there is talent and energy enough among them to transmit that reformatory zeal from one end of the empire to the other. The periodicals must be the media for the conveyance of that holy fire. The foreign missionary will be amply repaid for any effort he may make in support of these reforms, and the periodicals which advocate them, by the broader outlook and greater efficiency of his people. The Christian Church instead of being a company of very common people with a good moral purpose which ends on themselves or their community will be a group of pioneers in every good work, statesmen, in fact, from whom rulers may be glad to select their ministers. This has been true in other countries. In Turkey and Bulgaria the two strong influences have been the missionary college and missionary periodicals. In Bulgaria at the head of affairs are graduates of Robert's College, and the whole nation has received impulses for good from the Christian literature issued at Constantinople. Continuity of impression, it is, in school or in the home, which gives us the hope of really implanting new ideas. Next to a college education the best thing to have is the perusal of a well-edited periodical.

We are looking for great changes in this hoary empire. The gaze of the world is concentrated on China as never before, and people are beginning to realize what a task is before the Christian Church in the conversion of this people. If the empire is to be

thrown open to railroads and other modern improvements, what extraordinary opportunities will be given the Church of Christ, steam-power to carry our publications to the end of the empire, and a needy people awaiting instruction. It took 300 years before the heart of a Roman emperor yielded to the influences of Christianity; but here, in less than a hundred years, even under the old *régime*, a Chinese emperor has issued edicts protecting the Christian religion in its lawful propagation. The Bible is in the palace, and can we not soon hope for a bloodless revolution by which the old gods shall be dethroned and Christ elevated as King and Lord? We may rest assured of one thing; if Christian literature is not ready to be put into the heads and hearts of the people as Providence may open the way, the emissaries of the Evil One will not be at rest or asleep. Infidel publications will be introduced to pollute and corrupt, and the second state of this people will be worse than the first. Would that the daily and weekly newspapers which are to come in North-China might be in the hands of broad, open-minded, generous Christian men. It is safe to say that whoever has charge of the reading of this nation for the next fifty years will control its destinies. God grant that the North-China Tract Society may be one of the instruments in bringing about this great consummation, and that measures, means and men may be provided equal to the opportunities. Having done so well in the past may we not expect still greater things in the future?

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### 弟子規, *Ti Tzu Kuei, or Rules of Behavior for Children.*\*

Translated from the Chinese

BY ISAAC TAYLOR HEADLAND,

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### Preface.

Rules of behavior for brothers and sons,  
Teachings of ancient and virtuous ones;  
First be you filial and brotherly, then  
Try to be faithful and earnest as men.

\* The following is an attempt at a metrical translation of the Chinese poem called the *Ti-tzu-kuei*, 弟子規, the foundation of all Chinese etiquette, as the *San-tzu-ching*, 三字經, is the foundation of their general education. Thus far we have not been able to discover when it was written nor by whom, as authors of such primary books seldom attach their names to them. It is largely used in Chinese schools and studied by the children of the better classes as generally as the *San-tzu-ching*, but has not, so far as I know, been used in any of our Christian schools. We give copies to the students of Peking University, and recommend them to read it, but do not require it in the course of study.

The translator is indebted to Rev. C. H. Fenn, of Peking, for corrections in the translation and meter, and would be grateful for any information or criticisms that may be offered by any one.

Love in each heart for all people should spring,  
Specially to the benevolent cling;  
Strength if you've left, be it small, be it great,  
Spend it in study, both early and late.

*Filial Affection.*

Whenever the summons of parents you hear,  
Answer at once, ~~do not~~ tardy appear;  
Whenever the mandates of parents you know,  
Heed them at once, never lazily go.  
To every instruction of parents you need  
To respectfully listen, with deference heed;  
Parental reproofs, if they ever should come,  
Kindly receive, and with lips that are dumb.

Warm well their couch in the cold winter days,  
Fan their couch cool from the sun's scorching rays,\*  
Greet them and serve them ~~whene'er~~ you arise;  
See to their wants before closing your eyes,  
Tell them your errand when leaving your home;  
Returning, announce it as soon as you come.

Every young man should have definite work;  
This he should neither abandon nor shirk;  
Always in e'en the most trifling affair  
He the parental opinion should share;  
Once by neglecting with them to consult,  
Failure in duty will be the result.

From parents at home the most trivial toy,  
Conceal not for personal use to employ;  
If aught you for personal use should conceal,  
Sore wounded the hearts of your parents will feel.

Whatever your parents delight to possess,  
Strive to obtain, be it food, be it dress;  
Whatever your parents regard with displeasure,  
To remove from their presence, employ every measure.

If ever you injure your body, be sure,  
Sorrow your parents will have to endure;  
If ever you sully your virtue, your blame  
Will redden the cheeks of your parents with shame.

When parents bestow upon children their love,  
To be filial to such very easy will prove,  
But those who from parents receive only hate,  
And still remain filial, their virtue is great.

\* A reference to Huang-hsiang (黃香), one of the twenty-four examples of Filial Piety, who was so attentive to his father as to warm his couch by lying on it in winter, and by fanning it in summer.



If faults in your parents by chance you should see,  
 Reprove them and help them to virtuous be ;  
 Reprove with the love-lighted face of a child,  
 Reprove with a voice that is gentle and mild.  
 Reproof that is slighted may give your heart pain,  
 But joyfully, kindly, reprove them again ;  
 Follow with tear-streaming eyes and reprove them,  
 Murmur not though they should beat you, but love them.

Should your parents by illness be ever laid low,  
 First taste of their potion, its safety to know ;  
 By day and by night your best services give,  
 And stay by their bedside as long as they live.  
 Mourn for three years from the time they are dead,  
 Let them be bitter the tears that you shed ;  
 Of meat you should neither partake, nor of wine,  
 To dwell in poor quarters should be your design.  
 Perform ceremonial rites every year ;  
 Each sacrifice offered should prove you sincere ;  
 In a word, the dead parents of you who survive,  
 You should serve with the fervor you served when alive.

*Brotherly Kindness.*

The duty of elder to younger is love,  
 Of younger to elder respect all approve ;  
 Fraternal agreement they cannot neglect,  
 For wrapped up within it is filial respect.

Possessions they neither should greedily prize ;  
 Then how could such feelings as hatred arise ?  
 If each in his language should gently forbear,  
 Then anger self-conquered must vanish in air.

When brothers are drinking, or when at their meat,  
 When brothers are seated, or walk on the street,  
 The elder should always the younger precede,  
 The younger should follow,—thus men have decreed.

If the elder should summon a person by word,  
 The younger should hasten to make the call heard ;  
 In failing to find him, your duty is plain,  
 From taking his place not a moment refrain.

*Respectfulness.*

Men who are older, whenever addressed,  
 Never their name, but their title is best ;  
 When you talk with those older, whatever you feel,  
 Your talents with diligence strive to conceal,  
 In walking, whenever those older you meet,  
 Approach with a bow, and with reverence greet ;  
 If it be not his wish to express his respect,  
 Retreat and respectfully stand up erect.

When riding or driving, you always descend  
From your horse or your cart, when you meet with a friend,  
Nor mount till your friend has passed by, I should say,  
A hundred, or more than that, steps on his way.

When those older are standing it never is fit,  
Whether indoors or out, that a young man should sit;  
When an old man is sitting, a young man should stand,  
And wait to be seated till he shall command.

Whenever grown people are present, a child  
Should speak with a voice that is gentle and mild,  
Not too low for the elder to hear what you say;  
No advantage arises from speaking that way.  
Approach him with haste, then all will admire,  
Withdrawing, you always should slowly retire;  
When answering questions, politely arise,  
Nor move from one side to another your eyes.

From service of uncles, you never should swerve,  
But serve them the same as your parents you serve,  
And cousins who chance to be older than you,  
You should do to them just as to brothers you do.

### *Diligence.*

Awake in the morning, arise with the sun,  
Retire late at night when your lessons are done,  
Remember that age will come easily on,  
Utilize youth for 'twill quickly be gone.

Wash in the morning your hands and your face,  
Rinse well your mouth, or 'twill be a disgrace;  
Your hat should be straight, and not worn on the side,  
Your clothing be buttoned, not left gaping wide.  
Your shoes and your stockings should both be on right;  
Make sure they are neat, and make sure they are tight;  
In order your hat and your clothing to trace,  
Assign to each one a particular place.

If thrown in confusion they'll quickly be soiled,  
And all of your clothing will surely be spoiled;  
In cleanliness beauty of clothing consists,  
But beauty in gorgeousness never exists;  
Yourself and surroundings should harmony show,  
Beyond your resources you never should go.

When eating or drinking, of this have a care,  
Do no picking and choosing, wherever you are;  
If good be the food, do not make matters bad,  
By saying that other much better you've had.

In youth or young manhood, wherever you dine,  
Let this be your motto, I'll never drink wine ;  
If once you are drunken, you lose your good name,  
And how loathsome it is, and how great is your shame !

When walking, walk straight, do not swaggering go,  
When you stand, stand erect, that you handsome may grow ;  
Let your bow be profound to the persons you meet,  
And greet with respect whomsoever you greet.

Stand not on a doorstep, stand inside or out,  
Lean not against aught that by chance is about,  
Do not sit like a dust-pan, your legs spreading wide,  
Nor back and forth move them from this to that side.

Raise slowly the screen when you enter a room,  
That clatter may never announce you have come ;  
In turning a corner in wide circle move,  
To bump 'gainst the corner will awkwardness prove.  
When you bear empty vessels, be careful to go,  
So that empty or full, people never can know.

When you enter a room, you should act on the minute,  
As though many people already were in it ;  
Perform duties slowly and cultivate taste,  
For a homely old proverb says : "Haste maketh waste."  
Never fear your work arduous, show yourself true,  
Nor look lightly on what you're expected to do.

A public disturbance 'tis manly to fear,  
And excepting on duty, to never draw near ;  
A knowledge of vice you should never desire,  
And of matters corrupt you should never inquire.

Whenever you enter a house, it is clear  
You should ask as you enter, "Is anyone here ?"  
When to enter a house, you design, have a care,  
With some kind of noise to announce you are there.

If asked "Who is there ?" to avoid any blame  
You should answer the person at once with your name ;  
If you answer, "'Tis I," as the vulgar oft say,  
They will not understand who is coming their way.

If another man's things you by chance wish to use,  
You should ask for them, giving a chance to refuse ;  
If you use without asking, that manner of dealing  
By men is considered no better than stealing.  
Whenever you borrow, be sure that you learn  
The thing, after using, to promptly return ;  
If others to borrow of you be inclined,  
If you have, you should lend, with a generous mind.



*Faithfulness.*

When speaking, let this be your motto, from youth—  
The first of all things in importance is truth,  
And words of deceit or expressions untrue  
Should ne'er be reported as coming from you.  
Let others' loquacity constantly teach  
That for you it were well to be sparing of speech ;  
For the truth of whate'er you report to a friend,  
For proof, on your eloquence never depend.

You should never insult any person 'tis plain,  
Nor utterance give to expressions profane ;  
'Gainst market-place habits and street-talk keep guard,  
That your talk be not sullied, your manners be marred.

Where proof is deficient and evidence weak,  
Of any such matters you never should speak ;  
Unless you are certain your proof is exact,  
You should never so much as refer to the fact.

Things barren of profit, which often cause harm,  
You never should rashly agree to perform ;  
With a rashly made promise great evils begin ;  
To keep it or break it will both count as sin.

Whenever with others you chance to converse,  
To enunciate badly, you could not do worse,  
Unless you should speak in too rapid a way,  
Or mumble the words you are trying to say.

When you hear a man argue a thing thus and so,  
And another declare an emphatical no ;  
If the matter is one of no moment to you,  
Not to utter a word is the best thing to do.

You should think when a virtuous person you see,  
"Such virtue is possible also for me,"  
And though far below him you move at the time,  
By striving you yet to his level may climb.

If wickedness under your vision should come,  
Examine yourself lest you also have some ;  
Repent if you find in your heart aught of sin,  
Let your care be increased, if you find naught within.

Your virtue and learning examine with care,  
Your talents and skill, though they may not be rare,  
If to those of your friends they inferior prove,  
By putting forth strength e'en the world you may move.

If your clothing and shoes are not just to your mind,  
If when you examine your food, you should find  
It is not quite so good as the people's around you,  
Be sure you allow not such matters to wound you.

When friends mention faults, if your anger is raised,  
Or should you be happy whenever you're praised,  
The friends who are hurtful will gather anon,  
While those who are helpful will quickly be gone.

When others extol you, let fear be your choice,  
When others find fault, 'tis a time to rejoice ;  
Then those who are upright, and scholars sincere,  
Though slowly, yet surely, to you will adhere.

When wrong not intended is done by mistake,  
We call it a "fault" for the wrong-doer's sake,  
But wrong that is done with intention is blamed,  
And such by all people is "wickedness" named.

The faults you repent of are nevermore seen,  
But are reckoned with others which never have been ;  
If ever a failing you try to conceal,  
Your efforts a greater will surely reveal.

*Love all, especially the Benevolent.*

To the people around you, below or above,  
Your duty is clear, every one you should love ;  
One circling heaven is over all spread,  
One flowering earth produces our bread.

If your conduct is that of a nobleman pure,  
Of fame and esteem you are certainly sure,  
And honor, if honor upon you shall fall,  
Will not be for outside appearance at all.  
If your talents are brilliant, however attired,  
You will always be courted, and greatly admired,  
But others, to second your efforts, you'll find,  
Will never, because of your talk, be inclined.

If of skill or ability you are possessed,  
You should never let selfishness enter your breast ;  
When ability likewise in others is praised,  
A thought to defame them should never be raised.

With flattery never the rich seek to gain,  
With pride in your heart, ne'er the poor man disdain ;  
Your back never turn to old friends tried and true,  
Nor rejoice beyond measure in those who are new.

Men not at leisure, or men having cares,  
You never should trouble with other affairs ;  
When men are disturbed, or have other employ,  
You should never by talking such persons annoy.

If your lot with a wrong-doer ever be cast,  
Remind him not daily of that which is past ;  
The personal secrets a man would conceal,  
You cannot by right to another reveal.

To speak of the good that in others you find,  
In you is considered benignant and kind,  
For when they discover you speak in their praise,  
They will earnestly seek to still better their ways.

To speak of the faults that in others you find,  
In you is considered bad taste and unkind ;  
You soon will receive and will merit their hate,  
And disaster will come when alas ! 'tis too late.  
If to good you each other incite, nothing loth,  
You soon will establish the virtue of both ;  
If faults in each other you do not correct,  
In the duty of each there will be a defect.

Receiving or giving, make sure that both know  
The amount you receive, the amount you bestow ;  
When giving give much, is the best I should say,  
When taking take little,—a very safe way.

What you think proper treatment for others would be,  
First ask : " Would this treatment be pleasing to me ? "  
If you would dislike it if done unto you,  
Do not do what you would not have other men do.

You should recompense favors whenever bestowed,  
And offences forgotten will lighten your load ;  
If ever you punish you lightly should do it,  
But recompense freely, you never will rue it.

Your treatment of servants, 'tis surely decreed,  
Majestic should be if you wish to succeed,  
But while majesty is in a master a beauty,  
To be generous and kind is as truly a duty.  
For if by authority men are controlled,  
Their hearts you will never be able to hold ;  
If their hearts you secure in a virtuous way,  
They are satisfied then and have nothing to say.

All people are men, but examine their minds,  
And you find there are many and different kinds ;  
That the mass follow custom is painfully true,  
While benevolent people are certainly few.



But those who benevolence follow in truth  
 Are respected by all,—men and women and youth ;  
 In the ring of their words is no recondite sound,  
 Their appearance seductive will never be found.  
 If thus to benevolent persons you cling,  
 To you 'twill unnumbered advantages bring ;  
 Your virtues will daily increase, it is true,  
 And your faults will diminish as rapidly too.

If to cling to benevolent men you refuse,  
 Untold will the injury be that you choose ;  
 Mean people will gather, encompassing you,  
 And spoil all the good you might otherwise do.

*Spend your Surplus Strength in Study.*

If these things you neglect, as some people have done,  
 And spend all your time in book-study alone,  
 You'll become superficial, though much you may know,  
 And to what sort of man can you hope thus to grow.

If you practice these rules and continue their use ,  
 But study no books, you will then be obtuse ;  
 You will see things from only your own point of view,  
 And thus subvert principles useful and true.

Your method of study, the poet here sings,  
 Should have a foundation of three little things :  
 The heart, eye and mouth, for each one is a link,  
 And all are important in study, we think.

When you study a book let your thought be confined,  
 And banish all other good books from your mind,  
 For before you've completed the reading of one,  
 You should never be wishing another begun.  
 Take time to complete it ; you ne'ertheless ought  
 To be diligent still in your study and thought,  
 For when to your work you with diligence go,  
 Each obstacle you will with ease overthrow.

If of aught in the book you should have any doubt,  
 Write it down : 'tis the thing to ask questions about ;  
 Inquire then about it again and again,  
 In order its meaning to clearly obtain.

Your room should be neatly and orderly kept,  
 The walls should be spotless, the dust from them swept ;  
 Your tables be clean, and of dust without traces,  
 Your pen and your inkstone arranged in their places.

If your ink-stick you rub in a one-sided way,  
 Your heart is not upright, good people will say ;  
 Do you lack in respect for the characters, then  
 Your heart is already corrupted by men.

In order that each of your books you may trace,  
 For each you should have a particular place,  
 And when you have finished the reading of one,  
 Put it back whence you took it before 'twas begun.  
 And though you should be in a hurry, you ought  
 To wrap up the books just as when they were bought;  
 If a torn place in one you should ever discover,  
 Then neatly repair it by pasting it over.

Unless 'tis a sacred or classical book  
 Reject it, nor ever vouchsafe it a look,  
 For such will intelligence only impede,  
 And injure the mind 'twas intended to feed.

Never violate self with o'er-burdensome cares,  
 Nor waste noble traits upon trifling affairs;  
 Then virtue like those who are holy and pure,  
 You by gradual growth may expect to secure.

### Chinese Equivalents for Greek Proper Names in New Testament.

**I**N a former article I gave a list of Chinese Equivalents suggested for Hebrew proper names, and now wish to do the same for the Greek.

#### *Principles.*

1. Render proper names from the Old Testament as in Hebrew.
2. In Latin names follow Latin orthography; as *Clemens*, and not *Κλημης*.
3. Other rules as in Hebrew list.

#### *Vowels.*

- |                                                                                                                                                                                     |                                                                                                                          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| <p>A=亞 as 亞倫, <i>Ααρων</i>.<br/>         Ai=挨 as 挨乃, <i>Αιγυπτος</i>.<br/>         Au=謳 as 謳古士督, <i>Αυγουτος</i>.</p>                                                               | <p>Am=暗 as 暗腓波里, <i>Αμφιπολις</i>.<br/>         An=晏 as 晏得列, <i>Ανδρεας</i>.<br/>         Ap=押 as 押腓亞, <i>Απφια</i>.</p> |
| <p>E.(E)=衣 as 衣里亞撒, <i>Ελιαρζαρ</i>.<br/>         (H)=以 as 以里亞, <i>Ηλιας</i>.<br/>         (Aspirated). See H.</p>                                                                  | <p>Eu=俞 as 俞尼基, <i>Ευνικη</i>.</p>                                                                                       |
| <p>I=宜 as 宜大里, <i>Ιταλια</i>.<br/>         Ia=雅 as 雅哈, <i>Ιακωβος</i> (? 也).<br/>         Ie { Iε } =耶 as 耶西, <i>Ιεσσαι</i>.<br/>               { Iη } =耶 as 耶穌, <i>Ιησους</i>.</p> | <p>Io=約 as 約巴, <i>Ιοπη</i>.<br/>         Iou=隅 as 隅太, <i>Ιουταια</i>.</p>                                                |

O {<sup>o</sup><sub>w</sub>} = 阿 as 阿尼西母,  
Ονησιμος;  
阿伯, ωβεδ.

Ou = 烏 as 烏里亞, Οοριας.

### Consonants.

B. B.

Ba = 巴 as 巴比倫, Βαβυλων.

Be = 庇 as 庇列, Βελιαλ.

Bel = 別 as 別西卜, Βελζεβουλ.

Beu = 便 as 便雅憫, Βενιαμιν.

Beth = 伯 as 伯大尼, Βηθανια,  
et passim.

Bi = 庇 as 庇推尼, Βιθυνια.

Bo = 波 as 波士, Βοαζ.

### Finals.

βος = 布 as 亞加布, Αγαβος.

βερ = 白 as 衣利沙白, Ελισαβερ.

Γ.

Ga = 加 as 加撒, Γαζα.

Gai = 該 as 該猶, Γαιος.

Ge = 基 as 基田, Γεδεων.

Go, Gol = 各 as 各各他, Γολγοθα.

Gog = 角 as , Γωγ.

### Finals.

για = 家 as 弗呂家, Φρυγια.

Δ.

Da = 大 as 大馬色, Δαμασκος.

Dal = 達 as 達馬大, Δαλματια.

De {<sup>Δε</sup><sub>Δη</sub>} = 低 as 低加波里,  
Δεκαπολις.

Di = 低 as 低士莫, Διδυμος.

Dio = 丟 as 丟特腓, Διοτρεφης.

Do, Dor = 多 as 多加, Δορκας.

Dru = 都 as 都西拉, Δρουσιλλα.

dos } 亞力山多, Αλεξανδρος.

tos } = 多 as 米利多, Μιλητος.

thos } 哥林多, Κορινθος.

dias = 底亞 as 希羅底亞, Ηρωδιας.

deis = 狄 as 撒狄, Σαρδεις.

dok = 督 as 撒督, Σαδωκ.

des (Lat. dens) = 田 as 部田,

Πουδης (Pudens).

Z.

Za = 撒 as 撒拉, Ζαα.

Ze {<sup>Ζε</sup><sub>Ζη</sub>} = 西 as 西納, Ζηνας.

Zo = 鎖 as 鎖羅巴伯, Ζοροβαβελ.

'H.

Ha. No New Testament name  
begins with Ha; but we  
should write as Old Testa-  
ment. 夏 as 夏甲, 'Αγαρ.

He } = 希 as 希伯來, 'Εβραιος.

Hê } 希律, Ηρωδης.

No 'I or 'O in New Testament  
names.

Ho (ω) = 何 as 何西, 'Ωση.

Hu = 許 as 許米乃, 'Υμεναιος.

### Finals.

Ham (αμ) = 函 as 亞伯拉函,  
Αβρααμ.

Θ.

Tha = 他 as 他馬, Θάμαρ.

Thad = 撻 as 撻太, Θαδδαιος.

The = 提 as 提阿腓羅, Θεοφιλος.

Thes = 帖 as 帖撒羅尼加,  
Θεσσαλονικη.

Tho = 多 as 多馬, Θωμας.

Then = 丟 as 丟太, Θεουδας.

Thu = 推 as 推雅帶拉, Θυατειρα.



## K.

Ka=加 as 加拿, Κανα.

Kai=蓋 as 蓋撒, Καισαρ.

Kan=干 as 干大基, Κανδάκη.

Ke } =基 as 基法, Κηφας.

Ki } =基 as 基里加, Κιλικία.

Ky } =基 as 基里加, Κιλικία.

Ked=紂 as 紂命, Κεδρων.

Klau=基漏 as 基漏丟, Κλαυδιος.

Kleo=基流 as 基流巴, Κλεοπαρ.

Kle } =基利 as 基利免, Κλημης.

Kri } =基利 as 基利免, Κλημης.

## L. Λ.

La=拉 as 拉撒路, Λαζαρος.

Lao=老 as 老底架, Λαοδίκεια.

Le } =利 as 利未, Λευι.

Li } =利 as 利未, Λευι.

Lu=呂 as 呂低亞, Λυδια.

Lo=羅 as 羅以, Λωις.

Lot=羅得 as , Λωτ.

## M. Μ.

Ma=馬 as 馬各, Μαγωγ.

Mag=麥 as 麥大拉, Μαγδάλα.

Me=美 as 美利弟, Μελιτη.

Mel=覓 as 覓基西得, Μελχισεδεκ.

Mi=米 as 米利多, Μελητος.

Mo=摩 as 摩落, Μολοχ; 摩西,

Μωσης.

Mu=每 as 每拉, Μύρα.

## N.

Na=拿 as 拿順, Ναασων.

Nau=難 as 難該, Ναγγαι.

Ne { Nε } 尼亞波利,

Ni { Nη } =尼 as Νεαπολις;

Ni { Nι } =尼 as 尼利, Νηρι;

No=挪 as 挪亞, Νικανωρ.

No=挪 as 挪亞, Νωε.

## P. Π.

Pa=巴 as 巴大拉, Παγαα.

Pau=保 as 保羅, Παυλος.

Pam=朋 as 朋腓利亞, Παμφυλια.

Ko=哥 as 哥羅西, Κολοσσαί,

哥士, Κως.

Ku=居 as 居庇路, Κυπρος.

Kwa=瓜 as 瓜士, Κοναρτος.

## Finals.

kos=各 as 亞利達各, Αρισταρκος.

kia } =架 as 者底架, Λαοδικεια.

keia } =架 as 者底架, Λαοδικεια.

kios=求 as 波求, Πορκιος.

kaio=蓋 as 撒土蓋, Σοδδουκαιος.

## Finals.

Laam=藍 as 巴藍, Βαλααμ.

Lon=命 as 巴庇命, Βαβυλων.

Los=羅 as 亞波羅, Απολλων.

Leim } =斂 as 耶路撒斂,

Lem } =斂 as Ιερουσαλημ.

Lios=流 as 隅流, Ιουλιος.

## Finals.

mas=麻 as 黑麻, Έρμας (or 黑耳麻).

mes (Lat. mens)=免 as 基利免 Κλημης.

mes=美 as 黑美, Έρμης (or 黑耳美).

mos=莫 as 低土莫, Διδυμος.

Nym=寧 as 寧法, Νυμφος.

## Finals.

nias=尼亞

nion=念 as 以哥念, Ικονιον.

naoum=農 as 加伯農, Καπερ νοαυμ.

Pe } =比 as 比得, Πητρος.

Pi } =比 as 比拉都, Π.λατος.

Pó=部 as 部伯流, Ποπλιος.

Po=波 as 波求, Πορκιος.

Pon=本 as 本都, Ποντος.  
 Pou=布 as 布田, Πουδης,  
 (Pudens).

Per=別 as 別加莫, Περγαμος.  
 Pris=碧 as 碧基拉, Πρισκυλλα.

Pro=Po 部  
 Pto=To 多

*Finals.*

Pos=布 as 亞基布, Αρχιπος.

R. P. See L.

Ra=拉 as 拉馬, Ραμα.  
 Re=利 as 利撒, Ρησα.  
 Ro { Po } =羅 as 羅波暗, Ροβοάμ.  
 { Pu } =羅 as 羅馬, Ρωμα.  
 Rou=路 as 路便, Ρουβην.

*Finals.*

Ram=藍 as 亞藍, Αραμ.  
 Reth=列 as 拿撒列, Ναζαρετ.  
 Ris=里

S. Σ.

Sa=撒 as 撒拉, Σαλα.  
 Sau=掃 as 掃羅, Σαυλος.  
 Se=些 as 些公都, Σεκουνδος.  
 Si=西 as 西拉, Σιλας.  
 Sk=士基 as 士基也, Σκευας.  
 Sm=士每 as 士每拿, Σμυρνα.  
 Spa=士巴 as 士巴雅, Σπανια.  
 Sta=士大 as 士大古, Σταχυς.

Ste=士弟 as 士弟反, Στέφανος.  
 Sn=緒 as 緒加, Συχαρ.  
 Sün=宣 as 宣都基, Συντοχη.  
 So=瑣 as 瑣巴特, Σωπατρος.

*Finals.*

sous=穌 as 耶穌, Ιησους.  
 sar=撒 as 蓋撒, Καισαρ.  
 sis=息 as 彼息, Περσις.

T. Τ.

Ta=太 as 太比他, Ταβιθα.  
 Te }  
 Ti } =弟 as 弟摩提, Τιμοθεος.  
 Ter=帖 as 帖土羅, Τερτυλλος.  
 To }  
 Tro } =多 as 多腓摩, Τροφιμος.  
 Tu=推 as 推羅, Τυρος.  
 Tra=特拉 as 特拉哥尼,  
 Τραχονιτις.

Tro=特羅 as 特羅亞, Τρωας.  
 Tru=土 as 土腓尼, Τρυφαινη.

*Finals.*

Tha=他 as 太比他, Τιβιθα.  
 Tos }  
 Tus } =都 as 以拉都, Εραστος.  
 Tar=達 as 亞里達名, Αρισταρκος.  
 Tios=丟 as 本丟, Ποντιος.  
 Theos=提

U. Υ.

Hy=許 as 許米乃, Ύμηναιος.

Ph. Φ.

Pha=法 as 法老, Φαραω,  
 Phe }  
 Phi } =腓 as 腓力士, Φηλιξ.

Phoi=沸 as 沸比, Φοιβη.  
 Pho }  
 Phor } =浮 as 浮士拿都,  
 Φορτουνατος.  
 Phu=福 as 福吉羅, Φυγελλος.

Ch. Χ. See K.

Cha=加 as 加難, Χανααν.  
 Che }  
 Chi } =其 as 其路冰, Χερουβιμ.

Cho=哥 as 哥辣信, Χοραζιν.  
 Chu=古 as 古撒, Χουζας.  
 Chloe=革來, Χλοη.  
 Chris=基督, Χριστος.

R. H. GRAVES.

## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *Government Examinations in Science.*

 SHORT time ago the following circular letter was addressed to several gentlemen engaged in educational work: "By Imperial edict the government of China has pledged itself to offer questions in mathematics and science at the local, provincial and triennial examinations, but in many examinations no notice is taken of these subjects. In your opinion what would be the best method of calling the attention of the government to the importance of emphasizing this regulation?" The replies which have been received are here given. It will be seen that there is a great difference of opinion both as to the advisability and the method of such procedure.

FROM REV. C. W. MATEER, D.D., LL.D., *Têngchow.*

Your suggestion is a good one. The present is an auspicious time to address the Chinese government on the subject of education. It is not too much to say that the continued existence of the Chinese government depends on the progress of the people in education during the next ten or fifteen years. Missionaries who have engaged in educational work are the most suitable and the most competent persons to give good advice on this subject.

I would propose that, after reciting some facts showing the failure of previous edicts to effect any practical result in the way of reformation, we advise the government to abolish the examinations entirely and adopt the Western method of schools chartered to confer degrees. 1st. Because it is impossible to avoid the corrupt practices connected with the present system. 2nd. Because it will be very difficult if not impossible to get out of the old rut in which these examinations have run so long. 3rd. Because the experience of all Western nations is to the effect that education is best promoted by means of schools of various grades.

If, however, the government are unwilling to take such a radical step at present I would advise them to deprive the literary examiners of all official power and influence beyond the conferring of degrees, and of all perquisites and emoluments outside of their salary. Second, that they abolish the *wên-chang* as such, substitut-



ing essays instead, not written in the artificial style and cast iron mould of the *wên-chang* but in such form and style as may suit the theme, whether it be classical, political or scientific. And third, that the final examination for a degree cover a variety of subjects, and include, besides an essay, answers to a considerable number of questions. The first and most important step towards the inauguration of such a movement is to secure qualified examiners, and for this purpose they themselves should first be carefully examined and passed upon. In no case should a literary examiner be appointed who himself is not thoroughly versed in the subjects on which examinations are to be held. Even if the examinations are retained schools should be established by the government, and the people should be encouraged to establish high grade schools for themselves.

How to get such a paper really before the emperor and his advisers is the question. The Tsung-li Yamên is very likely to suppress or annul anything we try to present through them. What is done should be done as promptly as possible.

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FROM REV. E. FABER, DR. THEOL., *Shanghai*.

I do not think it advisable that missionaries should ask favors from the Chinese, for when urged to do something, they cannot but think that it must be to the benefit of foreigners. As soon as the ruling classes of China have their eyes opened to perceive the necessity of foreign education they will have to ask the favor of the help of missionaries. A little more patience will be to great advantage. The unfavorable time just now, when the Chinese government is occupied with overwhelming duties of highest importance, should also be taken into consideration.

Further, I think the carrying out of such a measure—as asking a few scientific questions at the examinations—of little, if any, advantage to the Chinese. The students will pick up a few superficial statements without comprehending their meaning, and the examiners, who themselves have no thorough understanding of such things, will be satisfied with any semblance of an answer, if indeed they should not even prefer to have every scientific question answered from the unfathomable depth of the I-king—this classical formulation of Chinese nonsense.

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FROM REV. F. L. HAWKS POTT, *Shanghai*.

In reply to yours of April 20th I would say that it seems to me you have brought to light a most important matter. To attempt to make unwilling examiners observe the Imperial edict will be a

difficult task. How can those who know nothing of mathematics or science examine on those subjects? Perforce the regulation must fall into desuetude. Again it seems to me that we will be wasting time if we try to urge upon the government of China the carrying out of the present enactment. Just so long as science and mathematics are looked upon as subjects of secondary importance, to be taken or not by those who come up to be examined, so long will the scholars of China neglect them, or only study them for the sake of acquiring a smattering that may help to cover their shortcomings in the classical examinations.

If we, as the Educational Association of China, agitate at all, let it be for something more radical, for a thorough and sweeping reform. We don't want to help in patching up the old system or in sewing on a fringe of Western studies to the old antique Chinese classics. Let us agitate boldly for an entirely new department in the Chinese governmental examinations, a department where degrees will be conferred on those who distinguish themselves in mathematics and science without respect at all to their qualification as essay writers. Let us petition the government to institute a system of examination in which the degree of Sc. B. will be conferred which will correspond in every respect, in all the privileges, etc., to which it entitles the possessor, to the present B.A. degree. Now is the time to call attention to China's need of such a department.

I am in favour of a memorial to the throne from the Association, in which we point out what our schools and colleges are doing in point of scientific education and the utilitarian value of these studies, and in which we beg the government to encourage these studies by allowing those who become proficient in them to obtain a degree in a governmental examination of equal worth to the one for which the Chinese scholar contends so earnestly at present.

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FROM REV. W. M. HAYES, M.A., *T'engchow*.

To call the attention of the government to the failure of the edict requiring mathematics and the sciences to be included in the various examinations will probably not be difficult. There are several ways in which a paper drawn up by such men as Drs. Mateer, Martin and Richard could be presented, so as to meet with proper consideration.

The difficulty will lie in securing the enforcement of the edict. Unless the government will adopt a plan for securing capable examiners and give them equal authority with the classical examiner in the conferring of degrees the present force will be continued. The Chinese system of examinations is theoretically good, and even after the es-

tablishment of more colleges and high schools might well be continued for some time to come. What it needs is to be widened out, so as to include more than meagre Chinese literature and rapid compositions.

I am not in favor of waiting until after the Triennial Meeting before taking any effective steps toward the presentation of such a paper. It should be done as soon as possible and should lay stress on the necessity of the government taking prompt and effective action. To notify the students of China that after a period of three years or so *no degrees would be granted* except to those passing satisfactory examinations in the mathematics and sciences would have a business ring about it. It is growing more and more evident that the Chinese literati will have to be forced, not coaxed, from their present position.

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### *Notes and Items.*

#### EDUCATIONAL ASSOCIATION OF CHINA.

##### *Meeting of Executive Committee.*

THE Executive Committee met July 11th, 1895, at 8 p.m., at McTyeire Home, Shanghai. Present: Dr. John Fryer, *Chairman*, Dr. A. P. Parker, Rev. J. C. Ferguson, Rev. F. L. Hawks Pott, Miss Richardson and Rev. J. A. Silsby, *Secretary*. The meeting was opened with prayer by Dr. Parker. Rev. F. L. Hawks Pott, having been elected by the President and Vice-Presidents of the Association to fill the vacancy caused by the resignation of Rev. W. B. Bonnell, Treasurer, he was welcomed by the committee as an ex-officio member. The minutes of last meeting were read and approved.

The treasurer reported a balance on hand of \$180.79. The chairman presented a statement from the Presbyterian Mission Press, showing that the balance to the Association's credit from book sales, etc., for six months ending June 30th, amounted (approximately) to \$748.74. The amount available for use by the Association was thus shown to be \$929.53.

The treasurer was authorized to attend to the insurance of the Society's property and see that the premium is regularly paid.

Dr. Fryer, as General Editor, submitted the following Report, which was approved by the committee :—

#### GENERAL EDITOR'S REPORT.

##### *Work done since last Meeting.*

*Scripture Wall Maps*, by Mrs. Ritchie, of Têngchow College. The whole series of 16 maps completed and on sale ; 100 of each



of the edition of 1000 copies have been coloured and fifty mounted. The remainder are placed in stock.

*Universal History*, by Rev. Dr. Sheffield. 700 copies of this work have been printed with maps and glossary, and placed on sale.

*Church History*, by Rev. Dr. Corbett. 300 copies have been printed and placed on sale.

*Wall Charts*. The 260 wall charts ordered from Edinburgh have been duly received and prepared for issue by writing names in Chinese and mounting. They are now on sale. 53 additional charts were ordered to supply omissions, and have arrived.

*Zoology, with Coloured Illustrations*, translated by Miss Williamson. The 500 copies ordered from London have been duly received, and the Chinese text is being printed to bind up with them. The work is nearly completed.

*Hand-book for 4 Botany Wall Charts*. Completed, with reduced copies of the illustrations; 100 copies printed and on sale.

*Hand-book for Wall Charts of Insects, Fishes and Reptiles*. In an advanced state, and will soon be ready.

*Acoustics*, by Rev. W. M. Hayes. Completed, and on sale.

*Analytical Geometry*. Translated by Rev. Dr. Parker. The whole of the 53 engravings are cut on wood, and the printing of work is making good progress in the Mission Press.

*Educational Directory*. Twenty-four pages printed. Sixteen in type, and the remainder in different stages of progress. The work has been delayed from various unavoidable circumstances, but will be completed at an early date.

*Educational Magazine in Chinese*. Preparations are nearly completed for permanently continuing the *Chinese Scientific Magazine* with a large department devoted entirely to educational matters, as was requested at a previous meeting.

#### THE TRIENNIAL MEETING.

The Association having at its last Triennial Meeting instructed the Executive Committee to prepare a programme for the next meeting, considerable time was given to the discussion of this subject.

It was agreed that the programme be arranged for a four days' meeting, beginning on the first Wednesday in May, 1896; that the morning session of the first day be devoted to organization and business; that there be a mass meeting on Thursday night; and that there be a social gathering at St. John's College on Saturday afternoon, to which Mr. Pott extended a cordial invitation.

Upon motion of Mr. Pott it was *Resolved*, 1. That a list of subjects be prepared and circulated among the members of the Association, with the request that they suggest writers for the different

subjects (who may or may not be members of the Association) with the understanding that the writer proposed by the largest number of members for each subject be invited to read a paper on the same at the Triennial Conference.

2. That each member be requested to suggest any other subject outside of those contained in the list, which he or she might like to hear discussed, with the name of a writer for the same.

It was further agreed that Dr. J. Fryer, Chairman, and Rev. J. A. Silsby, Secretary of the Executive Committee, be instructed to prepare a circular to be sent out to every member of the Association to the above effect; and to call a meeting of the committee when deemed advisable, so as to complete the programme for the Triennial Meeting.

The committee then adjourned.

J. A. SILSBY, *Sec.*

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The translation of Herbert Spencer's Essay on Education by the Rev. Y. K. Yen, M.A., has been some time out of print. Mr. Yen on his return to China has been asked for another edition. He has consented to prepare one, and will revise the whole work thoroughly before it goes into the printer's hands.

The first edition was issued by Mr. Yen entirely at his own expense. The new edition will be published by the "Chinese Scientific Book Depôt," with his concurrence.

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The Rev. D. Z. Sheffield, D.D., has long been in the foremost rank of educationists in China. It will be with the most sincere regret that everyone who knew him will hear of the savage and brutal injuries he has received at the hands of a lunatic carpenter, who left him for dead. The cause of education in China will suffer considerably, even if he is only temporarily incapacitated from work. He has the warmest sympathy of everybody—Chinese and foreigners alike—and his speedy recovery is most fervently hoped and prayed for.

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The set of 16 wall maps illustrating the Geography of the Bible, prepared by Mrs. Ritchie, of the Têngchow College, is now completed and on sale at the Mission Press. The price per sheet, uncoloured and unmounted, is only 5 cents, or 65 cents for the set. Fully and artistically coloured the price is 25 cents each unmounted. Mounted as well as coloured the price is 50 cents each. The whole set mounted and coloured is sold for \$7.00. No mission school or chapel can afford to be without these beautiful maps, which reflect great credit alike on Mrs. Ritchie and the Educational Association of China.

## Correspondence.

WINE AT CHINESE WEDDINGS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The cause of total abstinence from strong drink may be helped by the missionary encouraging the use at native weddings of some non-intoxicating substitute for Chinese wines. At a recent wedding of native Christians in Huchow the substitute was hot lemonade, made with powdered citric acid.

It gave perfect satisfaction to all the guests, some of whom were heathen and habitual users of alcohol. If the missionary will not only take a stand against the use of intoxicants at Christian weddings, but kindly encourage the use of a substitute, he may be successful in nearly all cases and prevent Church members from bringing reproach on the Name by flushed faces, incoherent talk and gluttony induced by strong drink.

GEO. L. MASON.

## Our Book Table.

The Chinese Tract Society give notice that hereafter they will allow 20 per cent. discount on all orders for 100 or more copies of any one tract.

We are requested to say that the price of the twelve pictorial tracts by Rev. H. C. DuBose is \$1.60 per thousand if 100 are taken of any one tract, *i.e.*, at the rate of 1250 for \$2. These are issued by the C. T. S.

than some of the older Christian Trimetrical Classics which have preceded it. In the opinion of the writer the one prepared by Dr. Medhurst is better, and will be found more useful. The preparation of Wên-li books for children is of doubtful utility, and many are of the opinion that time would be better spent in the preparation of simpler books in the local vernacular, or in simple mandarin.

J. A. S.

三字真言. By Rev. W. R. Hunt. Printed at the Presbyterian Mission Press, Shanghai, 1895.

This little book is in easy Wên-li and designed for the instruction of children. It consists of twenty short chapters and gives the main facts and doctrines usually set forth in catechisms and similar books prepared for use in day-schools. The book may be used with profit, but does not seem to meet a "felt want," as it is neither clearer in style nor more excellent in matter

基督本記卷二. *Life of Christ*. Vol. II. By F. L. H. Pott. Presbyterian Mission Press, Shanghai.

This is the second volume of Mr. Pott's work, the first volume having been noticed in a previous number of the RECORDER. The book is now complete, and will make a valuable addition to the working materials of the theological class room. This volume contains 60 leaves, uniform with the first. The subject is divided into lessons of suitable length, and these are further divided



into paragraphs with appropriate headings. The portions of the Gospels to be read are indicated by chapter and verse at the beginning of each lesson, together with a portion to be committed to memory, and questions are appended at the end of each lesson, which will be found well adapted to elicit the pupil's knowledge of the subject.

This is the most useful book for the class room on the Life of Christ that has yet been published, and it will no doubt meet with rapid sale.

We have one criticism to make on it. Mr. Pott's use of *Chu Ye-su* (主耶穌) as the title of our Lord, while it is commendable as teaching the Chinese to be always reverent in the use of that holy name, yet by its constant and unvaried repetition it becomes forced, artificial and monotonous. Some of the many other glorious titles of our Saviour could and should be used in a book giving the history of his wonderful Life. Again, the use of *Chu*, Lord, sounds very incongruous in the mouths of his enemies, who never acknowledged him as Lord. In quoting what his enemies said about him the truth of history, as well as the fitness of things, requires that the *Chu* be left off, and that he be called by the name *Ye-su*, or some of the other names by which they, as a matter of fact, did designate him.

A. P. P.

眼科證治. "Text-book of Ophthalmology," a translation of the important parts of a work by Drs. Norris and Oliver, of Philadelphia, Pa., U. S. A., by James B. Neal, M.D., Chi-nan-fu, Shantung province, China. Printed at the American Presbyterian Mission Press, Shanghai, China. Price, Chinese white paper, \$0.75; brown paper \$0.65. Without foreign plates, \$0.25 less.

Dr. Neal has rendered valuable service to the medical work in China in preparing this handy "Text-book on the Eye" from a work fully abreast of the times.

It is in easy *Wên-li*, and contains 125 leaves, or 250 pages in good clear character, the same size as that of Osgood's Gray's Anatomy. It has 24 characters to the line and 10 lines to the page, thus making a book of convenient form for either pupil or teacher.

It is printed on Chinese white paper, and has 29 good illustrations on thick foreign paper appropriately distributed through the book, conveniently illustrating the corresponding text. There is also one full leaf cut showing 25 of the most common instruments used in operating upon the eye, lids and lachrymal tract; and one full page cut of a horizontal section of the eyeball, making 31 illustrations altogether. Appended to the work is a large sheet of large characters and one of graded type for testing the eye. Also a list in English and Chinese of anatomical and pathological terms used in this work, and also of remedies referred to.

There are a few terms that do not quite conform to the changes in terms that have been made. Thus the old term *kuan* (管) is used for both bone and membranous canals instead of using it for bone canals only and using the *kuan* (管), with the flesh radical, for all membranous canals, ducts and other vessels. Amaurosis has too many explanatory characters for a name. *Yen-tsin-mung-yen* (煙酒盲眼) are ample for "tobacco and wine amaurosis." The *lien* (廉) in "Blepharitis" is evidently an error, as this is the character for "Iris." *Yen-pau-yen* (眼胞炎) are correct for "Blepharitis." The characters chosen for cocaine seems unfortunate. I don't know what dialectical pronunciation of these characters, *K'ew-k'i-ngan* (叩其安), correspond to cocaine. The nearest in mandarin would be characters like *Koh-kia-yin* (各加因). It should be noted also that cocaine is not a dissylla-

bic but a trisyllabic word—co-cä-ine—and should always be printed with a diæresis.

The formulæ would be clearer to the uninstructed native if two more characters had been added.

Thus instead of "two grains one ounce" say two grains medicine, 藥 *yoh*, one ounce water, 水 *sui*.

The above, however, are of minor importance, and can easily be changed in a future edition.

I like the idea of leaving a space of one character after "Disease Origin," "Symptoms" and "Treatment," as it enables the eye to catch them readily.

Now that Dr. Neal has "got

his hand in" it is to be hoped he will keep on, for there is much hard work of this kind yet for somebody to do, and there does not seem to be many available for such work who have a sufficient mastery of the language.

I heartily commend this textbook to the medical profession in China as being another useful instrument whereby medical missionaries may be able to more clearly instruct their students to intelligently treat one of the most prevalent and also one of the most important diseases met with in China.

H. T. W.

## Editorial Comment.

WE are pleased to hear from Dr. W. A. P. Martin, under date of 30th May, that his health still improves, and he is not without hope of being able to return to China "and put in another hour at the close of my long day of toil."

He also writes that it is his purpose to revise his "Short Method with Chinese" with a view to a new edition. Many will be glad to learn of this.

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THE sympathies of all will go out to Dr. Sheffield, of T'ungchow, in view of the recent murderous attack upon his person, and all will be pleased to learn that, at latest accounts, he was making a good recovery. We trust no untoward event will occur to prevent a complete restoration. But a little while before the attack we had a letter from Dr. Sheffield telling of some of his projected literary work, the complete stoppage of which would have been a calamity to the whole missionary body. We hope many years of useful labor are yet before him.

THE demand for periodical literature under Christian auspices is one which is making itself felt more and more as the number of Christians increases in China. On account of the defective postal arrangements, and the scattered condition of the native Christians, the difficulties of meeting this demand are by no means small. Then, too, the Chinese have never been a newspaper reading people, and the number who can read intelligently—aside from the literary class—is probably not so great as is generally estimated. But Christians should have something to read which will bring them into touch and sympathy with the great outside world, which as yet they know little of. An appetite must be created, but it may be easily formed and will grow with feeding. The increasing success and popularity of such papers as the *Wan-koh-kung-pao* (Review of the Times) and *Kiao-lun-pao* (Missionary Review) and the worse than worthlessness of the native secular papers are further arguments emphasizing the above. So



far as we know only monthly periodicals have been attempted. But something more is needed—a weekly, at least, and we are glad to see a venture of this sort has recently been undertaken by the missionaries of Shanghai, who have started a small weekly paper, edited under the auspices of the Shanghai Vernacular Society. It will be in the Shanghai colloquial, and so will, of necessity, have but a limited circulation, but we trust it is the harbinger of future and greater attempts in the direction of giving to the Chinese a pure, trustworthy and elevating periodical literature.

\* \* \*

Now that Formosa belongs to Japan we hope that fair island may soon become free from the curse of opium. According to recent statistics we notice that an average of seventy-seven per cent. of all the imports for the last ten years has been for opium.

Would the most pronounced pro-opium agitator maintain that this sum could not and would not have been better spent and the people of that island have been immeasurably better off if opium had been interdicted from the first? No doubt it was opium even more than patriotism which caused the Formosans to dread the coming of the Japanese. But now, with over a million of Haikwan taels—say a million and a half of Mexican dollars—being diverted annually from the purchase of that drug, there is little doubt of the good effects which may be expected to follow.

And if the Japanese had been a nation of opium smokers—as are the Chinese—is it to be supposed for a moment that the Japanese army would have achieved such an uninterrupted succession of victories as it did during the late war?

And is it not a sad comment upon the boasted civilization of England and France that if For-

mosa had fallen into the hands of either of these two powers the opium would have been continued? And so we say, all honor to Japan, erstwhile called heathen.

\* \* \*

THE newspaper press in England and some of our contemporaries in the Far East have been saying hard things against anti-opium agitators, and there has been an evident expectation, as a result of the defeat of Sir Joseph Pease's resolution in the House of Commons on 24th June, that the anti-opium movement would collapse. The "fad has been scotched, if not killed," say many who forget, or are not aware of the fact that the agitation has been carried on by men thoroughly in earnest and deeply versed in the whole question. From the home papers, however, we see that the agitation is going on with as great determination as formerly, and probably with greater wisdom, as with the recognition of several mistakes there will be greater care taken in statement of facts. That the agitation will be carried on with even greater intelligence is evident from the masterly and lawyer-like manner in which the leaders in the movement have digested the mass of information procured by the Royal Commission. The statements of the newspaper press would be more worthy of consideration if there had been evidence of a like mastery of the subject by them. Careful observers note that only a few of the many press notices in England of the Report of the Royal Commission show signs of any knowledge of the text of the Report itself.

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HARDLY sufficient notice has been taken of the fact that the evidence procured by the Commission from China is overwhelmingly in condemnation of the use of opium in China. The facts obtained by official sources show that opium is a curse to China.



Of course the argument is brought forward in justification of the non-stoppage of the import of opium from India, that were the importation of Indian opium to cease China would soon grow sufficient to supply her own wants and even export to other lands. In reply to this argument Mr. H. J. Wilson pithily says: "A traffic which is contrary to the principles of humanity cannot be justified on the ground that if we did not engage in it it will fall into the hands of others who have no such scruples."

In the *Church Missionary Intelligencer* for June Archdeacon Moule points out that out of the 97 pages in the Royal Commission Report on opium containing the "majority report" only five and a half are devoted to the subject of China; "and with equally significant silence the *Times* of May 6th gives a column and a half to the subject of the Commission, and has not a word to say about China." Further on the Archdeacon says: "But China remains, as of old, in the forefront of the dispute. We had, before India's opium habit was mentioned, and we have still, a clear case to urge and to urge persistently."

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SINCE presenting our readers (in last month's Book Table) with a number of facts and figures gleaned from ten annual reports we have received "Hospital Notes" from Mrs. Main, C. M. S., Hangchow. During the eleven years in which women have been received as in-patients in Hangchow God has

greatly blessed and used this means of healing for body and soul to many a sick and suffering woman. Mrs. Main in her notes tells us how "the patients and the opportunities for benefitting them continually increase and abound," and writes thankfully of the opening of the new Women's Hospital. Some of the highest officials were among the guests; the prefect, the two chief magistrates and two of the chief military officers of the city, in addition to others, being present. The Governor of Chehkiang sent his secretary to represent him; other officials who could not come sent substitutes, and others sent their cards. "In the reception room," says Mrs. Main, "opportunity was afforded of bringing before them the real object of our mission here, to which they listened with much interest and attention." One reason for our drawing special attention to this report is to suggest that other wives of medical missionaries might supplement the reports of their hand-working husbands. We do not forget that the wives of medical missionaries have many arduous duties to perform in addition to many tasks that inevitably fall to the lot of missionary ladies. But keeping in mind the fact that the "better half" of sympathetic insight, tireless enthusiasm and plenitude of tenderness is the acknowledged characteristics of these ladies, we trust they will, as time and strength permit, give notes of the medical work from their particular standpoint.

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## Missionary News.

THE SZ-CHUAN RIOTS.

By Rev. J. Endicott, B.A.

Rising like a thunderstorm on a clear summer day, while both the missionaries and the outside world

were unprepared, they did not subside until the mission work of the province which has hitherto been justly considered among the most peaceable fields of missionary effort, had been shaken to its base.

The storm first broke at Cheng-tu, the provincial capital, and within three days every missionary property—Protestant and Roman Catholic—had been utterly destroyed. Where but a few days before had been commodious and substantial dispensaries, hospitals, chapels, schools and residences, nothing remained but charred timbers and broken tiles. The ground is most literally *clear* for future operations. No lives were lost, but those who were exposed to the wrath of the destroying mobs may well hope that they may never be called upon to pass through such another fiery trial.

On the afternoon of May 27th Rev. Dr. Hart, the Superintendent of the Canadian (Methodist) Mission, together with Dr. Hare, the writer, wife and child, left Cheng-tu for Kia-ting, which they expected was henceforth to be the centre of their field of missionary effort. There were no indications of the outbreak at hand when they left.

The following day, May 28th, and the fifth day of the fifth moon, placards were found posted up in various parts of the city stating: "Notice is hereby given that at present foreign barbarians are hiring evil characters to steal small children (that they) may extract oil from them for their use. I have a female servant named Li who has personally seen this done. I (therefore) exhort you good people not to allow your children to go out. I hope you will act in accordance with this."

The missionaries of the American Methodist Episcopal Mission, situated in a very populous district toward the south gate of the city, were the first foreigners to learn of the presence of these placards on the streets, and they immediately sent word to the other mission stations in the city. The word did not reach the Canadian Mission until the rioting had commenced there. This mission is situated in

the N. E. corner of the city, near both to the city wall and to one of the large military parade grounds of the city. At the end of the parade ground *nearest the mission premises* is a military camp with soldiers armed with foreign rifles and bayonets. The Canadian property had large gates opening into two parallel streets; the property on the one side being devoted to medical work, and that on the other side to residences, chapel and school work.

The first indications of trouble were on the residence side, and came in the form of stones being thrown over the wall into the compound. A large crowd were also pressing at the doors endeavouring to get a glimpse of what was going on inside. Messengers were at the outset sent to the officials, urgently pressing for help. There were in the compound Dr. and Mrs. Stevenson and their three little children, Dr. and Mrs. Kilborn and their little baby, and Rev. Mr. Jackson, of the C. M. S., who was visiting them.

As the stone throwing became more vigorous the ladies and the children went to the hospital side, while the men waited, expecting every moment the officials to come with a band of men sufficient to quell the disturbance. Presently the big gates gave way before the rioters, who began to swarm into the outer courtyard. At this juncture the two doctors ran out and fired their guns off into the air, and the mob rushed back out of the yard. The three gentlemen then went out into the street, hoping to be able to maintain their advantage until the officials would come. A few men in ordinary civilian clothes now came out from the crowd and said that they had been sent from the *Yamén* to protect them. These advised the missionaries to go in, assuring them that they would disperse the crowd. As the stones were flying quite



thickly they listened in the hope that when they went in, the *Yamén* runners would be able speedily to disperse the mob. Scarcely, however, had they gone inside when the now infuriated mob rushed once more inside. So seeing that more than an hour had elapsed since the trouble began, and that no efficient help had yet come, they felt that they must now look for a way of escape.

There were by this time a large number of men battering at the gates of the hospital compound on the other street. An opium patient that Dr. Stevenson had been treating for some time now came forward and advised them to go out through the broken hospital gate, as there was not a very large crowd on the street there; the mass of the rioters being on the street leading into the residence compound. He offered to guide them to the house of a friend. As there seemed no other way of escape they went through the broken panel of the gate, and the rioters made way for them, apparently taken by surprise when they saw the ladies and children as well as the men come out. They tried to get into different houses near at hand, but all to no purpose; the people refusing in every instance. They ran into the military camp, but were driven out with curses. Mrs. Stevenson being kicked by one of the soldiers.

It was now dark, and climbing the city wall they continued walking for some hours, finally reaching the other side of the city. They arrived at the west parade ground by ten o'clock. While on the wall they could see the flames which told of the destructive work that was going on at their homes and at the hospital and dispensary. From the parade ground they sent to the American Mission, asking to have chairs sent them. Chairs were sent, and about midnight they reached the China Inland station.

The American missionaries had sent early in the day to the Hsien magistrate with one of the placards asking for a proclamation refuting the libellous charges and begging adequate protection. This worthy promised a proclamation *in three days*. After sending chairs for the Canadian friends they again sent, urging the officials to send them help, lest their place also might be destroyed should the mob put in an appearance there. The Taotai refused to have anything to do with the matter. The Hsien magistrate, under whose jurisdiction they were living, was out of town. The other Hsien promised help, but the native who went to ask it felt that little was to be expected. So taking a few valuables they all went in chairs at dead of night to the *Yamén* and asked to be taken in and protected. Admittance was denied them, and they returned home, assured by those in authority that their place would be protected. They had by this time a force of about twenty men deputed to do this work of protection.

By midnight the work of destruction on the Canadian Mission property, before mentioned, was completed, and the mob dispersed for some hours, presumably to sleep or to smoke opium.

Just opposite to the residence compound occupied by Drs. Stevenson and Kilborn was another compound occupied by Rev. Geo. and Mrs. Hartwell and their two children. All the time that the rioting had been going on just across the way they had been expecting also to be visited. They could hear distinctly the howling and crashing that was going on in the other compound. Mr. Hartwell saw two officials, whom he took to be the Fu and the Hsien, come in chairs at about seven o'clock, accompanied by a large number of runners. They did not remain long, but



while they remained there was a lull. As soon as they went, taking their large retinue with them, the work of demolition went on with greater fierceness than ever.

A neighbour kindly permitted Mr. and Mrs. Hartwell to come over the wall into their home with their children and stay for the night. This is worthy of mention, as the man was a native doctor, whose practice was largely among the gentry, and who might be supposed to be averse to the establishment of foreign hospitals in the vicinity of his own home.

Early in the morning, May 29th, while everything was still quiet, Mr. and Mrs. Hartwell and the children returned to their home. Soon the rioters began to gather across the way and continued the work of pillage that had not been completed owing to the darkness. Hastily summoning a chair Mrs. Hartwell and the children went to the home of the two ladies of the Canadian Methodist Woman's Missionary Society—Miss Brackbill and Miss Ford. Mr. Hartwell remained to watch the progress of events. Soon the rioters came in force and began the attack at his gates, so snatching some silver he hastily jumped the wall and returned to the house of the friendly native.

In a few hours the destruction of the newly-erected brick house, together with the school and other buildings, was completed.

At about eight o'clock the rioters appeared at the residence of the ladies, and they, with Mrs. Hartwell and her children, had to get over the wall into a neighbour's house, where they secured chairs to take them to the China Inland Mission. The property of the ladies was looted; everything even to the timbers and flag stones being carried off.

At ten o'clock the rioters came to the American Methodist Mission. The official who had promised pro-

tection had come just before, but he either could not or would not prevent the rioting. Seeing their situation to be critical the missionaries with their wives and children—Rev. Olin and Mrs. Cady, Dr. and Mrs. Canright and their two children, Rev. J. F. and Mrs. Peat and their two children—hastily got over the wall and hid in a friendly neighbour's house until night. They were able through cracks in the house to see the fiendish work being carried on just over the wall. By night when hospital, schools, chapels and residences were all destroyed, they escaped safely to the Yamên.

At about the same time that the mob appeared at the American mission a large mob also came to the C. I. M. station. By this time a large number of missionaries were gathered there. Summoning chairs, Mr. and Mrs. Cormack, C. I. M., and their child, Mrs. Hartwell and one child, Dr. and Mrs. Stevenson and two children, got safely away to the Yamên of the Hwa-yang Hsien. The remainder of those who had come, together with Mr. Vale, of the C. I. M., were compelled to climb the wall into a neighbour's house, and by means of a large bribe they secured a hiding place. At night they also got safely to the Yamên. During the same day all the Roman Catholic property in the city was destroyed. The bishop's residence was quite close to that of the Viceroy's Yamên, but no help was given by the latter to protect the property. Before midnight of the 29th all the missionaries and children were within the Yamên of the Hwa-yang Hsien.

While the rioting was in progress on the 29th the following proclamation was put out by one Cheo, a Hunan man and Expectant Taotai, who is the *Chief of Police* for the whole city:—

"At the present time we have obtained clear proof that foreigners deceive and take small children,

You soldiers and people must not be deceived and flurried. When the cases are brought before us we certainly will not be lenient with them."

On the same day, May 29th, the following proclamation was issued from the Yamên of the Viceroy:—

"I, the Viceroy, have heard that yesterday at the 'Twang-yang' feast, according to the usual custom of the province, crowds of men and women assembled to witness the scattering of fruit; also that foreigners having gone to witness it trouble was caused and the chapels were destroyed. It is certain that evil characters have been stirring up (trouble) in order to steal and rob. In addition to searching clearly into this matter I have also put out a proclamation for your elders', wardens', soldiers' and people's information. You, my good people, should each follow his own vocation, and should you have any grievance you may petition the (officials) of the two districts of Cheng-tu and Hwa-yang, and I will justly decide without any partiality. You may by no means recklessly help forward these (evil men) and get yourself caught in the net. Let them be punished by law; for those who assemble evil characters let there be no leniency. This proclamation is put forth for the information of all."

We may note that no foreigners went out to witness the fruit throwing on the day of the riot. This part of the proclamation is a pure fabrication.

On the morning of the 29th a telegraph message was sent by the missionaries to H. B. M.'s Consul at Chungking, and the operator who had forwarded it was reprimanded severely by the Viceroy for having done so, and enjoined to send no more messages. The Consul having got a message through to Peking word was received from the Throne on the 30th to "comfort the

foreigners and control the Chinese." The following day the Viceroy issued another proclamation as follows:—

"Whereas a number of evil characters have assembled, scattering evil rumours, I have already memorialized the (Emperor) and you may put them to death without discussing (the matter)."

Another placard also appeared:—

"At the present time, when Japan has usurped Chinese territory, you English, French and Americans have looked on with your hands in your sleeves. If in the (future) you wish to preach your doctrine in China you must drive the Japanese back to their own country; then you will be allowed to preach your Holy Gospel throughout the country without let or hindrance."

In the early morning of June 9th, accompanied by the magistrate to the boats—the gates of the city having been specially opened—the missionaries under a strong escort began their journey to the coast.

During a large part of the time that they were inside the Yamên the state of affairs outside was by no means quiet. Fears were entertained for some days that the Yamên would be attacked as was threatened. On one of the Protestant mission compounds the spot was pointed out to the excited crowds, where the foreigners had done their fiendish work of murdering little children. Blood had been daubed on the spot, and this was adduced as proof of the foreigners' guilt. Human bones were brought to the Yamên and hung up in different parts of the city—obtained, it is said, from pauper graves—to impress the populace with the deadly work that the foreigners had been executing in their midst. Even the soldiers were seen carrying these bones, and heard declaring the guilt of the foreigners; and it was declared that absolute proof



had been obtained of the evil doings of the foreigners on every mission property in the city, Protestant and Roman Catholic alike. Even the magistrate informed the missionaries that a boy had been found in a tin box under the floor of the chapel of the Canadian Mission. He was unable to speak, being under the influence of drugs administered to him. He was able, however, to write a few characters, stating how he had been taken by the foreigner who had put the drug up his nose, causing him to lose power of speech.

The magistrate even invited two of the missionaries in the Yamên to see the boy, which they did. The prefect went further, and went through a sort of investigation, as though there was a real basis of truth in the affair.

While the rioting was in progress at Cheng-tu Dr. Hart and his party were quietly and quickly nearing their destination, about one hundred and twenty miles south by east of Cheng-tu, in utter ignorance of the troubles taking place behind them, and from which they had barely escaped. Arrived at Kia-ting on the morning of the 30th they found everything perfectly quiet, although there were several thousands of students, civil and military, assembled in the city awaiting the examinations at hand. The day after they arrived, however, the news came down from Cheng-tu of the destruction that had taken place there; and at once the attitude of the students became changed. The question in the tea shops was, "If they can treat the foreigners in such a manner in Cheng-tu, with so many officials residing there, why can we not do it here?" and day by day the situation became more critical. Still the missionaries were loth to believe that any trouble would arise in Kia-ting, as the people had been so uniformly friendly. On Saturday, June 1st, Mr. and Mrs.

Squires, of the C. I. M., even started off into the country on an itinerating tour, thinking there would be no trouble. On the same day several boat loads of men of the baser sort reached the city from Cheng-tu, evidently bent on plunder. Dr. Hart on the same morning, while taking a morning walk, found posted up in large characters on one of the city gates a somewhat enigmatical placard, saying that "the dragon was by no means asleep," and headed "Cheng-tu."

Monday morning Rev. Mr. and Mrs. Viking, A. B. M. U., with their baby and a few effects, took a small boat and went down to Sui-fu, leaving Mr. Beaman behind. The writer, Mrs. Endicott and baby also took boat for Chungking, taking with them a considerable sum of money, the deeds of all the mission properties of the Canadian Mission in Cheng-tu and Kia-ting and a few personal effects.

The following morning, June 4th, placards were found posted up in the city stating that on the following day the mission properties in the city were to be destroyed. The officials were notified, and protection was asked, but no attention was paid to the request. The rioters did not wait until the next day, but early in the morning of the 4th large crowds, unarmed, came flocking into the premises of the Canadian mission. Dr. Hart succeeded in inducing them to leave on three successive occasions and got the doors shut, but becoming convinced that trouble was at hand, and also that no protection was to be afforded them by the officials, who up to about two o'clock had not put in appearance he, together with Dr. Hare, quietly stepped down by the back way, the short distance to the river side and got on a small boat. They went down below the city and waited, sending a messenger back inviting the C. I. M. friends—Mr. and Mrs. Ririe and Miss Bridgwater and Mr.



Beaman, A. B. M. U.—to come down quickly. Before these could get away the rioting was in full swing. Mr. Beaman found refuge in his landlord's house while the mob did its work. Mr. and Mrs. Ririe, with their little one and Miss Bridgwater, were escorted to the Yamên, where they found comfortable quarters.

Mr. Beaman at night was "smuggled" down to the boat; and the three gentlemen, early on the morning of the 5th, went down the river. The destruction of property was not so complete at Kia-ting as at Cheng-tu; plunder seemed the main object.

Mr. and Mrs. Squires, with their child, returned to the city the day after the riot, and barely escaped to the Yamên with their lives. They were set upon as soon as they reached the shore, and had to run from the crowd who, armed with knives, threatened to kill them.

A day or two after the outbreak at Cheng-tu the Roman Catholic property at Pen Hsien, as well as at other centres, was destroyed. The exact number of places visited by destruction has not yet been accurately found out.

The C. M. S. stations at Quan Hsien, Mien-chou, Chong-ba and Sin-tu were also disturbed, but from accounts received little damage was done, and the missionaries were protected by the officials.

The missionaries of Ya-cheo, Revs. Upcraft, Hill and Openshaw, with Mrs. Hill and little boy and Miss Bliss, all of the A. B. M. U.—tell a similar story to those of Kia-ting in this particular, viz., that there was not the slightest indication of animosity on the part of the people before rioters from Cheng-tu appeared. The officials did their best, and the Taotai issued strict orders to protect the missionaries. Placards were, however, posted, urging the people to rise and drive the foreigners out.

The Taotai agreed with the missionaries' suggestion that they go down the river, as it might be impossible to give adequate protection. He promised them an escort. Intending to leave on the morning of the 6th they were busy packing up some things needful for the journey, when, at about ten o'clock at night of the 5th a mob assembled outside the compound and began throwing stones and tried to force the compound gates. Prompt action on the part of the authorities was sufficient to disperse the mob, and the ring-leaders were arrested.

The soldiers paraded the streets and kept everyone indoors, compelling all lights to be out during the remainder of the night. In the middle of the night, accompanied by the chief officials and with a strong military escort, the missionaries got on a raft which had been secured for them.

During the journey down the river the party had more than one exciting experience: being set upon by soldiers, at one place, who were determined to stop their raft. Further down the river robbers armed with swords and daggers attempted to board their boat—which by this time they had got in exchange for a raft—but a shot or two from a Winchester fired in the vicinity of the boat of the robbers was a sufficient inducement to them to move off.

At Sui-fu, a strong station of the A. B. M. U. and the C. I. M., the magistrates took very prompt and effective measures to protect the property of the missionaries, even patrolling the streets at the head of their forces. A few attempts were made at rioting, but were soon suppressed. It was thought advisable, as the examinations were at hand, for the missionaries to leave the city, which they did. The missionaries speak in high praise of the alert and vigorous measures of the officials.

Pao-ning-fu, one of the most flourishing of the C. I. M. stations, has been rioted, but the officials took prompt and vigorous action, and so prevented the destruction of the property.

The latest news from Sz-chuan indicates that things are by no means quieted yet. Several less important stations have been visited, and more are threatened, including Chungking, the oldest and strongest mission centre in the province.

It is impossible to escape making reflections on these troubles. There are some interrogations which arise spontaneously in our minds in view of this unexpected and unprecedented series of riots. What was the origin, or *who*; what the reason; what the aim, and how will it be dealt with by the Chinese and foreign Powers?

Institutions built at great cost and sacrifice for the purpose of bringing healing, instruction, light and joy to the people have been *curled* and destroyed in a most thorough and ruthless manner; while those who had come with the evangel of "peace upon earth, goodwill toward men," have been publicly declared to be *villainous and murderous wretches*, and hounded from their homes and from the province, because of their assumed guilt.

The history of past riots does not encourage us to hope for much in the way of discovering the real origin of these, but some conclusions are forced upon us in presence of the facts before us.

First. *The highest officials were desirous that a riot should take place.*

The plea of *indifference* cannot be made for them; they would repudiate this themselves.

Either, then, they were friendly or hostile to the foreigner. *They were not friendly.* They had ample power in their hands to quell the riot at its very beginning in

Cheng-tu. There was an abundance of small arms and ammunition in the capital; the large arsenal fitted with expensive foreign machinery having been steadily turning out rifles and cartridges for months. There was a large Manchu garrison in the city under the General of all the provincial Tartar forces. Large camps of soldiers armed with foreign rifles and bayonets were stationed in various parts of the city; three of them but a short distance from the scene of the first outbreak. Had the officials been friendly some of these forces would have been quickly utilized to quell the disturbances.

The action of the infamous Cheo, Chief of Police, in declaring in his proclamation that the officials knew of the guilt of the foreigners is another evidence of the animosity of the officials, also the refusal on the part of several of them to respond to the appeals made to them for help. Again and again during the progress of the riots Yamèn runners and soldiers were seen taking an active part in the work of destruction, a thing they scarcely would have done had they not felt that there was no danger of incurring the disapproval of their masters. And similarly we are led to conclude that the smaller officials would not have dared to refuse help when so much needed had it not been that they felt sure of the attitude of those in highest authority. It seems impossible to escape the conviction, amounting almost to perfect certainty, that the Viceroy is directly responsible for the riots. He is known to be anti-foreign, and in his proclamation of February last he showed himself to be opposed to the Berthemy Convention, by means of which privileges were secured to foreigners in the matter of purchasing property. The people of Sz-chuan have been so uniformly friendly to the missionary that one cannot believe there has been a



sudden revulsion of feeling on their part.

Second. That we have reached what may well be considered a crisis in missionary operations.

There is not a mission station in this empire but is affected by those outrages in the West. All missionary operations are on a less secure basis than they were before the trouble. Unless effective measures are taken to prevent a recurrence of such outbreaks the outlook before those who labour in the interior will be dark indeed.

Third. The time has come for a change of policy on the part of foreign nations. The past policy has had little effect other than to encourage the mandarins in their blind, stubborn and proud opposition to everything foreign. They must be made to feel that they dare not treat a British subject or an American or French citizen in the fashion that they are accustomed to do.

The offenders ought to be brought to trial for their crimes and dealt with according to strict justice. A money compensation for loss of property is not sufficient to meet the demands of the case. The condemnation of the viceroy is worth infinitely more at this juncture than millions of money.

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—The following extract, taken from the *North-Western Christian Advocate*, published at Chicago, will be read with much interest by all friends of the Chinese:—

At the recent examinations in the medical department in the University of Michigan the highest standing was accorded to Misses Ida Kahn and Mary Stone, the two Chinese young ladies who came with Miss Howe three years ago to study medicine at Ann Arbor. These ladies will graduate next year, and then return to their country as missionaries.

#### CHRISTIAN ENDEAVOR CONVENTION.

The Second Annual C. E. Convention was held in Shanghai, June 22nd to 24th, 1895.

The meetings all through were characterized by enthusiasm, earnestness and devotion. In this they were characteristic endeavor meetings.

The first on the programme was Miss White, of Chinkiang, who gave us a brief but happy parabolic address, enforcing the doctrines of charity and unity. She was followed by Miss Katie Hoag, of the same place, who spoke (in mandarin) to the edification of all. It will be noted that nearly all the addresses this year were by natives.

Rev. W. J. Drummond, of Nankin, spoke effectually upon "The Needs of the Native Church, and how C. E. supplies them." Rev. E. H. Thomson presided.

The meeting at 3 o'clock was most encouraging. Rev. Sz Tsing presided, and very satisfactorily indeed. No less than six addresses were made by Chinese endeavorers. This was somewhat of a test meeting to see how our native brethren could manage a large public assemblage, especially where there were timed speeches. The result was all that anyone could wish.

A business meeting was held in the evening, Rev. Y. K. Yen in the chair. Reports of Committees, of the Treasurer and of the General Secretary were received, and officers were elected for the coming year.

The "Endeavor Rally" was held on the Lord's Day, at 3 p.m., in the "Mission Press Chapel," Rev. G. F. Fitch presided.

After a few brief addresses reports from the field were received. As the roll of societies was called for representatives from the various societies responded. Applause was evoked by the clear and manly report from a



very young student, a mere child, who from the gallery spoke for his society at South Gate, Shanghai. As the chairman passed down the list bright faces, warm hearts and willing lips responded from Ningpo, Chinkiang, Nankin, Soochow and other places. Surely it was good to be there. It was an auricular and ocular demonstration of the unifying power of the Gospel of Christ.

The English sermon was preached in Union Church by Rev. W. H. Cossum from, "In Him was Life, and the Life was the Light of Men." The sermon was full of power, and all felt the better and stronger for hearing it.

An extra session was convened on Monday morning, as many felt that two days' time was too short. Very earnest united prayer was offered to God for the enduing of His servants with power through the Holy Ghost.

Questions were asked and answered. Even at the close of this meeting friends seemed loth to part. Everyone seemed to feel that God had manifested himself throughout the convention in the spirit of praise and prayer, of unity and zeal which was present.

Rev. E. Box acted as Recording Secretary of the meeting on Saturday evening, and Mr. Li Kia-ts'ing as Chinese Secretary. It is a pleasure to record that the latter, who was at that meeting elected as Assistant General Secretary for China, has entered upon his work with commendable zeal and diligence.

The following statistics speak for themselves :—

| Place.    | Societies. | Members. |
|-----------|------------|----------|
| Amoy      | 1          | 34       |
| Canton    | 14         | 214      |
| Swatow    | 1          | 27       |
| Chefoo    | 3          | 36       |
| Shantung  | 8          | 154      |
| Foochow   | 11         | 431      |
| Chinkiang | 3          | 52       |
| Ningpo    | 9          | 169      |

|          |    |      |
|----------|----|------|
| Nankin   | 3  | 82   |
| Pekin    | 1  | 47   |
| Shanghai | 9  | 290  |
| Soochow  | 1  | ...  |
|          | 64 | 1536 |

Last year there were reported 38 societies and 1079 members.

W. P. BENTLEY,  
*General Secretary.*

#### A MURDEROUS ASSAULT.

The city of Tung-cho is the scene of one of the worst crimes ever reported from North-China. The satanic malice and fiendish execution of the crime are almost beyond thought.

On Sunday morning, July 7th, Rev. D. Z. Sheffield, who resides outside the south gate, went into the city to attend Church services. On his return, as he entered a road bounded by high embankments, a secluded spot, two men, brothers, armed with murderous weapons, with the design of taking his life, pounced upon him. These men were carpenters employed off and on for years by the Mission in Tung-cho. One was armed with a file sharpened at the point and wielded with two hands and one swung a heavy carpenter's hatchet. Both were strong men; the elder of the two having the reputation of being equal to three men in combat. Dr. Sheffield was totally unprepared for, and unsuspecting of, any attack, and could do but little to ward off the blows that rained down upon him from two maddened men, who were yelling like demons. He called to the several spectators to help him and to save his life, but not a hand was lifted in his defence. He appealed to the men to spare him, knowing that they could have no sufficient reason to attack him with murderous intent, but the blows only came thicker and faster. While giving his attention to the older man with the file, who was trying to gouge

out his eyes, the other man gave Dr. Sheffield a savage blow in the left side, which brought him to the ground. He now thought the end was not far off. He had no strength left, and the miscreants continued to strike him, though prostrate. It now occurred to him to lie quiet as though dead. He succeeded in being so until the villains thought their ghastly work was done. They left him by the roadside apparently dead. Notwithstanding his serious injuries Dr. Sheffield never for one moment lost his consciousness or his presence of mind. As soon as the men had left him he called to the passers-by, of whom he thinks at least thirty heard him, but not one gave heed to his cry. So much for the spirit of human-kindness in a heathen land: however, within 15 minutes after the miscreants had left him the good Samaritan appeared in the person of master workman Ts'ui and five men, who had just heard from a third brother of the ruffians (who had refused to join in the attack) of their felonious purpose, and had followed on as rapidly as possible, arriving, as indicated, about fifteen minutes too late to prevent the assault, but in time to take the wounded man to his home. No foreign aid was at hand, but Ts'ui had the presence of mind to despatch men at once to Peking. A young Chinaman trained by Dr. Ingram, formerly of Tung-cho Hospital, set to work manfully to dress the wounds. Miss Bostwick arrived at Dr. Sheffield's residence just an hour after the assault, and rendered all the assistance in her power.

Thirty-four wounds were counted, thirteen being on the head, five on the right hand and wrist, one terrible gash in the back near the spine, and one deep cut on the side near the heart, and other wounds scattered over the body. The one most to be feared is the

frightful cut in the region of the heart.

The messenger sent to the Methodist Mission, Peking, and the telegram sent by Miss Bostwick to the American Board Mission, arrived at the same time. Mr. Ed. Lowry, Dr. Alvin Howe, a Chinaman with foreign medical training, started immediately.

Mr. Lowry reached Dr. Sheffield's about 9.30 p.m., and Dr. Howe some minutes later. Mr. Ament also reached the compound at about 10 p.m.

The young Chinese assistant had not discovered that the ulna of the left arm was broken, or that the bone of the right thumb near the hand was dissevered, and may need amputation. Dr. Howe worked until 3 o'clock a.m. dressing these wounds, when the patient was allowed to rest, and felt no longer the sting of the needle.

As to the assailants the elder of the two men is without doubt a madman, given over to occasional fits of uncontrollable anger. He has had several attacks of insanity before, when the members of his family and fellow-workmen were afraid of their lives. His anger during this outburst was directed to a harmless and honest mason, who was working with him at the Western Hills on Dr. Sheffield's cottage. Prevented from killing the mason at the Hills the mad carpenter had returned to Tung-cho, vowing vengeance on his family. He sought the help of his two brothers; one refused, and one went with him to execute his belated purpose. Dr. Sheffield interposed on behalf of the mason and warned the sane brother of the consequences of such acts. This humane attempt to save others has been in part the occasion for these two men to turn their wrath on an inoffensive man, who has been on friendly terms with them for many years.



The city magistrate called promptly at Dr. Sheffield's residence on learning of the assault, and had the murderers brought with him loaded with chains. Dr. Sheffield counselled moderation in dealing with the men, but notwithstanding they were taken to the gateway of the college grounds and severely bamboozed. They are now in prison, and their ultimate fate will depend in part on the severity of the wounds and Dr. Sheffield's decision with regard to them. Such wild beasts certainly should not be left again to go at large.

At present writing Dr. Sheffield is resting quietly under influence of a mild opiate, and it is hoped no new complications will hinder his recovery.

Tung-cho, 8th July, 1895. By W. S. Ament for *Tientsin Times*.

10th — Dr. Sheffield is doing well. The minor wounds are healing nicely, and if no complications set in we hope for a speedy recovery.

Yours,

H. J. BOSTWICK.

## Missionary Journal.

### BIRTH.

At Shanghai, 26th July, the wife of Rev. W. N. CROZIER, American Presbyterian Mission, of a daughter.

### MARRIAGES.

At Si-ngan, on 3rd June, Mr. AXEL HAHNE, to Miss A. H. WATZ, both of the Swedish Mission in China.

At the British Consulate, Shanghai, 1st July, Mr. W. M. CAMERON, American Bible Society, to Miss E. M. GATRELL.

### DEATHS.

At Hankow, on July 3rd and 7th respectively, MARY LOUISA and WILLIAM ARTHUR, the beloved children of Mr. and Mrs. A. HY. FAERS, C. I. M., Sui-fu, Sz-ch'uan.

At Shanghai, on July 5th, Miss L. O. AMUNDSEN, of the Scandinavian Alliance Mission.

### ARRIVALS.

At Shanghai, on July 17th, Miss E. E. SEARELL, from New Zealand, for the C. I. M.

At Shanghai, 19th July, Mrs. J. H. LAUGHLIN and daughter (returned), of American Presbyterian Mission.

### DEPARTURES.

FROM Shanghai, 6th July, Mrs. LANE, senior, and Mrs. F. H. CHALEANT and two children, of American Presbyterian Mission, for U. S., also Miss SWINNEY, M.D. and Miss BURDICK, S. D. Bapt. Mission, Shanghai, and Mrs. BAILIE and family, American Presby. Mission, for U. S. A.

FROM Shanghai, on 12th July, Mr. and Mrs. T. D. BEGG, of C. I. M., and one child, for England.

FROM Shanghai, 16th July, Rev. D. W. NICHOLS, M. E. Mis., Nanking, for U. S. *via* Suez.

FROM Shanghai, 20th July, Rev. and Mrs. G. E. HARTWELL and family, Canadian Methodist Mission, Cheng-tu, for Canada.

FROM Shanghai, on 27th July, Mr. A. S. DEVENISH, for Australia, also Dr. D. W. STEVENSON, wife and 3 children, of Canadian Methodist Mission, Cheng-tu, for Canada; Rev. E. BRYANT, of L. M. S., Peking, for England.



THE  
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*The Chinese Classics in the Pulpit.*

BY REV. E. T. WILLIAMS, M.A., NANKING.

SINCE there has been some difference of opinion expressed in Nankin\* as to the propriety of using the Chinese classics in preaching, I have thought it might be well for us to spend an evening in discussing this question.

The subject has, however, considerable interest in itself, as it seems to me.

The first point to be considered is whether or not it may be allowable for us to quote from heathen Scriptures when preaching the Word of the Lord.

When in the home-land we undertake the exposition of the Sacred Volume, we use, of course, the *English* tongue, and in order to make our discourse attractive and impressive, we draw freely upon all English literature for quotations of prose or poetry in illustration and enforcement of the lesson we wish to teach. Especially do we quote from prominent men of admitted authority in philosophical and scientific circles; and this, too, without inquiring whether or not the author quoted may be a Christian. Indeed, sometimes additional force is lent to a quotation by the fact that the author is not a Christian. Even our enemies are thus made to bear witness to the truth which we proclaim. The fact is, that when we preach in the English language, we welcome truth from every quarter; we hold all truth as sacred; we find it in harmony, as it must be, with the revelation of God. Not only do we quote freely from non-Christian English writers, but we do not hesitate to call upon the dead poets and philosophers of heathen Greece and Rome as well, and rejoice in their testimony also.

\* The paper was read before the Nanking Missionary Association.

But in China we speak *Chinese* (or ought to); and to know Chinese we must read Chinese literature; and to make a discourse forcible to a Chinese audience it is just as necessary for us to draw on these stores of Chinese learning as it is to quote from English authors when addressing an English audience.

We labor, at best, under a serious disadvantage in preaching in the Chinese tongue. Even the most ready speakers have a foreign accent. All are more or less limited in their vocabulary. Many employ foreign idioms. It is extremely difficult, therefore, to make a deep impression on our audience under the most favorable circumstances. But when, in addition to these drawbacks, we unnecessarily hamper ourselves with others, such as the use of illustrations from Western life, with which the Chinese are wholly unfamiliar, or quotations from books and authors of which they have never heard, and that too in translations not always idiomatic, we reduce still more the chances of making our discourse effective. Now, how can it be wrong to employ non-Christian Chinese literature in illustrating the truth to a Chinese audience, and all right to use non-Christian English literature and heathen Greek and Latin quotations in illustrating the same truth to an English or American audience? It appears to me that there is a lack of consistency here. We should be careful not to allow our prejudices or our fears to carry us to an unwarrantable extreme.

Truth is truth, wherever found, whether in a Chinese heathen classic, in the works of a materialistic scientist, on the pages of a Seneca, a Plato, or an Emerson, or in the volume of Holy Writ. Indeed, one of the chief sources of power in the Word of God is in the fact that it bases its appeals for repentance upon those great truths which are of universal recognition, which enter more or less into the criterion by which the consciences of all people, heathen or Christian, estimate the conduct of men. It thus has a fulcrum from which it may make its power felt in every heart.

Truth is the important thing; it is altogether immaterial from what teacher we may have learned it. There are some to-day like the disciples of old who would forbid any one casting out devils who will not follow with them. The Master said: "Forbid them not; he that is not against us is for us." "Ye shall know the truth," said the Saviour, "and the truth shall make you free." We ought to be such lovers of truth as to hail with delight its discovery in any quarter.

But we have a still more conclusive argument as to the propriety of quoting the Chinese classics in preaching, in the example of the inspired preachers and writers. The New Testament everywhere bears witness to the perfect freedom which the apostles and evangel-

ists exercised in the use of non-inspired literature. A number of instances may be given of their having made quotations from heathen authors. Such facts exhort us to cultivate a broad-mindedness that will recognize and reverence truth from all quarters.

The brief Epistle of Jude makes a quotation from the well-known and, in the first century, very popular Book of Enoch. It is a wholly fictitious and apocryphal work which, as everybody knows, was not at all written by Enoch, but only in his name, according to a widely prevalent custom of the day which led obscure writers to seek a wider circulation for their works by borrowing the names of men whose authority was everywhere recognized. A Greek copy of this remarkable writing has recently been recovered from a tomb in Upper Egypt.

The saintly brother of Jesus does not hesitate to use it and to call it by its popular title. He quotes also from another apocryphal book known as "the Assumption of Moses" with regard to the burial of that man of God. Now the fact that the books were apocryphal does not in the least lessen the value of any truth that they may have taught, and since the Holy Spirit condescends to use them we may receive what is so quoted without question. The author of the Epistle to the Hebrews,—whether Barnabas, as some think, or Apollos, as is more likely from the familiarity which it shows with the Alexandrian method of using the Old Testament,—refers to certain incidents recorded in the second book of the Maccabees\* found in our own collection of Apocrypha, a book with which the Jews of his day were quite familiar, which fact makes the reference very pertinent.

The Apostle Paul makes a number of such quotations. In II. Tim. iii. 8 he quotes from the Apocalyptic book of Jannes and Jambres. In I. Cor. ii. 9 he quotes a passage which Schürer says is found in the Apocalypse of Elijah. Paul does not say *where* it is written, but simply, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." There are still other instances that might be mentioned. Even the Lord Jesus Himself seems in one place to quote from one of these books, called the "Wisdom of God," saying, "Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them shall they slay and persecute."

But some one may say: After all, these were Jewish books, permeated with Jewish teaching, and therefore grounded on the true religion. Granted. What then of the Apostle Paul's use of an inscription from a *heathen* altar for the text of his sermon in Athens?

\* Compare Heb. xi. 35 with II. Mac. vi. and vii.



What of his quotation in the same discourse from the heathen poet, Aratus of Cilicia, "For we are also His offspring?" What of his quotation from the heathen prophet of Crete in his letter to Titus? or his use of a line from *Thais*, a comedy by Menander in I. Cor. xv. 32, "Evil company corrupts good morals?" I will not weary you by multiplying instances. These show conclusively that in the minds of the inspired writers there was no prejudice whatever against the use of quotations from heathen and other uninspired writers. Still greater force is given to the example in its bearing upon our use of Chinese Scriptures, when we note that in writing for Jewish readers the quotations were from the most popular Jewish literature of the day, while in writing to the *Greeks*, or in *addressing* them, the quotations were made from some of their own best known authors. Our use of Chinese literature in a similar way in preaching to the Chinese is therefore justified by the very highest authority in the Church.

But having shown that such a custom is permissible, we may go a step further and show that it will be of the highest advantage to us.

In the first place, it will put us in touch with our audience and predispose them in favor of the message which we have to deliver. It is an established rule of rhetoric that the successful pleader must first endeavor to secure the good-will and sympathy of his hearers. This is just as true in China as in the United States; for Chinese nature is still human nature, and Chinese hearts are to be reached in the same way as the hearts of Americans. In the eyes of the Chinese a man at once proves himself *competent* to teach who shows his familiarity with their classical literature, and there is no *surer* way of winning a respectful hearing. The aim of the speaker is to persuade, and no man was ever yet persuaded by a direct and violent attack upon the things which he has been taught to hold dear, nor even by argument, however logical, if it be cold and unsympathetic. Moreover, in any argument in order to be convincing we must proceed from that which is accepted to that which is in question. There can be no argument between persons who hold nothing in common.

The Bible convicts men by appeals, first, to that which is recognized as binding by the consciences of all men, that is, the moral law, which, as the Apostle Paul intimates, is written more or less clearly on the hearts of all men, even on the heart of the savage. And so, in persuading men of the truth of revelation, the more points of contact we can find between the teaching which they already accept and that of the Word of God, the more easy will it be to lead them to listen reverently to that Word and obey it.

If we can convict them by the witness of their own consciences and by the testimony of their own classics, in which they trust, we may be able the more surely to lead them to realize their hopeless condition and persuade them of the faithfulness of God's Word, not only in its searching disclosure of man's guiltiness, but also in its tender proffers of pardon and life. The sermon of the Apostle Paul at Athens is a model in this, and in every respect, for the missionary to the heathen. It cannot be that it has been preserved without purpose. The inspired preacher begins with a compliment to the religious character of the Athenians: "Men of Athens, I perceive that in all things you are very religious." Whether religion be true or false it is better to be religious than irreligious. There is more hope for the religious man, even though he worship idols, than for the irreligious scoffer at all things spiritual. The Chinese vegetarians (唸經的 and 持齋把素的) are far more likely to appreciate the salvation of the cross than the indifferent, because they are really seeking salvation. The Apostle's sermon is given only in outline, and we are justified, therefore, in supposing that he somewhat enlarged on this point in which he so courteously acknowledged the interest of his hearers in religious matters, and so won their good-will and attention. He then takes as his text no passage of Holy Scripture, but an inscription from a heathen altar, "To the unknown God," and brings right home to the mind of the Athenian, that by his own admission there is a God whom he does not know. In a very skilful way he then proceeds to show that this "unknown God" is none other than the God of creation and providence, a God who is and must be the God of all nations—a conception far beyond that prevailing among the Greeks who believed that every nation had its own divinities—a God, therefore, deserving the worship of all men, who cannot be like their idols, since all men depend upon Him, not He upon the service of men. He enforces these statements by a quotation found in two of their own poets, Aratus and Cleanthes, "We are also His offspring," and having by this quotation made a point of contact between the truth he preached and the truth they accepted, he drives home the argument against idolatry with double force: "If we are the offspring of God, we ought not to think that the godhead is like unto silver or gold graven by art and man's device." Then, having laid bare their sin, he calls them to repentance, and makes their summons the more imperative by explaining God's long-suffering and delay in the past as growing out of His mercy, not His indifference, and as being now terminated by His revelation of salvation through Christ; a fact which makes every lost man without excuse when once he has learned of the grace of our Lord Jesus. No doubt he



expounded in full the salvation which is in Christ, though this truth is merely outlined in the report given us. Thus there is no ground whatever for the charge recently made in Nankin that Paul neglected to preach Christ at Athens and determined on a change when he went to Corinth. His very letter to the Corinthians on which this charge is based\* also contains quotations from heathen writers, and references to heathen customs in illustration of the Gospel, so that we may be sure that the Apostle used at Corinth just the same method as that outlined for us in the account of his address at Athens. We ought not to be surprised that heathen systems possess many important religious truths. Our own Bible should prepare us to expect remnants of the primeval revelation in all the non-Christian systems. Dr. Edkins has said :† “Having lived among the adherents of Eastern religions for forty-five years, I have become strongly convinced that what good teaching their books contain is derived from early revelation.” And again: “In the ages before Abraham there was revelation, and it is recoverable.”—“The monotheism of China and Persia is a survival of the revelation made to Enoch, Noah and other primeval patriarchs.” By calling these remnants of the primeval revelation strewn through the Chinese classics, and comparing them with the teaching of the Sacred Word, we shall be able to make the heathen classics bear witness to the truthfulness of the Scriptures. This is another advantage which is to be derived from the use of these classics in the pulpit, and one that is not to be lightly esteemed. The force of any witness’ testimony depends upon the esteem in which he is held by those who know and hear him. If he is recognized as qualified to bear witness and as generally reliable, his witness will have great weight. Now heathen testimony may have no great weight with us; but to the heathen it has far more weight than any mass of evidence from strange lands and lips. The testimony of their own classics to the reliability of the Sacred Word is far more convincing to the Chinese than all the claims which these Scriptures make for themselves or which are made for them by the missionary. We are depriving ourselves therefore of a powerful weapon if we refuse to use those passages from ancient Chinese works which bear witness to the Bible.

When we speak of the unity of God and the folly of idolatry, many Chinamen are inclined to dispute with us; but if by appeals to their own classics it is shown that anciently there was but one Being recognized as Sovereign Ruler of heaven and earth,—the Ti or Shang-ti,—and that Confucius taught men to worship Him,

\* I Cor. ii. 1, 2.

† The Early Spread of Religious Ideas, especially in the Far East. Pp. 9, 10, 11,



saying. "The worship at the suburban altar was meant for the Supreme God" (郊社之禮所以祀上帝也), and that the Sacred Edict denounces idolatry with all its accompaniments in the celebrated paraphrase by Yung Ching, "All this talk about fasting, celebrating festivals, building temples and moulding idols is the groundless fabrication of idle and worthless Taoist and Buddhist monks," you have silenced their opposition if you have not secured their assent. At the same time you have made the very best answer to the common saying on everybody's lips: "Worship heaven and earth, that's all that's necessary," for the quotation from Confucius distinctly denies such teaching.

When we speak of the first man in His beautiful home in paradise, with its river parting in four directions, where there was a tree of life, by eating of which one could live for ever, some of our hearers may smile; but if we can point out the connection between this account and the Chinese tradition of a garden on the Kwun-lun Mountains, from which flowed four rivers, and where there is a tree of jade, of which if one eat he may live ten thousand years, probably no one will be disposed to doubt. If we preach to the people that they ought to rest one day in seven, they may object; but if we point to the passages of the Yi-king and elsewhere, which indicate that anciently there was a holy seventh day,\* they will at least listen more respectfully. When we speak of the need of sacrifice for sin, many will ridicule, and perhaps quote Confucius as saying, that "For one who sins against heaven there is no place for prayer;" but we have only to offset this with the better teaching of Mencius, that "Even the wicked man, if he fasts and bathes, may worship God," and then follow it up with the more conclusive passages from the Li-ki and elsewhere which show that anciently the Chinese sacrificed to God to avert the punishment of sin; such as the saying, 祭有祈焉有報焉有由辟焉.† "Sacrifice was for petition, for thanksgiving and for averting punishment." If we quote from Leviticus,—“The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls,”—there are some who will shrink from accepting it; but when we show in connection with the passage just quoted from the Li-ki that it directed the offering of blood for the same reason as that given in Leviticus, that it contained the life,‡ their cavils must be silenced. So when we talk of the vicarious atonement there are sure to be some who will question the justice of the theory

\* Yi-king (震下坤上). It reads 七日來復. There are other references. A very interesting discussion of this question by Dr. Edkins was published about four years ago in the "Chung Si Kiao Hwui Pao."

† Vide Li-ki (郊特牲).

‡ Li-ki (郊特牲). The passage reads: 血祭盛氣也.

which permits the innocent to suffer for the guilty and overlooks the sins of the many for the suffering of the one. Yet none can question that the principle is admitted in the Shu-king where Ch'ung T'ang is reported as saying: \* "When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One man." This becomes an especially appropriate illustration when we add the common tradition with regard to this emperor that he prepared to sacrifice himself for the people to appease the wrath of God which was supposed to be visited upon them in the seven years' famine, which occurred about 1760 B. C.

When you speak against ancestral worship you are certain to give offence; yet so far as the worship at the graves is concerned, the Li-ki gives conclusive evidence that Confucius did not so worship his ancestors.† Moreover, by quotations from the most celebrated scholars of China, it may be shown that anciently there was no such custom, that it was not officially recognized until after the Kai-yuen period of the T'ang dynasty. Chu Fu-tsz, indeed, goes even further and opposes altogether the burning of incense, the lighting of candles and offerings of paper money. Surely we ought not to scorn the help of such influential personages as these.

The Chinese are thoroughly convinced that this universe has a moral government. They are quick to recognize all blessings and all calamities as equally the expression of the will of the great moral Ruler of the world and as being either the reward of virtue or the punishment of guilt. In this they occupy the same attitude as other oriental peoples, and perhaps come closer than matter-of-fact Western men to an appreciation of the providence of heaven. What we are content to trace to secondary causes, the Chinaman, like the Jew, refers directly to the Supreme Will. The interest of the Great God in the affairs of men, His justice, His love of righteousness, are shown in a hundred passages from the Shu-king, Shi-king and other volumes of the classics. I quote but one:‡ "But God is not indifferent; do good, He bestows blessing a hundred-fold; do evil, He visits a hundred-fold retribution." Have you ever noticed, when reasoning of the judgment to come, how quickly your hearers nod approval if you wind up with that oft-quoted proverb, "Good shall have a good recompense, evil an evil recompense; if there be no recompense it is because the time has not yet come?" Even better is the following: "This world's recompense, the next world's recompense; a recompense for good, a recompense for evil; in the end there must be recompense." The Kan-ying-p'ien (感應篇) furnishes another

\* Vide Shu-king (湯誓).

† Vide Li-ki (檀弓). Confucius did not know the location of his father's grave.  
孔子少孤下知其墓。

‡ Shu-king (伊訓).

which speaks of recompense following the deed "as the shadow follows the substance." Such proverbs are unanswerable, because their truth is everywhere recognized.

These examples of the witness of Chinese literature to the truths we preach may be multiplied to weariness.

There is just one other advantage from the use of the Chinese classics in the pulpit to which I wish to call attention, that is, its value in *illustrating* the Holy Book. Christianity is an oriental religion; Jesus and His apostles were Asiatics. We Western people are apt to put our own construction upon the Word and present the truth in a Western garb which does not always fit it very well. We shall find perhaps that the oriental often comes nearer to grasping its meaning than we do; and as oriental life and thought have been very much the same in China as in ancient Canaan we shall find in the literature of China abundance of material for illustration of the Sacred Scriptures and much that will be really valuable in lighting up some passages which would otherwise be difficult of explanation from our Western standpoint, especially to an oriental audience.

At home we make the Bible interpret itself, and we can do it there, for the Old Book is there everywhere known. Yet even so we often have considerable difficulty in reconciling with Western ideals much that we find in it, particularly in the Old Testament. But the Bible is not known here, and we cannot explain it to a heathen audience, or even to an ordinary Christian congregation, by reference from one part to another, since all parts are alike unknown, and each reference requires a preliminary explanation before it can be understood.

If, however, we turn instead to records with which they are already familiar, and to the customs of a past which they already revere, and show how anciently in their own land practices prevailed similar to those under discussion, we at once light up the passage with new meaning.

If I wish to explain the use of the scape-goat, why not refer to the passages in the Li-ki\* which relate how in ancient China in times of calamity animals were slain at the city gates, their blood sprinkled upon the threshold and images and the victims carried far out into the country that they might bear with them far away the evil influences which were affecting the State.

If I quote from Hebrews the passage which relates how the body of the atoning sacrifice was burned "without the camp," and the exhortation based upon it to follow Christ "without the gate," why should I not add to the force of the exhortation for Chinese

\* Li-ki (月令).



Christians by reminding them of another passage in the Li-ki,\* which says: "Anciently they sacrificed to God in the suburb." The practice might be further illustrated by reference to the old Altar to Heaven, whose ruins may still be seen outside the Hung-wu Gate of Nankin.

The sacredness of the number seven among the Hebrews is illustrated in a multitude of passages in the Chinese classics.†

The Jewish custom of worshipping God by facing the north prevailed likewise in China.‡

The blood-revenge which Moses sought to soften by the institution of cities of refuge, remains unsoftened to this day in China, not only in the teaching of the classics,§ but in practice as well.

In short, the passages of the Bible capable of such illustration are too numerous to permit of mention in this paper.

It seems to me that we cannot afford to miss the help which can thus be given us by Chinese literature.

And by so using the classics it does not at all follow that we endorse all that they teach, or place them on a level with the Holy Scripture in authority. That danger is sometimes exaggerated. There is no more need that we should give such an impression to a Chinese audience than that one by quoting Emerson to an American audience should give the impression that he regarded him as the equal of the Apostle Paul. There is no more danger of our giving this wrong impression to the Chinese than there was that the Apostle at Athens might cause the Athenians to think he regarded Aratus as an inspired writer.

There is a wrong sense in which we may become "all things to all men," by sacrificing our convictions to obtain the favor of men. But there is also a proper sense in which it is our duty to become "all things to all men."

So Paul preached and practiced. He says: "To the Jews I became a Jew that I might gain the Jews." To the Greeks he became a Greek; among the Romans he was a Roman citizen. Who can doubt that had he come to China he would have endeavored to become a Chinaman to the Chinese in order to gain the Chinese!

When we can put ourselves in the place of the Chinaman, familiarize ourselves with his mental pabulum, learn his maxims, master his philosophy, view the world through his spectacles, and then address him from his own point of view, we shall have won a vantage ground whose value cannot be over-estimated, and shall be able to exert an influence that cannot be measured.

\* Li-ki (禮運).

† Vide especially Li-ki (王制) and 禮器.

‡ Vide Li-ki (檀弓) and elsewhere.

§ Li-ki (曲禮).

I should like to plead, therefore, for a more careful study by the missionary of Chinese literature, and for such a familiarity with it as will enable one not only to understand references and quotations when made, but to quote freely in discourse for confirmation and illustration of the truth. And by the term "classics" we may include much more than the Confucian books. I should like the term to comprise all the classical literature of the Middle Kingdom; the classics of Buddhism and Taoism, as well as those of the orthodox school. We may even include all the authentic histories of the various dynasties whose leading characters are well known to the people and reference to which always arouses our intelligent and interested attention.

It is important to be able to use these books that we may the more intelligently combat any false teaching which they may contain. I do not say that a man cannot preach to a Buddhist until he understands Buddhism, but I do say that he can preach to him with ten-fold power if he can meet the Buddhist on his own ground, find some common point of agreement, and from this proceed to show the shortcomings of the Buddhist system and how Christianity meets the need which Buddhism vainly endeavors to supply.

We must, too, to express religious ideas, use religious phrases. These are borrowed from the false religions. It cannot be otherwise. The Apostle Paul when in Greece used Greek phrases, borrowed from the Greek religious vocabulary phrases which did not entirely express his thought. It was the best he could do, and by explanation he put a fuller meaning into them. In China in our preaching we use many Buddhist phrases, and as Dr. Martin has pointed out, in the providence of God Buddhism has been made in a measure to prepare the way for Christianity. But if we know nothing of Chinese Buddhism in its own books we are apt to imagine that the phrases we use convey to the Chinese mind exactly the same meaning as to our own, which in nine cases out of ten is not true. We want therefore such a familiarity with Chinese literature as will enable us to grasp the true meaning of these phrases, and in using them put into them a newer and richer meaning. And whenever we find such a ready-made phrase familiar to the Chinese, even though it only approximately expresses our meaning, it is far better to use it than to run the risk of being either not understood, or misunderstood, by employing some phrase of our own manufacture. Nor should we hesitate to acknowledge all that is good and true in any heathen book. On the contrary, we should be glad to find even a few grains of gold in any rubbish heap, and joyfully gather them up. The Saviour once used a parable with regard to the Kingdom of Heaven which I never understood until I had lived a

while in China: "The Kingdom of Heaven is like unto a merchantman seeking goodly pearls." Note that he was already a seeker after truth—pearls. He did not at once find the pearl of great price, but he found something like it in kind, though inferior in quality—he found *pearls*. He found some truth; a little here, a little there, and again a little yonder. They were imperfect systems of truth that he discovered, but they contained some truth. By and by he finds the pearl of great price and sells all of lesser value that he may purchase that. The pearl of great price is worth all others, and all others must be sacrificed for it, but the Saviour does not hesitate to admit that the others also were valuable. In seeking the good the merchant found the best. The less valuable were the *means* of his obtaining the one priceless pearl. We surely cannot do less than Our Lord and acknowledge that pearls are pearls wherever found, though of far less beauty and lustre, though far less perfect than the pearl of great price. We must not hesitate to acknowledge the value of any truth in any system, however imperfect that system may be, but rather by admitting that it is truth and valuable, lead the possessor to see that all that he possesses is found in Christianity too, and that Christianity still possesses far other and more blessed truths. Thus he may be led to give up all for the Christ, who contains all. We may thus make the truths which we find in the false religions the purchase price of the great pearl, that is, by means of the truth which men already possess, make them possessors of the more essential truth.

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### *Sketch of the History of the North-China Mission of the M. E. Church.*

BY REV. I. T. HEADLAND, PEKING.

**A**T the monthly meeting of the Foochow mission, held June 30th, 1868, N. Sites introduced the subject of opening a mission at Peking, and after full discussion, S. L. Baldwin offered resolutions to the effect that a mission be established in Peking.

October 21st, 1868, H. H. Lowry was appointed to the "Peking Circuit." On January 20th, 1869, L. N. Wheeler was ordered to Peking for his health, and nine days afterwards he was released from his appointments in Foochow and appointed to the Peking Circuit. He arrived in Peking March 12th, and was entertained by Dr. Blodget, of the American Board Mission. He at once set to work, rented a house from Dr. S. W. Williams, and was prepared to entertain Mr. Lowry on his arrival, April 10, 1869.



The mission was visited by Dr. Maclay and Bishop Kingsley in October, 1869, when steps were taken for the purchase of property and the organization of the "Peking Circuit" into an independent mission. On December 24th, 1869, Bishop Kingsley wrote from Foochow appointing L. N. Wheeler as Superintendent of the Peking Mission.

On June 5th, 1870, the first public service of the mission was held, at which, in addition to about forty Chinese, Mr. Wm. N. Pethick and F. D. Cheshire were present.

June 21st, 1870, was the date of the terrible Tientsin massacre. On October 22nd the mission received its first reinforcements in the persons of two single men, class-mates of Mr. Lowry. These were Geo. R. Davis and L. W. Pilcher.

In the report of December 31st, 1870, is the following: "The year now closing has not been remarkable for visible results, but a beginning has been made; a chapel has been opened on the mission premises, in which services have been held every Sabbath. The ritual and hymn book have been translated into mandarin, and other works are in preparation. Two comfortable houses have been completed for the accommodation of the missionary families.

During 1871 a number of country trips were made by Messrs. Lowry, Pilcher and Davis, visiting all the towns and cities north, west and south of Peking within a radius of fifty miles or more.

A temple was purchased on Hsi-chu-shih-k'ou-ih (West Pearl Market St.), which afterwards had to be given up on account of the objection of the officials. Subsequently a purchase was made on Liuli-ch'ang, which also was objected to by the local officials, and an exchange was made for a place on the Hsin-shih-mên Great St. This Church still remains, the only Church of any mission in the southern city.

At the end of 1871 it is recorded that "only one person, the father of our gate-keeper, Ch'en Ta-yung," had made a profession of faith.

April 6th, 1872, Mrs. Davis, *née* Brown, and Mrs. Gamewell, *née* Porter, arrived, purchased property and opened a girls' school. On April 30th Geo. R. Davis was appointed to Tientsin.

The first annual meeting was held in August, 1872, at which only four persons—D. N. Wheeler, H. H. Lowry, G. R. Davis and L. W. Pilcher—were present. The following appointments were made:—

|                     |     |     |     |                |
|---------------------|-----|-----|-----|----------------|
| Peking, Tartar city | ... | ... | ... | L. N. Wheeler. |
| " Chinese city      | ... | ... | ... | H. H. Lowry.   |
| Tientsin            | ... | ... | ... | G. R. Davis.   |
| Pao-ting Fu         | ... | ... | ... | L. W. Pilcher. |

|                                  |     |                 |
|----------------------------------|-----|-----------------|
| Pa-chou Circuit, supplied by ... | ... | H. H. Lowry.    |
| Tsun-hua ... ..                  | ... | To be supplied. |
| Jê-ho ... ..                     | ... | " " "           |
| Tu-shih-k'ou ... ..              | ... | " " "           |

After the annual meeting two Chinese were baptized. "The chief credit of bringing forward these converts is to be given to Ch'en Ta-yung, whose studious habits and blameless life have of late given us reason to hope that he may yet find his proper sphere in the field of the ministry." He came to us by letter of transfer from the London Mission.

The first street chapel was purchased from the Presbyterian Board, as it was in close proximity to our compound and very far removed from theirs.

At the close of 1872 this record is made: "We have in Peking a membership of five—Ch'en Ta-yung, Ch'en Cheu-wei, Wen Hui, Yang S-su. In southern city P'êng K'o-li."

Mr. Davis, in Tientsin, "having no regular native assistant, has found a useful helper in his personal teacher, Tê Jui, a Manchu who has been in his employ as a teacher since his first arrival in China. The young man was formerly a pupil in a school conducted by Dr. Martin, then of the Presbyterian Mission."

In May, 1873, Dr. Wheeler was compelled on account of ill-health to return to the United States. But in August the mission was reinforced by the arrival of S. D. Harris and wife and Miss L. L. Combs, M.D., and in December by the arrival of W. F. Walker and J. H. Pyke and their families.

In September, 1873, H. H. Lowry was made superintendent, which office he has held, without intermission, during the whole remaining history of the mission. At the annual meeting then held Misses Brown and Porter appear for the first time among the appointments as in charge of the girls' boarding school, and Dr. Combs opened the first medical work.

Here for the first time appear words of hope in the "records." I quote the following: "Retrospect: Another year in the history of our mission has passed, and the retrospect is a pleasing one. Much itinerating has been done, thereby spreading far and wide the news of a free salvation. Work has continued without interruption at the street chapels in both cities. The membership has been increased from five to twenty-five. Classes have been organized, prayer meetings established, day and boarding-schools kept in operation, a Sabbath school instituted, and many other features of a true Church organization introduced so as to put the mission Church on a solid footing."

In August, 1873, Wang Tui-fu, a Hsiu-ts'ai from Au-chia-chuang, 400 miles south of Peking, was in Peking for the purpose of entering

the examinations for Chü-jen; having heard Christ preached in our street chapel he presented himself in a few days as a probationer; remained with us some time for instruction, was baptized and returned to his home. He began at once to tell of the salvation he had found, and after a few weeks sent his son, Wang Ch'eng-p'ei, to Peking with a diary of what he had done, and a list of eighteen names of persons anxious to become Christians. "The son came wheeling a wheelbarrow the whole 400 miles. He remained a few weeks in the mission compound, was further instructed in the doctrines of Christianity, and returned to his father; wheeling back a load of Bibles and tracts. Unlike his father, he could not read; but he possessed a frank, honest nature, and returned home with a warm love for his new found Saviour."

About September 15th, 1874, Mr. Lowry, Mr. Walker and two of the native brethren made their first trip to Shantung to visit the home of Wang Hsien-sheng. On arriving at the place, they found him away from home, preaching, and his son, Wang Ch'êng-p'ei, in the fields at work. The latter came to see them at the inn, and then went for his father, seven miles away. The old man returned at night, delighted to see them. He had gathered about him a lot of earnest inquirers by talking to them about the Lord Jesus and giving them copies of the Scriptures or other books.

On Sunday, October 4th, Mr. Lowry preached in Wang's house. After service Wang Ch'eng-p'ei was baptized, and then father and son were received into full membership. At the same time both their wives, Wang's daughter, his nephew and his cousin were received as probationers. After noon Ch'ên Ta-yung preached, and the Lord's Supper was administered to the little band of Christians. Mr. Wang said he had labored most with his own family, knowing that if they would not receive his teaching he could not expect those from the outside to do so. His most bitter opponent was his elder brother, who would neither listen to the teaching nor read the books offered. But that elder brother attended all the meetings during the day, and his son became a probationer."

In January, 1875, Mr. Pyke, accompanied by Mr. Lowry, made a circular trip *viâ* Pa-chou, Tientsin and Tsunhua. At Tsunhua a number of interesting cases were found, among them one young man who, on receiving from them a copy of the New Testament, took it home and read it through that night, and on examination showed a very good knowledge of its contents. The inn-keeper also said he believed and prayed to the true God. Mr. Pyke, writing of their stay in Tsunhua, said: "This is the more important, as it gives us an opening when we are ready to begin more permanent work there." "Taken all in all, a more encouraging trip has never been made by



our mission. The sowing has been long; we believe this to be the beginning of the reaping."

During the years passed over there are several pathetic records of deaths among both foreigners and Chinese. Three of Mr. Wheeler's little ones, one of Mr. Lowry's, one of Mr. Pyke's, and in May, 1875, their valuable helper, Wang Hsien-sheng, passed away, and the health of Mr. Harris failed, so that he had to return to the United States.

Little less pathetic than the above are the shortcomings of some of the native helpers; but as we view them from twenty years after, and see what staunch preachers they have become, it leads one to look with leniency on the faults of those just coming out of heathenism.

In 1876-7 a training school for the native helpers was started, in which were eight young men, and there is recorded the hope that "it will be the beginning of a well established and prosperous training school."

The years 1877-8 are a record of famine and death. Mr. Davis and Mr. Pyke left Tientsin with Tls. 1200 of silver for distribution, and distributed about Tls. 700 of it before their return. In Peking many were sick of fever, and the mission was called to mourn the death of Miss Campbell, the first adult member of the mission that had died.

In 1878 the place of Miss Campbell was filled by Miss Clara M. Cushman, who arrived in November. During this year "a boys' boarding-school was also established in Peking, beginning with six Christian boys in attendance; this school closed its first session on the last of June."

"Later in the year a girls' day-school was opened in the southern city by Miss Porter, in connection with the chapel on Liu-li-chiang."

"During the year there has been a constant increase in the number of pupils in the girls' boarding-school, and an amount of time and labor has been devoted to their education that has told in genuine advance in scholarship and deportment." Such are the records of beginnings of educational work in the mission.

Lady Li was recorded to have shown herself a firm friend to Dr. Howard in her medical work and to have opened up the theatre in connection with the temple erected in memory of Ts'eng Kuo-fan, in which, during 1879-80, Dr. Howard prescribed for 1747 women and children.

During this year Dr. John F. Grucher, gave to the W. F. M. S. a bequest of \$5000 for the ground and buildings of the Woman's Hospital in Tientsin.

Miss Annie B. Sears was also appointed in this year. Although severe persecutions were experienced by the native Christians in various localities, it is recorded that the year was a prosperous one,

and the boys' school was twice as large as the year before, and the mission was reinforced by the arrival of O. W. Willets and family.

During the year 1881 the work continued to prosper, and the school to grow. Many and long trips were made into the country as far as Shantung and throughout all the province of Chihli, and in September the mission was reinforced by the arrival of F. D. Gamewell, and not long after his arrival he took a long trip into the country with Mr. Pilcher, Miss Porter and some of the Chinese helpers.

In 1882 the work continued to prosper in all lines—evangelistic, educational and medical. Dr. Howard "saw 22,842 patients, among whom were a number of interesting surgical cases," and a number from her work were converted. June 27th she was joined by Dr. Estella E. Akers.

It is scarcely necessary to chronicle the work that was done each separate year. In 1883 the mission was reinforced by the arrival of Rev. W. T. Hobart, a man who has given himself, as did all those who came before him, faithfully to itinerating work. The record of these years is a record of long trips made by all these brethren, mostly "two and two" to all the stations all over the districts. During 1883-4 the native preachers were for the first time admitted to take part in the business meeting of the mission. Chapels were built at various places, and the work was opened up at Lanchou. Dr. Howard left the mission by her marriage to Rev. Mr. King, of the London Mission, and Mr. and Mrs. Gamewell were sent to Sze-ch'uan, where he had been appointed superintendent of the mission in West China.

Again, in 1885, Dr. Akers left the mission by her marriage to Rev. Mr. Perkins, of the American Board Mission, and her place was filled by Dr. Anna D. Gloss, whom Mrs. Perkins assisted during her first weeks and months. The medical work of the mission, which had thus far been closed, was opened and ably carried on by Dr. Lambuth, of the M. E. Church, South; and the medical work was opened up at Tsunhua by Dr. N. S. Hopkins. The force of workers was increased by the arrival of F. Brown, of the British and Foreign Bible Society.

The transfer of Mr. Pyke to Tsunhua left vacant the position at the head of the boys' school in Peking. Mr. Pilcher was appointed to this place. Previous to this time, in accordance with the recommendation of the annual meeting, the school was re-organized, the grade advanced, a new course of study adopted and a new name—the Wiley Institute—given to it, in honor of Bishop Wiley, who had just died.

The work so well commenced by Dr. Lambuth was carried on by Dr. Crews, who, with Mr. Gamewell and all the mission, had been driven out of West China. Dr. Edna G. Terry opened up medical work at Tsunhua in 1887, and in the same year Dr. Curtiss arrived and entered upon his work with Dr. Crews. Miss Vesta O. Greer arrived also in 1887, and entered upon her work as teacher of English in the Wiley Institute in Peking.

When Bishop Fowler visited Peking in 1888 he "examined into every feature of the work, and thoroughly explored the field; he visited Tsunhua and gave valuable advice for the spread of the work; he showed a very decided interest in the educational work, and urged that the Wiley Institute be constituted a university (!)." For this purpose "it was only necessary to alter the existing plan of organization, which was done on paper!" Boards of Trustees and Managers were organized both in China and the United States, and it was incorporated in the State of New York as the Peking University. Thus the change was wrought on paper, but much had to be done before it approximated anything like what its name implied. Dr. Pilcher was elected president, and no one ever thought that a better choice could have been made, for up to the time of his death his whole time, talent and effort, was spent in trying to make the school what its name implied.

Meantime all the evangelistic and medical work went on as usual. An industrial school was organized by Dr. Hopkins at Tsunhua, and another at Peking. A girls' school was organized at Tsunhua by Miss Hale, which has developed in a remarkable way. Woman's work was carried on by Miss Mary Ketring at Tsunhua, and by Miss Francis O. Wilson and Miss Anna E. Steere in Tientsin. In each of these places, as well as in Shantung and Lanchow, boys' schools were opened, which became feeders to the lately organized university. The work left by the failure of the health of Miss Greer was taken up by Miss Hattie E. Davis, whose remarkable talent for organization has added two schools, composed of street waifs, which are termed the "Ragged School" and "Kindergarten."

Among the successful features of our mission work has been the girls' school at Peking, carried on at various times by Mrs. Gamewell, Miss Cushman, Miss Sears, Miss Steere and Mrs. Jewell. The school has grown to large proportions, and is now called the Girls' High School. It contains about one hundred girls, and from it has gone some very successful workers as wives of native preachers and teachers.

The medical work in Tientsin since 1890 has been carried on by Dr. Rachel R. Benn and Miss Ida Stevenson, who have not only carried on the dispensary and hospital work, but a prosperous work



in the west city, besides making hundreds of calls at the homes of natives.

Recently medical work has been opened by Dr. Anna D. Gloss in Peking, which promises to be a very successful work.

The mission work at present has grown to large proportions. By the death of Dr. Pilcher Dr. Lowry has been taken from evangelistic to educational work, but Mr. Davis, Mr. Pyke, Dr. Walker, Mr. Hobart and Mr. Hayner give their whole time to evangelistic work, which is the principal work of the mission. Nevertheless, a large amount of attention has been given to medical work among both men and women in Peking, Tientsin and Tsunhua, and all the physicians have combined country work with the city work, and evangelistic work with both; so that many of the Churches have grown out of the medical work, and many souls have been saved by those whose profession would seem to be that of healing the body.

A larger amount of attention has been given to educational work during the latter than the earlier years. Small day-schools have been established in all the districts; preparatory schools, partly self-supporting, have been established at Shantung, Tsunhua, Lanchou and Tientsin, in which students prepare themselves for entrance into the university. But the principal part of the educational work among girls is at Tsunhua and Peking, and for boys at Peking. A number of perpetual scholarships have been partly or wholly endowed, and a Pilcher Professorship has been started, towards which over two thousand dollars has been subscribed.

Last of all, the work done by the native preachers and teachers has been of the utmost importance. That China must be converted by converted Chinese there is little doubt. That China can be converted by converted Chinese there is no question. The Shantung work is among our most prosperous work, and yet a foreigner has never lived on our Shantung circuit.

Though there has been trouble often with preachers and teachers, the wonder is that there has not been more trouble.

A glance over the history of the last twenty-five years will show that the work has been carried on amid many difficulties and discouragements, but it will show a steady progress in a direction toward the establishment of Christ's Kingdom in China.



*In Memoriam of Rev. C. R. Mills, D.D.*

BY REV. C. W. MATEER, D.D., LL.D.

[Am. Presbyterian Mission.]

**D**R. MILLS was one of the older China missionaries, having almost completed thirty-nine years of missionary life. He graduated from Lafayette College, at Easton, Pa., at twenty-four years of age, studied theology three years, and came at once to China in 1856. He was first stationed at Shanghai, where he remained five years, and then removed to Tungchow, where he resided till his death. He received his literary degree from his Alma Mater twelve years ago. He died suddenly in the midst of ordinary health. He came home late in the afternoon from preaching in the street chapel, saying that he felt unusually tired. At supper he was taken suddenly ill and died about midnight.

Dr. Mills was pre-eminently a *good* man, full of faith and of good works. He impressed all who knew him with the depth and earnestness of his religious character. His kindness to the poor and suffering was untiring. He was a constant student of the Bible, and few men were more familiar with its pages. He was a man of varied scholarship, being especially well versed in history, both civil and ecclesiastical. As a missionary he was pre-eminently a preacher, making this his sole business. He itinerated more or less every year of his missionary life, preaching from village to village and from house to house. He was also pastor of the native Church in Tungchow, where he preached regularly on the Sabbath. His sermons were carefully prepared and full of Scripture truth. At our weekly English prayer-meeting his addresses were always interesting and instructive, and the inspiration of his prayers carried us all nearer to God. He was pre-eminently a man of prayer, and never seemed so much at home as when addressing God. The savor of his life will long be fragrant in Tungchow.

Dr. J. B. Hartwell made an address at his funeral, from which I take the following: "As a *man* Dr. Mills was of the noblest, owning allegiance supreme only to God. As a *friend* he was of the truest, loving and tender, discerning, quick and steadfast. As a Christian he was trustful, hopeful, conscientious, even spirited, consecrated. As an expounder of God's Word he was penetrating yet comprehensive, discerning the thoughts of the Spirit and applying

them with tact and power. As a *preacher* he was diligent and presistent, honest and faithful, having the courage of his convictions, which were clear cut and deep.

### A BEAUTIFUL LIFE.

#### 1

A beautiful life has ended, a precious one has gone  
From earth's dim darkening shadows to heaven's glorious dawn.  
Ended? Nay, not ended, 'tis a glorified life begun,  
Where glad days are not numbered with each returning sun,  
Where sickness, pain and sorrow are evermore unknown,  
Where the waters of eternal life flow from the Great White Throne.

#### 2

A beautiful life ; ah truly, words cannot speak his worth ;  
A precious memory to those who knew him best on earth ;  
A memory that shall linger around us everywhere  
As linger sweet rare perfumes on balmy summer air ;  
A memory that shall draw us nearer the heavenly home  
Where our brother dear is waiting, until his loved ones come.

#### 3

A beautiful life and holy, a life of faith in God ;  
A life of meekness, treading the path his Saviour trod ;  
A life of consecration, with constant, earnest plea ;  
'None, none of self, dear Jesus, but *all* and *only* thee ;'  
A life of willing service, service with love replete,  
Seeking the joy of laying his sheaves at the Master's feet.

#### 4

A beautiful soul has entered the pearly gates so bright ;  
A soul by the blood of Jesus, made spotless pure and white.  
Not alone to China's millions was his life of love well known ;  
'Twas known to the holy angels gathered around the throne :  
'Twas known to the blessed Saviour, who claimed him for His own,  
And welcomed him to His presence, with the loving words, 'Well done.'

#### 5

A precious one has left us : we shall hear his voice no more  
Till we gather at the river, on the golden shining shore.  
There, brother, we shall greet you, in a bond more sweet and dear  
Than the fellowship of brotherhood, that blessed our sojourn here.  
May the dear home chain now severed, the loving band thus riven,  
There meet a band unbroken in the joy and peace of Heaven."



*Col. Denby and Missions in China.*

**M**R. DENBY, the U. S. Minister to China, in a dispatch just received at the Department of State, in describing the work of Christian missionaries in China, says :—

“I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr’s hospital at Canton is one of the greatest institutions of the kind in the world. The viceroy, Li Hung-chang, has for years maintained at Tientsin at his own expense a foreign hospital. In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries.

“Protestants and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. I leave out of this discussion the religious benefits conferred by converting Chinese persons to Christianity. This, of course, is the one supreme object and purpose of the missionaries, to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mahomettan, Jew, infidel, or any other religionist, would receive at the hands of his country’s representatives abroad exactly the same consideration and protection as a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be forty thousand Protestant converts now in China, and at least five hundred thousand Catholic converts. There are many native Christian Churches. The converts seem to be as devout as people of any other race.

“As far as my knowledge extends I can and do say that the missionaries in China are self-sacrificing ; that their lives are pure ; that they are devoted to their work ; that their influence is beneficial to the natives ; that the arts and sciences and civilization are greatly spread by their efforts ; that many useful Western books are translated by them into Chinese ; that they are the leaders in all charitable work, giving largely themselves, and personally

disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.

*Opposed by the Literati.*

"In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day, except New Year's day and other holidays. No new religion ever won its way without meeting serious opposition. Under the treaties the missionary has a right to go to China. This right being admitted, no amount of antagonism can prevent its exercise. In the second place, let us see whether and how foreign countries are benefited by missionary work in China.

"Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction, breed new wants, which commerce supplies. Look at the electric telegraph, now in every province in China but one. Look at the steam-ships which ply along the coast from Hongkong to Newchwang, and on the Yangtze up to Ichang. Look at the cities which have sprung up, like Shanghai, Tientsin, Hankow—handsome foreign cities, object lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about two hundred miles are completed. Will any one say that the fifteen hundred missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results? Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics and the languages at Peking.

*The Pioneers.*

"The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much, but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized, or semi-civilized country becomes civilized its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good, engine or means for civilizing savage people as proselytism to Christianity. The history of the world attests this fact.

“In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive the protection to which they are entitled from officials, and encouragement from other classes of people.

“It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been.”—*Washington Star*, May 16, 1895.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the “Educational Association of China.”

### *Programme for the next Triennial Meeting of the Educational Association of China.*

TO BE HELD ON THE FIRST WEDNESDAY IN MAY, 1896.

THE Educational Association of China, having at its last meeting ordered the Executive Committee to prepare a programme for the ensuing Triennial Meeting, the Committee took this matter under consideration at its last meeting, and made arrangements for the programme, as follows:—

“It was agreed that the programme be arranged for a four days’ meeting, beginning on the first Wednesday in May, 1896; that the morning session of the first day be devoted to organization and business; that there be a mass meeting on Thursday night; and that there be a social gathering at St. John’s College on Saturday afternoon, to which Mr. Pott extended a cordial invitation.

“Upon motion of Mr. Pott it was—

“*Resolved*, 1. That a list of subjects be prepared and circulated among the members of the Association, with the request that they suggest writers for the different subjects, with the understanding that the writer proposed by the largest number of members, for each subject, be invited to read a paper on the same at the Triennial Conference. Writers may or may not be members of the Association.



"2. That each member be requested to suggest any other subject outside of those contained in the list, which he or she might like to hear discussed, with the name of a writer for the same."

A list of subjects, suggested by members of the Executive Committee, has been prepared, and is given below. It is requested that all members of the Association send in their suggestions to the secretary as soon as possible, indicating the subjects which they desire to have discussed, and the names of writers for the same; at the same time we take this opportunity to urge upon all who are engaged in educational work in China the importance of joining our Association and of co-operation in the work which it is doing. The entrance fee is \$2.00 per annum, and the annual fee \$1.00. No doubt there are many who would be glad to join were the subject brought personally to their attention by those who are already members.

A list of the names of members appears in the Records of the last Triennial Meeting. It has been supplemented at various times among the "Notes and Items" in the RECORDER.

JOHN FRYER, *Chairman*.

J. A. SILSBY, *Secretary*.

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#### LIST OF SUBJECTS SUGGESTED FOR PROGRAMME.

1. How to *specialize the education* given in our mission schools so as to make it bear as directly as possible on the future occupation of the student.

2. Are Chinese pupils generally deficient in the complete development of the *five senses*? If so, what systems of teaching or training should be employed to counteract this defect.

3. Suggestions respecting mission school *libraries*, with catalogues of such available books in Chinese as ought to be found in the library of each grade of school.

4. The relation of *physical to mental and moral development* in our mission schools.

5. To what extent should the idea of *self-support* be kept in view in all educational work of a missionary character in China.

6. How to teach such a subject as *arithmetic* in our elementary schools, with specimens of series of lessons that have proved successful.

7. The present and future *relation of our Association* to the cause of *general education* in China.

8. The desirability of teaching *natural history* in mission schools and the facilities that each grade of school should possess for this branch of instruction.

9. In what branches of *native industrial or commercial occupations* is it possible to educate and prepare boys in our schools, so that they may be in demand all over the empire.

10. How to extend the influence of *elementary day-schools* in all places which missionaries can reach so as to make them of the greatest benefit to the people of the locality as well as advantageous to the missionary cause.

11. Catalogues of simple and economical *physical science apparatus*, suitable for each grade of missionary school.

12. How to use to the best advantage the *wall charts* and accompanying *hand-books* issued by the Educational Association.

13. Reasons for and against receiving girls with *bound feet* into mission schools.

14. How to *influence parents and relatives* through their children in every grade of mission school.

15. The place of the *Kindergarten* in missionary educational work.

16. Glimpses of *student life* in mission schools and colleges in China with notices of successful or praiseworthy students.

17. *Boarding and Day-schools*: their relative advantages and disadvantages.

18. Is it advisable to teach *drawing* to Chinese pupils in our schools and colleges. If so, to what extent, what kind, and how should it be taught.

19. A sketch of what has been done and what it is possible to do to teach and benefit the *defective classes* in China.

20. To what extent should *co-education* obtain in mission schools.

21. Practical methods for *manual training* in Chinese schools.

22. What *games or amusements* should be encouraged in our schools, and how should they be superintended and taught.

23. Could a mutually beneficial *system of correspondence* be started under foreign superintendence among the elder pupils of our schools in different parts of China.

24. To what extent should the teaching and practice of *vocal and instrumental music* form part of the curriculum or recreation in our schools.

25. What *school songs* and songs for *recreation and amusement* should we teach and encourage in our schools. Have such songs been tried, and if so with what result, and who will supply copies.

26. A simple system of *phonetic writing and printing* that will serve alike for the seeing, the blind and the deaf-mutes, and be capable of adaptation to any of the dialects of China.

27. Suggestions on the subject of suitable *school buildings* and *school furniture* for mission schools.

28. Suggestions for suitable *gymnastics and drill*, both for the school room and play ground for Chinese pupils.

29. Suggestions for a *type-writer* to write the Chinese characters and thus give employment to pupils as stenographers.

30. The special training and preparation of graduates from our schools to serve as *teachers* of different grades. The qualifications necessary for such teachers.

31. The advantages of teaching *the mandarin dialect* as an *accomplishment* in schools where other dialects are spoken; with methods, etc.

32. What *regular examinations* should be held in mission schools, how should they be conducted, and how bear on past studies.

33. What *education* should be given in mission schools in place of the usual studies carried on in ordinary Chinese schools, and how conducted.

34. *Attractive story books* to interest, amuse and edify children of all ages out of school hours.

35. Suggestions as to how the *magic lantern* may be made of more general service as an auxiliary in teaching different subjects.

36. What are the *discouragements* most frequently experienced by teachers in mission schools, and how may they be removed or alleviated.

37. What determines the *value of a text-book* for use in Chinese schools, and what text-books have proved of most value in different teacher's hands.

38. With our present experience does it pay to use mission funds for teaching the *English language*.

39. What system of *rewards and punishments* has been found most effective in mission schools and colleges. Has severe *corporal punishment* ever been found necessary, and if so, how administered and with what result.

40. In the case of heathen pupils in our day or other schools ought attendance at, and joining in, *Christian religious worship* to be *voluntary or compulsory*?

41. *New systems of teaching* Chinese pupils to read, write and explain the Bible, the Chinese classics and other subjects have been proposed by different teachers. Will some one collect information and report upon these systems?

42. *Untruthfulness and deficient conscientiousness* are evils found to a greater or less degree in all mission schools. What methods have been successfully adopted to eradicate or diminish them!



43. *Debating Societies* or *Lyceums* are organized in some of our higher schools or colleges. Particulars and suggestions would be of value from those who have tried the experiment and been successful.

44. "*The Christian Endeavour Movement*" in connection with the various educational establishments in China.

45. *Temperance Physiology* should form an important factor in mission school education in China as it does in schools in the U. S. A. and elsewhere.

46. *Native Missionary Societies* are organized in connection with some of our large schools, and some of them are doing good work. Particulars and methods of operation ought to be forthcoming.

47. *Sanitary Rules, Arrangements and Appliances* in mission schools, that will conduce alike to the health and comfort of native scholars and foreign teachers.

48. What ought to be the *qualifications* and *attainments* of pupils who graduate from our Chinese elementary, intermediate and high schools or colleges? What may be the average *percentage* actually acquired?

49. The importance and possibility of starting a *museum*, however small, in connection with every mission school in the empire, with hints as to how to begin and carry on the work.

50. *Etiquette* that should be practiced between pupils themselves, between teachers and pupils, and between visitors and pupils, both in male and female schools.

51. *Theological Schools*. (a) Their use ; (b) Management ; (c) Qualifications of entrance ; (d) Curriculum.

52. *Scientific Terminology*, with special reference to—(a) Physics ; (b) Chemistry ; (c) Mathematics. Compare native and foreign terms.

53. Comparative advantages and disadvantages in the use of *native and foreign buildings* in regard to—(a) Mission work in general ; (b) Educational work in particular.

54. *Medical Schools*. Their present and future possibilities.

55. Sending native students to *foreign countries* for education.

56. The place of the *vernaculars* in educational work.

57. *The mind of the Chinese youth* considered from the psychological standpoint, and the best way to supply its defects.

58. *A system of Examinations* to be inaugurated, and degrees to be conferred by the Educational Association of China.

59. The introduction in all schools of an *alphabetical system*. Can a Chinese alphabet be constructed, using Chinese characters to represent all the sounds used in speaking, and spelling words with them phonetically?

60. What shall we do with the *Chinese classics* and the *Wêng-chang* in our educational work?

61. To what extent should *Wên-li* be taught in our *girls' schools*, and what is the best method for teaching it?

62. *Methods of Teaching*. (a) What Chinese methods can be usefully employed; (b) What foreign methods can be introduced.

63. The place of *English* in mission schools. (a) When should it be introduced, *i.e.*, at what stage in the course of study; (b) How many years should it be taught; (c) Should it be used to teach science?

64. The *changed aspect of China* and the increased opportunities for educational work.

65. How to secure the enforcement of the *government regulations* with regard to mathematics and science in the government examinations.

66. *Girls' Boarding-schools*. (a) Curriculum; (b) Terms of admission and attendance; (c) Domestic management.

67. *Young Men's and Young Women's Christian Associations*, how best organized and maintained in Chinese mission schools and colleges.

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### Notes and Items.

We understand that some time ago the British minister advised Rev. Gilbert Reid to prepare a document on "the Changes needed in Chinese Education." On the very day he finished and copied this document he was invited by Prince Kung to an interview at the Tsung-li Yamên. At the close Mr. Reid presented this document, and has since presented other copies to other Chinese ministers and their Secretaries.

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A correspondent writes: "I have been considering whether it is possible to establish a consistent line of demarcation for chemical and physical ideas in Chinese. It seems to me that 質 comes near to the idea of the chemical basis of things, while 體 might represent the physical idea. Thus we could have 眇質=atom and 眇體=molecule. I do not know, however, "if such a distinction could be kept up all through; for instance in such terms as affinity, cohesion, &c."

## *The Kucheng Martyrs: In Memoriam.\**

“Of whom the world was not worthy.”

Hebrews xi. 38.

THE text is a parenthesis, and it is easy to see that it was penned in a moment of intense feeling. With earnest desire and intent to encourage and strengthen Jewish converts to the Christian faith who were assailed by persecution and trial, and who were tempted to apostasy, the writer of the epistle here pointed to the noble and inspiring example of the faithful of former times. He told of the great expectations they cherished, the lofty aims they steadfastly pursued, the fierce opposition they encountered, the losses and tortures inflicted upon them, the cruel and bloody deaths which some of them unflinchingly met, rather than turn away from their allegiance to God and their devotion to His cause. But in the very midst of the recital his blood caught fire, his pen was suddenly stayed, nor could he proceed with his narration until he had paid them this tribute of high admiration.

It is not possible, it would be far too affecting, for me to recount the particulars of the foul deed of blood and shame which was wrought at Kucheng on the first of this month. The statements of those who were near at the time, and I may mention particularly that of Rev. H. S. Phillips, have been read by us all, and have stirred in us mingled indignation, horror and grief. We are, I believe and trust, absolutely at one in the resolve that nothing shall be wanting on our part—nothing that lies within our power, to make the repetition of such occurrences quite impossible. Not only upon the broad ground of humanity and the narrower ground of kinship, but *as the friends of China* we take up this position. For it is certain that if the state of things continues, under which such deeds are perpetrated, the stigma of barbarism must attach to this country and bar the way of progress indefinitely. Recent events demonstrate clearly, that unless what have rightly been termed the “gigantic charities” of Europe and America to China, are not to fail of their fitting issue, justice must be vindicated in the case of those who are responsible for riot and bloodshed. We would on no account whatsoever misrepresent either the letter or the spirit of the Gospel of Jesus Christ. It is no wild cry for vengeance that we utter. But an obligation rests upon us, which we have no desire to decline,—the obligation to do our best, our very utmost, to secure the safety and peace of our nationals who are engaged in any

\* Preached by Rev. J. STEVENS, at the Memorial Service held in Union Church, Shanghai, August 11, 1895.



honorable and lawful calling, missionary or other, in any part of this great country. I say again, if we have the good of China at heart, we must see that restraint is put upon those with whom the guilt of these terrible outrages lies, and who are not more our enemies than they are the enemies of their own people and land.

“ Mercy is not itself that oft seems so,  
Pardon is still the cause of second woe.”

But I turn from this, and also leave aside controversial questions which might here arise, to lay a garland upon the newly turned graves of the Kucheng martyrs,—for martyrs we may unhesitatingly name them,—and the garland shall be this high but appropriate eulogium, “Of whom the world was not worthy.”

### I.

*Our brother and our sisters who have fallen, stood in the glorious succession of the prophets and apostles and other servants of God—of the men and women of faith.* The manner of their death has brought them prominently into view, but they were noble when, perhaps, yet unknown beyond a comparatively small circle. The life they lived, rather than the death they died, renders them worthy of all honor to-day. It was not my privilege to know any of them personally, but I am told that more than one of their number came out from refined and wealthy homes. What was it, I ask, that impelled them to leave circumstances of ease, of comfort and pleasure, and to come to live and labour among and for the Chinese?

The true missionary needs no apology from me or any other man. It were simply an impertinence at this time of day to put forward any in his behalf. But truth requires us to recognize, that the missionary, who is really such, is a man, or woman as the case may be, of faith. It is because he believes that Christ is the rightful Prince and the one Saviour of men, that the command of Christ to evangelize the nations is imperative and binding, that the triumph of the Kingdom of Christ is certain, and because he believes in the infinite value of every soul redeemed of Christ, that he is what he is, and does what he does. To me it seems that the missionary who is a missionary indeed, more than most other Christians, must have received of the Spirit of Him “who though He was rich for our sakes became poor, that we through His poverty might be rich.” There are many who wonder why it is that in spite of all the reverses, the disappointments and delays which attend the missionary enterprise, there are men and women who continue to prosecute it. There are, I believe, vast multitudes of the Chinese to whom the

missionary is an enigma. "Why," they inquire, "does he trouble to come to teach us his religion, to preach to us his Saviour?" And, doubtless, there are some who think that the missionary is not wholly disinterested; that he has, to use a phrase whose meaning is well understood, some "axe of his own to grind." Such as hold this opinion must be strangely unaware of the constraining power of the love of Christ, and strangely unaware of the real conditions and character of missionary life and work. No, here is the explanation; the missionary is a believer in Jesus Christ, and believing he cannot but seek to obey His word and do His will. And among all men there is no life more worthy to be held in esteem and honor than that which is purely and truly given up to the service of the race in the name of Christ; given up without hope of material reward, without prospect of immediate wide success, and at the certain sacrifice of much that is pleasant and desirable, and, as the history of missions abundantly shows, at some risk of meeting a violent end.

## II.

*We shall best do honor to the memory of our murdered friends of Kucheng, by living the life of faith ourselves.* We have seen that the writer of this epistle held up before his readers the roll of the heroes of faith, and bade them also to look steadfastly to Jesus and to run the race set before them by Him. It is not, of course, suggested that we should all become missionaries in the common acceptance of that term. We are not called to that, nor is it desirable that we should be. Christ needs, and the world needs, Christian men of business, Christian doctors and lawyers, Christian soldiers and sailors, Christians in every position and of every capacity. The life of faith towards Christ and of ministry in behalf of Christ, may be lived in any honorable calling. And a new dignity and a new interest attaches to every duty when fulfilled as unto Him and for the advance of His Kingdom, and not simply for personal advantage and gain.

But I would especially urge that it is incumbent upon us—or perhaps I should rather say that it is our privilege—to see to it that the work our friends have laid down is not suffered to fail or flag. Let us take the banner from their hands now stiffened in death, and carry it forward to victory. The kingdoms of the world are the kingdoms of our Lord and of His Christ. China, and all other lands, shall yet come under the sway of the Lord our Righteousness, the Prince of Peace. We can all in some way or another hasten the coming of the day of God in this dark land, now full of the habitations of cruelty. At the least we can uphold the hands, and cheer the hearts of our missionary friends. The work is slow, we say, hardly worth the doing! Well, it took three centuries for Christianity to

conquer paganism in the Roman Empire, but at length it was done. The work of Christianizing our own race—the Anglo-Saxon—was no light or easy task, but now for centuries we have been reaping the priceless harvests, sown with the tears and blood of those who sought us out and preached Christ to us in the days when we were in darkness and degradation. The beginning of the triumph of Christianity dates from the hour of its apparent defeat. The blood of the martyrs has always proved the seed of the Church. God grant that the Kucheng murders may mark the dawn of a new and brighter day for the Christian Church in China! Much has already been done. Chinese converts are numbered to-day by scores of thousands; and we have it on the testimony of Mr. Arnold Foster, a man whose sight is clear and whose judgment is sound, that there are individuals among them who are worth all the money and effort that has been expended in missionary operations. It would be a shame and a disgrace to us if we suffered the work to be checked for a moment by the pride and ignorance and cunning of the mandarinat of the empire.

### III.

*"Of whom the world was not worthy."* That surely—we say it with deep reverence—is the Divine pronouncement upon the lives of those whom we here mourn. The New Testament declares in many a passage that *martyrdom is coronation*. Men who looked on saw only the short sharp struggle, and then the bruised, wounded, charred bodies of those who were so brutally done to death. But faith knows that the chariots and horsemen of the Lord were there. Nay, more and better, faith knows that the Lord Himself was there to receive His servants to abide with Him for ever. They died at the hands of those to whom they sought to bring the knowledge of God's gift of eternal life in Jesus Christ, and it cannot be that they have failed of their reward. Their deathday was really their birthday. The world was not worthy of them, and the Master has taken them to His own home. Their murderers, as they turned away from their horrid deed of blood, exclaimed, "The foreigners are dead!" The glorified before the throne said with joy, "Our kinsfolk are arrived at home."

This, brethren, is our confidence as it is also our joy to-day, that above the violence of the fierce tempest which beat upon our friends, they heard the voice of their Lord, saying, "Peace be still," and straightway experienced the great and hallowed calm of heaven.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."



## *The Hwa-sang Massacre.*

BY REV. P. W. PITCHER.

[American Reformed Church Mission, Ku-liang.]

[As space is limited, and a complete but condensed account of the tragedy appears in the *Diary of Events*, the particulars supplied by Mr. Pitcher are omitted.—Ed.]



MID the awful gloom of this terrible storm let me tell of some gleams of eternal brightness that flashed through the rifted clouds.

*First*, the faithfulness of Miss Hartford's servant. He may have been a teacher, or colporteur, or something else; but servant is an honorable name, so this *gentleman* may never be ashamed of being called a servant, whoever he was.

Miss Hartford, when attacked with the trident spear (now in Dr. Gregory's possession) grabbed the ugly weapon, and quick as a flash threw it aside, and it just grazed her left ear. The force of the blow knocked her down, when the villain began beating her. At this moment her servant rushed in and grappled with the fiend, and while the two were rolling over each other in the struggle Miss Hartford escaped and hid away in the brushwood. The old servant also escaped, although he was severely beaten. If a man ever deserved a crown he does.

One of Miss Hartford's female servants also deserves much praise. While Miss Hartford was being attacked this servant begged of some of the mountain people to help. No one would. This servant only got kicks and blows for her prayers.

*Second*, when the wretches approached the house where the Zenana ladies were living the ladies hastened out of the back entrance of the house, hoping to get away unobserved, but they were immediately surrounded. They begged for their lives, asked what injury they had ever done; if it was money they were after they could have it. Then an *old man* of the place *got down on his knees* and *just begged* for the lives of these ladies. It was the only instance of any native of the place who raised a finger to help. No one seems to know who he was; perhaps he was a hearer. More than one of the wretches were moved by his appeal, and seemed about to acquiesce, when the leader appeared on the scene, and with unfurled banner yelled: "You know your orders—kill"! And thus they were struck down.

Oh the heartlessness of some of the people. When the survivors started to leave Hwa-sang not a man would help carry the chairs or coffins. Dr. Gregory, who had come up from Kucheng, very firmly told the magistrate that he *must secure* men to help them. The magistrate had to have one man beaten with forty stripes before assistance could be secured. There were plenty of helpers after that.

Just one other instance of this kind. When the party reached Foochow they first landed at a jetty to let some of the people off, and when they started to a jetty lower down the river, in order to land the wounded nearer the hospital, the boatmen refused to do so without more cash being guaranteed.

Two worlds ought to know of Col. Hixson's (U. S. Consul) gallant conduct in this most distressing event. England, as well as America, has much to thank Col. Hixson for. Night and day, with untiring energy, he has worked on this case, and he took measures at once to rescue and to provide every possible comfort for those who had escaped the horrible massacre at Hwa-sang mountain. Without waiting on ceremony he rushed into the august presence of the Viceroy and (as I understand) requested that a launch be made ready to proceed up the Min River to bring down the survivors. Whether it was a request, or whatever it was, the launch was made ready, and in due time started.

There is a time for ceremony and there is a time *for prompt action without ceremony.*

\* \* \* \*

After giving some heartrending details regarding the bringing of the killed and wounded to Foochow the writer continues:—

Only a faith firmly fixed on the "Everlasting Rock" can withstand such a shock. Thank God for a faith that stands here and can pierce this black thunder riven cloud and see the King on the throne and hear His divine declaration, proclaiming both the efficiency and the abundance of the Gospel "to the uttermost." And because the Gospel is divine and Christ is with us it must and will prevail *here*. No one believes this more fully than myself. At the same time, our *Christian government* should stand by us in such a time as this. Aye, Christian governments should more heartily support us in this work of evangelizing China. And try as I may I cannot banish the feeling that our government in some measure is to blame for this another outrage.

We may talk about the brutality of these ignorant Chinese as much as we please, and it is very true, but what must be thought of an enlightened nation that seems, at least, to rest the value of human life on indemnities? I may be speaking strongly, but on account of this atrocious crime I am moved to speak strongly.

Human life cannot be figured up in dollars and cents. Indemnities pay—the *officials*. Everyone of such adjustments just fills the coffers of these avaricious Shylocks. How long is an enlightened nation going to sit still and see such things go on?

They have been going on, and once more, with ten lives slain, we are confronted with the same query: "What will you do about it?" Do about it? Are we going to sit down again and figure up the cost in money values? God forbid. Something more than this should be demanded and *given*. This nation should be made to open the doors everywhere, not only to merchants but to missionaries, and guarantees given that *missionaries*, as well as *merchants*, shall be *protected*.

The *officials* should be made to open these doors ; for they are the ones who are making the stupendous effort to keep them closed, in order that they may keep out the light, and *keep in the darkness* and the superstitions, so that they may in the old pharisaical spirit squeeze out of an ignorant people filthy coin. In all such troubles as the present the poor people are the sufferers. The government has *compelled* them to suffer ; now it is about time the government suffered. Let it show the world what every enlightened mortal under the sky already knows—*its rottenness to the core*.

The one action necessary now (and it was just as necessary before) is to make these officials understand that the Christian governments of the world *will not endure such shocking and revolting outrages*, and we will see a new order of things.

It will be a burning shame if our government does not help to institute a new policy in dealing with China after such a slaughter. No matter if they are British subjects. The voice of thy brother's blood calleth. And may we hope that public sentiment at home will demand of their respective governments the very highest type of truth and righteousness, and that these governments in turn shall demand that their subjects all over the world shall stand with them. The money policy prevails all along the line. Too much so. It has not been—alas it has not been—how many lives can be saved from everlasting despair, but how many shekels can be wrung out of a heathen people. It is rum in Africa. It is opium in China. Out with them ! May this fearful wreck of human life shake the Christian world to its very foundation and arouse it as it has never before been aroused.

The blood of the martyrs is the seed of the Church. Once more has that holy baptism fallen upon the Church of Christ in China, while our friends wear the martyr's crown, rejoicing before the throne—resting from their labors. So may rich blessings be visited upon the Church universal and Christ's kingdom more quickly come.

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### *To the Christian Missionaries laboring throughout China.*

DEAR BRETHREN :—

HAVING heard, from the personal testimony of several of the victims, as well as from the public press, of the perils, distresses, anxieties, losses of life and property and gradually increasing frequency of riots and outbreaks of violence against you, our beloved brethren and sisters in Christ, labouring for our common cause in China—we, your fellow-labourers in the extension of the Master's Kingdom, desire in convention assembled to convey to you an expression of the deep sorrow and pain which these tidings are causing us, and an assurance of our sincere



sympathy with you at this critical juncture, as well as of our continual remembrance of you all, both individually and collectively, before the throne of grace, praying that you may be protected, strengthened, sustained and comforted by the Divine Paraclete.

May you realize a consoling fulfilment of the precious promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

May you have grace to hold fast to the exhortation in the following verses: Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.

And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

On behalf of the Arima Christian Conference I have the honor to remain

Yours in the Master's service,

ARTHUR T. HILL,

*Secretary.*

A. D. HAIL,

*Chairman.*

Arima, Japan, Aug. 13, 1895.

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## Correspondence.

### A SUGGESTION FOR THE REVISERS.

Shao-wu, Foochow, China, June 18, 1895.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: As a proposition has been made that suggestions be offered by any one in regard to the revision of the Scriptures in Chinese I venture to relate a bit of experience in the use of the current mandarin translation of the Book of Proverbs.

I was conversing with some students about the best way to get a good general idea of the book, and I suggested that they take different topics and trace them through it, as "Pride," or "Anger," or "Diligence." To illustrate I took "Reproof," and gave out texts

for them to find; but I found things somewhat mixed up. One word of the original, *tokachath*, was rendered by seven different phrases. Thus in Prov. i. 23, i. 25 and i. 30, it was translated by *tuh<sup>5</sup>-ch'ih<sup>5</sup>* (督斥), reproof. In iii. 11, v. 12, xv. 10 and xxix. 15, it was rendered by *tuh<sup>5</sup>-tseh<sup>5</sup>* (督責), admonition. In vi. 23 and x. 17, it was rendered by *king<sup>3</sup>-kiao<sup>4</sup>* (警戒), warning. In xiii. 18, it was rendered by *kiai<sup>4</sup>-yen<sup>2</sup>* (誠言), prohibition (?). In xv. 5, by *kiai<sup>4</sup>-ming<sup>4</sup>* (誠命), commandment. In xv. 31, by *hiung<sup>4</sup>-hwui<sup>4</sup>* (訓誨), instruction; and in xv. 32, by *k'uen<sup>4</sup>-kiao<sup>4</sup>* (勸教), exhortation. The first and second of these phrases, and perhaps the third, may be taken to represent fairly well the idea of the original,

to discriminate against and rectify what is wrong; but the rest certainly do seem far fetched.

Taking up the Foochow colloquial translation of Proverbs I find this one word of the original everywhere represented by tseh<sup>6</sup>-pi<sup>4</sup> (責備), reproof. This, which by the way is a colloquialism, does not always give quite so smooth reading; but it is true to experience and true to the unflinching fidelity of our Father in His dealings with His erring children. The need of reproof, of being set right from the wrong, is a constantly recurring fact in our experience; and I trust that our Chinese Scriptures will be set right in this matter.

J. E. WALKER.

#### PERSECUTION AT TAI-PING-FOO.

Shanghai, Aug. 26th, 1895.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In connection with the anti-foreign spirit now being manifested in China the readers of your valuable magazine may be interested to hear of some events which have been transpiring at Tai-ping-foo.

The persecution which has broken out there has been initiated and carried on by men of rank, professedly acting in an official capacity. They have not thought it worth while in this case to incite the rabble to an outbreak, as the following facts will show :—

In the spring of 1894 a graduate of our medical school opened an office in Tai-ping. His prospects were very bright for a time, until one day the Sze called for consultation and took exception to the fact that the name of the medicine offered him was not written in Chinese. The physician explained that many of the foreign drugs were unknown to the Chinese medical school, and

that it was often impossible to give a Chinese name.

The explanation only awakened the wrath of the Sze, who at once attempted to procure the arrest of the physician for the offence of dispensing medicines, the character of which was known only to himself. The Hsien replied that two men in his Yamên, whom the native physicians had given up to die, were cured by the physician in question, and he thought there was nothing to fear from his medicines.

Had the complainant been honest he would at least have awaited developments before taking farther steps; on the contrary, he began a campaign of agitation, which resulted in a partial boycott. The father and uncle of the physician, who were furnishing him capital for his drug-store, became alarmed, and he was obliged to retire. We could afford no effectual protection, as he was a Chinese subject, engaged in his own work and living on his own rented premises.

We fully realized that this attack was prompted by hostility to foreign things in general, and perhaps to Christianity in particular, but we scarcely anticipated the next move, which occurred about six weeks ago, when our school teacher, a Siu-tsai, was arrested by a force of water police and taken, not before the magistrate but before the Sze, who ordered him whipped on the palm, and released him with an admonition that a Confucianist should be in better business than teaching school for a sect of "pig worshippers."

The teacher returned to his school, whereupon the matter was represented to the Literary Chancellor, who deprived him of his degree. He soon after received notice that it would go hard with him if he continued teaching for us. The Sunday following these occurrences a force of water police were paraded in front of our chapel, and the

native Christians prevented from assembling for worship. Our work is practically closed up.

Two charges were made against our school teacher—stealing and attempting to force an entrance into the women's apartments in the home of Chen Lao-ye. Those are both criminal offences; if the teacher was really supposed to be guilty of either why was he not arraigned before the proper civil magistrate? We have evidence that the magistrate was appealed to, but as in the case of the physician last year he decided there was no just cause for action against the teacher.

The Sze has stated that the immediate reason for the arrest was the episode at Chen-lao-ye's, but that for a long time the teacher's conduct had "not been according to duty." For two years he had been affiliating with Christians, and had at length joined the Church. No doubt the Sze of a Confucian college would find in this sufficient ground for the charge—"Conduct not according to duty."

The matter is now in the hands of the U. S. Consul at Chinkiang, and we are awaiting the result. Chinese of rank have assumed official authority to which they have no legal title, and have entered the premises of foreigners to make arrests. Unless reparation is promptly exacted it is difficult to see what legal rights are left to foreigners in China.

W. C. LONGDEN.

#### A REPORT OF WORK.

Tsun-hua, China, July 18th, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR BRO. : I am sure you and the readers of the RECORDER will be glad to know of the progress of the Lord's work in this part of China. Our station is midway between Peking and Shan-hai-kuau, the

terminus of the Great Wall; we are within sight of the latter in a valley surrounded by hills on all sides.

Our first convert was received into the Church some twenty years ago. His neighbors were greatly incensed, and threatened to kill him and destroy his house. They, however, did neither, and last winter the dear old man went home in peace. The change since that time has been great. We have had missionaries residing in the station about ten years, have hospitals for men and for women, schools for boys and for girls, and in the surrounding country village day-schools. The attitude of the people is friendly. We never hear the offensive epithet so common in other sections. The immediate prospect from an evangelistic point of view is very encouraging. But before writing of this more particularly I must refer to a few months' experience during the winter.

There has been a sore famine throughout this section since last fall. First the rains destroyed the early crops, and then a severe hail-storm beat the late crops into the ground, and the people were left at the beginning of the winter absolutely helpless. As is usual in hard times the people took to sweeping up wild grass seed from the fields, but even this was mostly destroyed so that where heretofore a *tao* could be collected they could not get a *sheng*. Whole families of ten and a dozen were living on a *sheng* of this poor food per day, mixed with crushed peanut shucks, sweet potato vines or chaff for *filling*! They tore their pillows open to obtain the latter!

Our native Christians, at the suggestion of Bro. Hobart, instead of having their usual Christmas feast, took up a collection and subscription to aid the poor; we putting in our mite with the rest—what we thought



we could afford to give during the three winter months. But the famine has been much sorer than we anticipated, so that the calls on us have been most urgent, unremitting and distressing. Our subscriptions have been doubled and quadrupled, and still it seemed but a drop in the bucket. So pitious and distressing were the sights around us that I could endure it no longer without putting forth extra effort still. I have three small day-schools in my three preaching places. The parents were unwilling to send their children to a *Christian* school, hence the attendance was small, only from six to ten in each, and these were leaving, because they were so hungry they could not study. I determined to kill *three* birds with one stone, viz., break down the prejudice of the people, if possible give help where it was most needed—to the *children*, and what was most important of all give them *Christian* teaching. Consequently, in early March, I told the teachers and stewards of the Church at our station to gather up thirty-five children, and I would give them one meal of *cheo* (soft rice) per day for four months, till wheat harvest. The same was done at the other stations, and an additional school established in the city, making four schools with an aggregate of 120 pupils. In the meantime, on account of the famine and the lack of means of transportation, grain doubled, and some kinds trebled in price. We had no appropriation for this work, so I concluded to bear the expense myself—at least to assume the responsibility of it.

On going to Tientsin I told our friends what I had done in view of the terrible distress. One of the *Monocacy* men hearing this suggested that I go on board and ask "the boys" for help. This I did; the officers and men quickly responding with a gift of \$96.

The Shanghai Y. M. C. A. also came to the rescue with a contribution of about \$30.00, and others swelled the amount to Tls. 120. The time to close has arrived, and I find the expense has been about Tls. 200.00. Now, as to the *influence* of the experiment.

It has more than met my expectation. The children look better than any in their villages. There was no trouble about getting them to *attend*. We could have had 200 in each school. The only trouble was to keep them out. It was a sight to see those thirty-five half-starved children sit on the benches and *k'angs* while the food was being dipped from the great earthen-ware basins and poured into their bowls; their eyes sparkled and faces gleamed. Then to see them bow their heads while the blessing was being asked, and *then* to see that bowl of rice poised in mid air and disappear; it was a sight that did one good. Surely, "It is more blessed to give than to receive." Would that the kind friends who aided could have seen it too. The children did well in their studies; most of them committing to memory the Christian "Three Character Classic," catechism, Ten Commandments, and some, the Acts. They were at Church every Sunday, and on the whole learned more of the Gospel than many adults know. These essential facts of Christianity they have carried to their homes; in fact they have all been little preachers.

There seems to be quite a general opinion among the people that these calamities which have come upon them are on account of their sins. I have never seen them so willing to listen to the Gospel. Just now I am out with a company of young men—preachers and teachers from our schools—on an evangelistic tour. We make our head-quarters at one of our chapels and go out to the surrounding villages, preaching

in the street. The people sit and listen by the hour, giving assent to everything we preach; no one contradicting. If a man or a child makes a disturbance he is soon "put out." Last Sunday was a very interesting day. Mrs. Verity came out on Saturday, had a women's meeting Sunday a.m., while we had one with the men. At the preaching service the small chapel was crowded to its utmost capacity, and many standing outside. I preached from the text, "What think ye of Christ? Whose Son is He?" holding them strictly to the fact that He was the Son of the one true God, that their idols were utterly false, that if they wanted to go to heaven, where there was no more suffering, they *must* follow Jesus, who is "the way." No one could come to the Father except through Jesus, the *mediator*.

I saw there was a deep interest, but hardly dared suggest that any of them put their names down as seekers, for fear they did not understand what it implied. I had, however, no more than ceased speaking when one of the native helpers suggested to them that it was a good opportunity, if they wished to act on what they had heard and follow Jesus, to put their names down as seekers.

Several came forward, whom we feared had hopes only of gain, charity. We questioned and cross-questioned them, but they still maintained that it was their desire to serve the Son of God and go to heaven.

About thirty enrolled—women. Then we asked if there were *men* who wished to do the same. Two men came forward, whom I had noticed listening very attentively. One of them said, "We are from T'ai-

p'ing-chuang, five *li* west; you preached on our streets a couple of days ago; I with others heard you and liked the doctrine you promulgated. There are between ten and twenty of us ('shi-chi') who were very favorably impressed, and the others requested us to come here to-day and listen farther, and if we still agreed to what we heard they (these 'shi-chi') wished to enroll themselves as members."

The helper asked them *what* they heard in the preaching that impressed them favorably. They replied, "That there is one true God, and that Jesus is His Son and our mediator (*chong-ren*)."  
We told them they had heard correctly; that was what we had preached.

We agreed to return some day soon and preach again, which we did on the following Wednesday. The people listened for three and a half hours, sitting in the street in the shade of a large tree. We rebuked them very plainly for their sins and apostasy from God in worshipping idols and their ancestors. No one objected or took any offence at what we said, but on the other hand, were strongly inclined to accept Christ.

In another village, where there is a family of Christians, they sat for three hours, during the noon resting season, paying strict attention to what was said. The time seems near at hand when God is going to move the hearts of these people away from their idols and incline them to Himself. We cannot tell yet what will be the outcome, but let us hope and pray that the seeming interest is genuine.

Yours fraternally,

GEO. W. VERITY.

## Our Book Table.

*A History of the Szechuen Riots.* By ALFRED CUNNINGHAM, Sub-editor *Shanghai Mercury*.

This book gives an account of the Szechuen Riots as far as obtainable at the time of its publication. After giving his own views as based on the depositions of a number of refugees the compiler presents a record of the indignation meetings held at Hankow, Chungking and Shanghai; also the very important report of the committee appointed at the meeting of American citizens held at Shanghai "to ascertain the facts in reference to the Szechuen outrages." But the most important part of the book, in fact that on which the rest of the book depends, is made up of the statements of the refugees, and a translation of the proclamations issued by the Viceroy and Taotais, and of the placards posted at or before the time of the riots. The book is very opportune, in that it collects into permanent form all the important facts at present known, and in view of the fact that the Kucheng massacre follows so close on the Szechuen outrages it ought to be read by every one to see if there is any real connection between these two great uprisings, and whether they were not both stirred up by the mandarins.

J. B.

我當何爲可得救。(What must I do to be saved). By Rev. F. E. Meigs. Presbyterian Mission Press.

This is a pamphlet of some 4000 characters, setting forth briefly and generally in scriptural language the writer's conception of the plan of salvation. It is written in easy, fluent Wên-li, and is the result of careful conscientious work. Dwelling first on the incomparable value of man's soul and the hopelessness

of the present state owing to the grievous sin into which it has fallen it proceeds to answer the question in the title. Mentioning the commandments, man's inability to fulfil them is shown, and the questioner is directed to salvation in Christ, with the stipulation that man as a free agent must voluntarily accept of the offer. Having dwelt with some length on the narratives of the Philippian Jailor, Peter's Preaching in Jerusalem and the Ethiopian Eunuch, the writer draws therefrom four successive steps in God's plan of salvation, *i.e.*, faith, repentance, confession, and reception of baptism. Continuing he speaks of the office of the Holy Spirit in renewing the will, the necessity that the believer be steadfast in faith and obedience that he may at last obtain the crown, the help afforded in this by God in His three-fold character; of the inspired Bible as the guide, of the place of prayer in the Christian life, of baptism and its futility if not preceded by faith and repentance, and of the divinity of Christ. Altogether it is a most helpful book for inquirers.

It is the reviewer's ungrateful lot to mention flaws, and in this case perhaps two items might be noted. First a question—Why, in giving the Commandments, was the fourth entirely ignored? The other is that the author has thought it necessary in speaking of baptism to mention and argue for that special form which is followed by the denomination to which he belongs. This perhaps is not a fault if the purpose for which the book was prepared is the instruction of their own members and inquirers.

T. W. HOUSTON.



頌主聖詩. *Hymn Book of the American Episcopal Mission.* St. John's College, Shanghai.

Of the making of many [hymn] books there is no end. Each mission finds it necessary to have one to meet its own peculiar requirements, and often single stations or individual missionaries think there is nothing in existence that just suits their idea of what a hymn book ought to be. So they go to work and make one which, whatever other qualifications it may possess, has at least the one merit of being suitable for the use of the man or men that made it. But while much of the time and money spent in the publication of multitudinous hymn books would appear to be wasted, yet in the long run it will be found that the waste is more apparent than real. A large amount of work must be done just at this point, so that the growing Church of China may get the best hymns that it is possible to produce. Much of the work that is now being done will necessarily be lost. But in the sifting process that is constantly going on many good hymns will be found and preserved that will live in the song of the Church for years to come.

Perhaps no foreign missionary who has made or helped to make a hymn book in Chinese has not felt how utterly incompetent he was to produce Christian lyrics in Chinese. Not many foreigners who come to China are poets, even in their own mother tongue, and how much less capable they must be of making poetry in Chinese. It would indeed appear, at first sight, as if it were much easier to make a hymn in Chinese than in English. The Chinese language is so full of homophonous characters that it seems to be a matter of little difficulty to string together a lot of rhymes containing some general statement of Christian doctrine and call it a hymn. Hence not a

few of the Chinese hymns that we meet with appear to have been made by the yard and cut off in lengths to suit.

A close study of the hymns thus far produced must convince any one that it is well nigh impossible for a foreigner, even with the help of a competent native writer, to make Christian [or any other] poetry in Chinese. Cramped by the exigencies of translation and the foreign meters and tunes it is exceedingly difficult to produce a hymn whose rhythmic movement is natural and easy. Our work now is to plant Christianity in China by preaching, translation of the Bible, the preparation of commentaries, Christian literature and the best hymn books that we can make, and in the meanwhile hope and pray that God will, in His own good time, raise up from among the native Christians a Wesley, a Watts, a Montgomery, who shall lead the song of the Church in hymns that shall live to inspire and express Christian devotion long after the foreign missionaries shall have ceased their work on these shores. This consummation is the more devoutly to be wished, as the probability is that the future hymns for the Christian Church in China, those that are to live, will not only be made in the native style as regards rhythm and general literary character, but they will also be adapted to native music. A few of our foreign tunes may find a permanent place in the future Chinese Christian song book, but it will only be those which are similar to the native tunes. Much might be said at this point did space permit.

The hymn book before us is a new one just issued by the American Protestant Episcopal Mission. There are 341 hymns in the book, beside a number of chants. It is well printed on foreign paper and bound in blue cloth. The style is *Wên-li*, and the most of it pretty

"high" at that. It is probable that only the well educated Chinese Christians will be able to get much help in their devotions by the use of most of these hymns. The language is not understood of the people. The majority of the native Christians will sing the sounds of the characters and dimly get an idea here and there, but there will not be much devotion in it. They will not be able to sing with the spirit and with the understanding also. Of course where the stations of a mission are widely scattered in different provinces, or even in the same province, it is necessary to use *Wên-li*. But the style ought to

be as easy as it is possible to make it, approaching the colloquial as nearly as practicable. This would be much more helpful to the great body of the native Christians than a high style of *Wên-li*.

The book which was prepared by a committee consisting of Bishop Graves, Rev. F. L. Hawks Pott and Dr. E. M. Merrius, is made especially for the use of the Protestant Episcopal Mission; all of the hymns being arranged under the various feast and fast days, &c., observed by that Church. Of the whole number in the book 241 are stated to be new translations.

A. P. P.

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## Editorial Comment.

DURING the past month our hearts have been deeply saddened and our feelings harrowed by the accounts of the massacre at Kucheng. In addition to our sympathy and condolence for the survivors and bereaved, and our profound sorrow for the cutting off, in such circumstances of barbarity, of useful and beautiful lives, there is a keen sense of indignation and boiling over wrath which is apt to make us forget the true Christ-like spirit which ought to animate us. As a result of the righteous ire which is quite in keeping with this spirit, and which is the result of a contemplation of the long series of anti-foreign outrages and the peculiar barbarity of the last crime, indignation meetings have been held at Shanghai and nearly all the open ports, urging the governments of Great Britain and America to take vigorous measures, and condemning the insufficient action of former years. By way of seconding this effort the home lands have been flooded

with literature giving full particulars of this last outrage and former riots.

\* \* \*

THE sermon preached by Rev. J. Bates at the memorial service held in the Cathedral, Shanghai, has been published in pamphlet form, and the address delivered by Rev. J. Stevens in a similar service held in Union Church will be found on page 432. One of the most notable features in this latter service was the representative summary of the world's martyrs given by Rev. T. Richard. Mourning, as we all are, and downcast as we frequently are, on account of the recent tragedy, we find a comfort and stimulus in thinking of Mr. Richard's review. Beginning with the crucifixion of our Lord we were shown Asia Minor's martyr in the venerable Polycarp; Egypt had its representative martyr in the beheading of Origen's father; the mention of Carthage reminds us of the delicate but firm Perpetua and Felicitas and the sturdily faithful Cyprian; with



Rome is associated Paul, Laurence and many others; Bohemia with Huss and Adalbert; Persia with Anastasius; and so on down a long list of the martyrs of Britain, America, Scandinavia, Africa, the South Seas, Japan and China. The blood of the martyrs will, we believe, be the seed of the Church in China.

\* \* \*

AND now, turning away from this aspect, what are the lessons to be learned from these riots. The day is passed for blaming all these troubles on the imprudence of missionaries, and we cannot but note that in placing the blame on the shoulders of the parties responsible for these outrages reference is most generally made to the insincerity and anti-foreign feeling and actions of the Chinese officials, and the inactivity of the foreign ministers, who are too apt to treat all Chinese officials as honest in their professions. The long list of riots and the underhand participation of the officials in them clearly point out that the Chinese government cannot be credited, as it so often is, with the advantages of a civilized state of society. The government in its practical workings is little removed from barbarism.

\* \* \*

It may be of interest at this time to refer to some remarks which appeared in the *North-China Herald*, August 28th, 1868, with regard to an attack on missionaries at Yangchow: "We need not point out that unless prompt and decisive punishment is inflicted for this outrage there will be no safety for the life of any missionary in this country. The Chinese are gradually beginning to feel that consular action in the provinces is weak and inoperative; and they now look upon it as the mere shadow and ghost of authority. It is feared by

neither the officials nor the people, and is practically a myth.

Take the present case as an instance. It is almost certain that no strong action will be taken, or can be taken, without reference to Peking. This will require several weeks, probably months. . . . If anything is finally done it will only be when the affair has passed out of the minds of the people, and the ringleaders have all disappeared and are nowhere to be found. The idea of centralizing all the influence and weight of H. M.'s government at Peking may be good in the abstract; practically, however, the pressure is frequently much more needed in the provinces, and the absence of it is a source of new dangers and difficulties. The Chinese cannot respect officials who possess no real power; and that is how H. M.'s consuls are at present circumstanced."

\* \* \*

MUCH of this has been said in substance at the recent indignation meetings already referred to. The legal and commercial aspects of the consular administration of various nationalities have doubtless advanced since the above was written, but the diplomatic phase is practically where it was nearly thirty years ago, as far as results would indicate. One element of consular life and work has, however, not been prominently noticed in recent discussions, and that is the manner in which the consular officials are shut off from the Chinese. Within the narrow environments in which they move they have few opportunities of getting acquainted with the characteristics of the people; in their visits to officials they are treated with the honeyed politeness so elaborately obtrusive as to hide the artfulness and insincerity which makes progress and right understanding impossible; whilst holding aloof (as is often the



case) from missionaries they lose the benefit of the experience of those who in the pursuit of a life-work for the Chinese necessarily make themselves acquainted with all the conditions of life in the East.

\* \* \*

WE regret that we are not able to report progress with regard to the settlement of the complications arising out of the Szchuen riots. Dr. V. C. Hart paid a visit to Peking, and we trust the interviews he had there with foreign ministers and Chinese officials will be for the benefit, not only of his own mission but of the various Protestant missions of Szchuen. We understand that whilst many promises have been made nothing definite has been realized.

The following extract from a private letter received from Rev. H. O. Cady will be of interest: "At Cheng-tu we have a native preacher. Before I left we rented a small place, and now the preacher reports over twenty regular attendants on Sunday and Wednesday evenings, and a spiritual awakening in the little Church. We have a school there also."

\* \* \*

THE serious nature of the troubles in Szchuen and Fuhkien provinces must not prevent us giving to, and securing for, the persecution at Tai-ping-foo, reported by Rev. W. C. Longden in our correspondence columns, the amount of attention such a serious matter deserves. Specially noteworthy are the vagueness of the charges and the serious nature of the threats; then, too, whilst the charges against the school teacher were criminal he was arrested, not by the city police but by the water police, and taken before the Sze, with the after result that a process was gone through, by which he was deprived of his button. It is very evident, from all accounts, that the literary

chancellor was backing up the persecution, and that the real cause of hatred against the school teacher was his affiliation with the Christians. If any of the native Christians violate the law there is a regular mode of procedure, and all true lovers of justice must protest against the irregularities and pressure of intimidation which Mr. Longden reports.

\* \* \*

IN the June number of our contemporary, *The China Medical Missionary Journal*, Dr. J. C. Thomson, M.A., whom we are glad to see has returned to his important field of labor in Hongkong, writes of "Medical Missionary Enthusiasm in the Home Churches." It seems that on the crest of a wave of rising enthusiasm in the evangelization of the world, is the Church's interest in medical missions. He refers to the increased provision that is now being made for the training of medical missionary students. In Edinburgh, for instance, the medical missionary society has greatly extended its sphere of action by enlarging its premises and its facilities for the acquirement of practical experience by opening its doors to women as well as men, and by the appointment of a special organizing secretary to arrange for medical missionary meetings all over the empire. Speaking of the recently organized Livingstone College in London Dr. Thomson says: "None recognize more clearly than do its promoters the advantages of complete medical training; but recognizing the fact that many in isolated localities will for a long time to come continue to be faced with the necessity of undertaking healing work without the presence of a qualified medical man, they have opened this college, offering a systematic curriculum in elementary medicine and surgery extending over one or two years, for intending missionaries to outlying regions."

We feel there is great need for such an institution affording preparatory study in prospect of the exigencies of pioneer missionary work.

\* \* \*

NEARLY a year ago we had the pleasure of enjoying the hospitality of a Chinese family for a couple of weeks. It was in the country, near the base of some mountains, in the midst of beautiful surroundings. Our hosts were two brothers, well-to-do farmers, with their families, occupying a commodious two-storied house, their joint property. The house was said to be "new", having been rebuilt some twelve years ago after a fire, which had consumed the old one. There was thrift and evident comfort and the tokens of a happy household. The brothers were Christians, and had been for a goodly number of years. The kindness shown us was unstinted and genuine, and when we departed not a cash would they receive, though offered and urged and almost forced upon them.

But, the upper room offered us, and which had been generously vacated for our use, was festooned with cobwebs, which had evidently been undisturbed since the building of the "new" house. Dust was thick upon every article in the room, and the floor, while it may have been swept, yet evidently had been innocent of any application of water. The room was lighted by one small window, as though light were not to be regarded as a welcome visitor. During our short stay we made some modifications in the conditions of the room our host had so kindly assigned us, such as we thought necessary to our existence—not to say comfort. We fear the object lesson will not be a permanent one, yet we trust it will not be entirely lost.

Recently we have occupied a room in a Japanese house. No cunning spider was there allowed

to spin his thread undisturbed for even a single day. Scarce a vestige of dust could be found upon the furniture or about the room, and so clean was the floor that we must perforce remove our shoes when entering.

Light and air were abundant, and sitting and sleeping on the floor seemed not at all inconsistent with perfect cleanliness.

The question has occurred to our minds, Have the dust and cobwebs of the Chinese anything to do with his tardiness in accepting Christianity and Western civilization? Has not his mental and moral vision been cobwebbed and belogged by that of which he seems so totally unconscious, but which to us Westerners is so offensive?

And has the cleanliness and freshness of a Japanese home anything to do with the alacrity with which they have sprung to meet modern improvements, and with the rapid spread of Christianity in many parts of the empire?

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REV. JOHN R. HYKES, Agent of the American Bible Society, has sent us a pamphlet containing that portion of the Society's Seventy-ninth Annual Report, which gives a general view of the Society's operations in China for 1894. This report gives a most encouraging presentation of the work of this great Society in the Chinese empire, and is very creditable to its present management. The total circulation for the year was 305,715 volumes,—the largest in the history of the Society. The publications for the year were 467,000 volumes,—125,000 in excess of any previous year, and giving promise of a greatly increased circulation for the current year. The total circulation since the commencement of the Society's work in China is reported as 4,674,467 volumes. Among the publications for the year was the Imperial Edition, a



copy of which was presented to the Empress-Dowager. Of still greater importance was the completion of the entire Bible in Canton vernacular. The report is most encouraging to those who rejoice in circulation of vernacular literature. Of the 394,737 volumes "issued" from the Society's depôts during the year 302,363 volumes were Mandarin and 22,104 were other vernacular versions, the largest of which was Shanghai, with 7,757 volumes. There were 52,306 volumes of Classical Editions, 8,853 Easy Wên-li and 1,017 Foochow Classical. Besides these there were 46 Mandarin and English, 104 Classical and English and 204 Canton and English. In the list of issues are also found 414 volumes in English, while fourteen other languages are included in the list that follows, the chief of which is Thibetan, with 140 volumes. The publications for the year include 284,850 volumes with the term *Shen*, 117,150 with the term *Shung-li* and 65,000 with *Tien-*

*chu*. The account of distribution through correspondents gives many encouraging incidents, and the whole report is one that calls for thanksgiving and praise to Him whose Word is giving light to the millions of China.

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REV. G. REID, in a letter from Peking, August 3rd, says:—"My work progresses. I now know seven of the leading censors who will perhaps do something for me.

I have a class of inquirers.

During the summer in the rooms of the Peking University I have had a class to study the doctrine, consisting of ten men of degree. The class hours are from three to five hours a day. I first instructed them on a catechism, then on the Gospel of John and finally a few lessons on Dr. Nevius' "Lessons for Inquirers." They also prepared several essays on different topics, some of which are to be collected in a book."

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## Diary of Events in the Far East.

August, 1895.

The most terrible tragedy in the history of Protestant missions in China was enacted at Whasang (華山), Fuhkien province, on the 1st of August. Whasang is a mountain situated about twelve miles from Kucheng, which is some ninety miles from Foochow. Upon this mountain the Church of England Mission had erected two buildings to be used as a sanatorium. These buildings were being thus occupied on the 1st of August, when, at about 6.30 a.m. an organized band, variously estimated at from 100 to 300 men and said to belong to a vegetarian sect which had been giving much trouble to the local officials, rushed up and began their deadly work. The house of Rev. and Mrs. Stewart was first attacked.

After attacking and cutting off the hands and feet of Mr. and Mrs. Stewart and killing Miss Nellie Saunders and the Irish nurse Lena, who tried to save baby Stewart, the house was burned over their remains. Miss Topsy Saunders was killed outside the house. The heroic efforts of Kathleen Stewart (aged eleven) resulted in the rescue of her sister Mildred (aged 12), her brothers Herbert and Ewan (aged 6 and 3) and the baby. All the children were wounded, and Herbert and baby Stewart have since died. The ladies in the other house were Misses Hessie Newcombe, Elsie Marshall, Lucy Stewart, Annie Gordon and Miss Codrington. All were brutally murdered, except Miss Codrington, who received terrible wounds, but escaped with her life. Mr. Phillips



who lived in a Chinese house some distance away, was the only foreigner who escaped unharmed. Miss Hartford (Am. Methodist), who lived in a native house, was attacked by a "vegetarian" armed with a trident. Assisted by a Christian servant and a teacher's wife, who risked their lives in her defence, she escaped with slight wounds, but received a severe nervous shock. Mr. Phillips probably owes his escape to the warning of friendly natives. One old man from Whasang village begged for the life of the young ladies, but others dared not, or cared not, to interfere in their behalf. Dr. Gregory (Am. Meth.), was summoned from Kucheng, and assisted Mr. Phillips to care for the dead and wounded. He was escorted by the Whasang magistrate, with sixty or a hundred soldiers, and by the magistrate's assistance all were conveyed to Suikou, where boats were secured for Foochow. A steam launch, secured by U. S. Consul Hixson, with his brother, U. S. Marshall Hixson, Archdeacon Wolfe and Rev. Mr. Banister on board, met the party and escorted them to Foochow. The British Consul Mansfield, Vice-Consul Allen, U. S. Consul Hixson, Lieut. Evans, of the U. S. ship *Detroit* (afterwards relieved by Capt. Newell) and accompanied by Revs. Banister and Star, have been attending the investigations going on at Kucheng.

9th.—The *Hupao* has received the following decree by wire from Peking:—

Since the opening of international commerce with Western countries foreigners have always resided in the inland districts at peace and harmony with their native neighbours, and we in our impartial love for both native and foreigner alike have time and again commanded our high provincial authorities to pay extra heed at all times to protect the latter from harm. Judge of our extreme indignation then upon hearing recently, first of the riots in the capital of Szechuan, where chapels have been destroyed and burned down by the rioters, thereby fanning the flames of destruction far and wide, inasmuch that a number of sub-prefectures and districts simultaneously followed in the footsteps of Chêng-tu, and now to receive the news from Fukien reporting that evil characters have murdered and wounded a very large number of foreigners at Kucheng, going so far in their ruthless fero-

city as to murder even women and infants. With reference to the Szechuan riots a number of the rioters have already been arrested, and will undergo trial, but the chiefs and heads of the Fukien murderers are still at large, and we command Pien Pao-ch'uan and Ch'ing Yü (Tartar General of Foochow) to set to work without delay at the head of the military and district officials and speedily arrest these wicked characters, nor shall any be allowed to escape the meshes of the law. Indeed, it is the manifest duty of the local mandarins throughout the empire to be always on the alert and prevent such worthless characters from manufacturing scurrilous tales and exciting the populace; they should crush all incipient risings at the slightest sign. What sort of frivolity and indifference to duty is this then that has brought about all these recent serious outrages? We would also, therefore, command the various Tartar Generals, Viceroy, and Governors of the empire to impress upon all their subordinates the necessity of granting thorough protection to all the chapels, etc., in their districts. They are also to issue proclamations exhorting the people to abstain from listening to scurrilous tales which excite unfounded suspicions in the breasts of all. If there be any who shall dare to raise disturbances in the future they shall be at once punished with the utmost severity of the law, and as to such of the local officials as may use subterfuge and craft to avoid their duties, they are to be most severely punished, and no leniency shall be exercised in their cases. Let these commands be made known to all within this empire.

11th.—From information published in the *N.-C. Daily News* it appears that "the Imperial government appears to be in thorough earnest about the construction of the projected Railway between Peking and Yangtze ports. All preliminaries have already been arranged, and work of laying the first rails will begin as soon as possible."

—The following urgent telegram from Kansu reached Hupeh on the 15th of August last:—

"The prefectural city of Hsi-ning is now completely invested by the rebels, who also hold all the towns belonging to the jurisdiction of that prefecture. The Mahomedan rebels from Mil-lê-kou and Ma-ying having approached Ping-fan-hsien were attacked by Kuei, Acting Magistrate of Liang-hsien, at a place called Yao-chieh, but he was defeated. In consequence of this the rebels have also attacked Ping-fan-hsien, and the telegraph

lines connecting cities west of that city have on that account been torn down and destroyed by the brigands. Ho-hsien is still besieged and hard pressed, and our affairs are in a critical state. It is therefore urgently requested that orders be sent to Generals Tung Fu-hsiang (Commander-in-Chief of Kashgaria) and Ma Pi-sheng, that they hasten to the rescue by forced marches into the disturbed districts. A very urgent and important telegram."

19th.—Arrival of the French gun-boat *Lutin* at Yo-chow on the Tung-ting Lake.

—His Excellency Li Hung-chang has been ordered to Peking from Tientsin, and an imperial decree was issued yesterday, relieving him of the Viceroyalty of Chihli and the Imperial Commissionership of the Peyang, and ordering him to do duty at Peking as Manager of the Imperial Chancery, or Prime Minister of China. H. E. Wang Wen-shao, Acting Viceroy of Chihli, formerly Viceroy of the Yun-kwei provinces, has been confirmed in Li's former posts at Tientsin. It is stated that H. E. Li, being comfortably off, is anxious to retire, like his elder brother Li Han-chang, into private life, but

the Throne cannot dispense with his services.

—News from Kueheng to the 25th says one hundred arrests had been made to date, and it was anticipated that there would be daily additions to the list. The Viceroy has been telegraphed to for extra prison accommodation and more jailors. The work was going on satisfactorily.

#### OFFICIAL DUPLICITY IN FUKIEN.

Foochow, 30th August, 9.15 p.m.—Serious news come from Hok-chiong near Hing-hua, of an attack on Chinese Christians. Up to Wednesday rioters had destroyed eight houses, first plundering them of everything they contained. The cattle of the Christians were also carried away, and some of the Christians were wounded, one not being expected to live. The magistrate was appealed to five times, but refused to act.

The riot was the outcome of a proclamation with double meaning, issued by the magistrate with reference to the Kueheng massacre, inciting to a rising against Christians. Worse is apprehended.

## Missionary Journal.

### BIRTHS.

- At Ryde, Isle of Wight, on July 8th, the wife of HERBERT PARRY, M. R. C. S., of C. I. Mission, of a daughter.  
At Edinburgh, Scotland, on August the 15th, the wife of Rev. MURDO MACKENZIE, E. P. Mission, Wu-kin-fu, Swatow, of a son.

### DEATHS.

- At the London Mission, Hankow, on July 28th, of acute dysentery, Mrs. J. WALFORD HART, aged 25.  
DIED in the sanitarium of the American Southern Presbyterian Mission at Hangchow, on the first day of August, 1895, Miss HELEN KIRKLAND, in the 69th year of her age and the 21st year of mission work among the Chinese. She bore uncomplainingly the sufferings of an illness, often very painful, extending over a period of two months. She often repeated to herself, "He never thought of Himself," and she often expressed the wish that some one would come out to take her place and take up the work the Lord was calling on her to lay down.  
At Shih-tao, Shantung, on August 10th, NORA KATHLEEN, youngest child of C. F. and S. Hogg, aged one year and twenty-one days.

### MARRIAGES.

- At Newchwang, North China, on August 12th, by the Rev. John Keers and the Rev. John Macintyre, WILLIAM HEWITT, eldest son of WILLIAM GILLESPIE, Esq., Newry, Ireland, to ISABELLA A. BURGOYNE, eldest daughter of the late GALBRAITH HAMILTON GRILLS, Portrush, Ireland.  
At Newchwang, on the 22nd August, 1895, by the Rev. John Macintyre, assisted by the Rev. George Douglas, M.A., and afterwards at the British Consulate, D. CRAIGIE GRAY, M.B., C.M. (Glasgow), to JANIE, youngest daughter of the late JOHN SINCLAIR, Edinburgh.

### ARRIVALS.

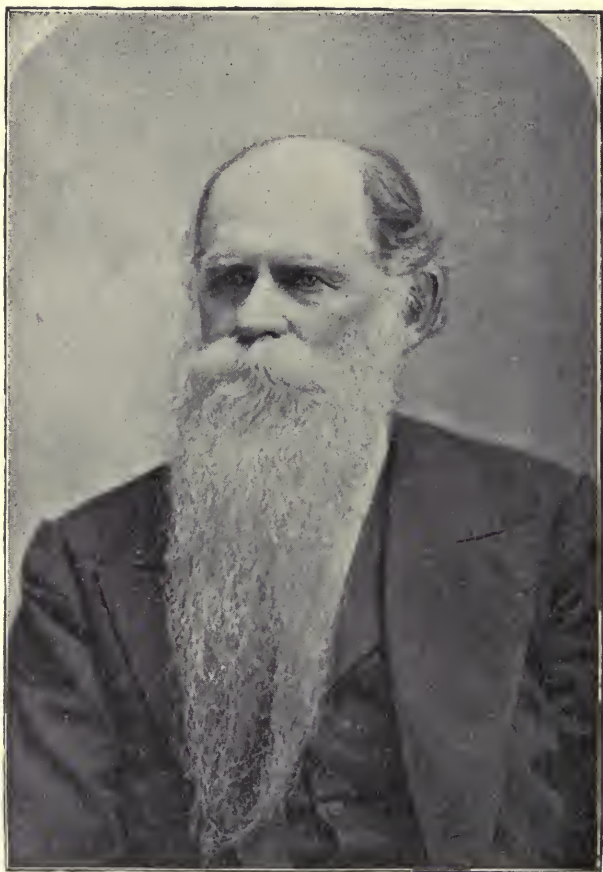
- At Shanghai, on 15th August, Rev. J. W. DAVIS, D.D., Southern Pres. Mission (returned.)  
At Shanghai, on 24th August, Mrs. E. G. RITCHIE, Amer. Pres. Mis. (returned.)  
At Shanghai, on August 28th, Rev. ARTHUR H. SMITH, D.D., Amer. Board (returned.)

### DEPARTURES.

- FROM Shanghai, on Aug. 10th, Mr. and Mrs. DUGALD LAWSON, for England.  
FROM Shanghai, Aug. 11th, Mr. T. L. BOYLE, I. M. Alliance, for U. S.







THE LATE REV. J. V. N. TALMAGE, D.D.

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*The Divine Plan as revealed in Scripture of establishing  
Native Churches, their Nourishment and Support.\**

BY REV. J. L. STUART.

[Southern Presbyterian Mission, Hangchow.]

Upon this rock I will build my Church. Mt. xvi. 18.

WHAT is the missionary idea? What is the ultimate object of the missionary enterprise? What is that object which, when it is attained, ends the work of the missionary and enables him to say, "My work here is done?" There are many means to the ultimate aim, but I contend that there is only one end which, when it is accomplished, enables the missionary to say, "My object has been accomplished in this place."

It is not preaching the Gospel, not gathering converts, not baptizing believers, not instructing and training Christians, but it is planting the Church. This is what Paul did everywhere he went, and it is what other apostles did, so that we read of Churches as the result of their labors. And as it was the result we may be safe in regarding it as the object of their labors; after which they went on to new fields. Every missionary should have before him the ultimate object of establishing a Church with its officers all appointed and the various departments of Church work in operation. Then he may say that his work in that particular place is accomplished, and he may move on to some new field, and turn that work over to the Church with its pastor and session. The mission field has become the home field. But until the organized Church has been established the missionary cannot be

\* Read at a Conference of the Southern Presbyterian Mission held in Shanghai, September 2-5, 1895.

dispensed with, and he cannot move on to the new fields. Suppose that there are a great many converts—1000 if you please—but no organization has been formed and they are held together only through their relation to the missionary. Now if he should leave them or be providentially removed from their midst what would become of that work? It is possible that the Christians might rise to the occasion and organize themselves into a Church, but if this should not take place, it seems to me that all history and experience go to prove that the work done there would soon crumble away, and the benefits of it would terminate on the generation that received them. There would be no handing down of the benefits, no continuation of the Church. There is no doubt in my mind that ten Christians, organized into a Church, would be more efficient in extending and perpetuating the blessings of the Gospel than a thousand Christians who have no organized existence.

Indeed it seems preposterous to speak of Christians and not think of their being organized into Churches. When they were born again they were born with Christian instincts, which prompt and require them to come together and to form organizations. We all are brethren. There is a common Father and a common Master. The first demands of the Christian nature are fellowship, union, communion. Love is the underlying principle of each one, and it brings all to a common basis and into unity of thought, desire, purpose and action. Wherever in all the world and in all the ages the Gospel has been preached and has brought forth fruit there the Church has been planted. From the days when Paul and Barnabas ordained elders in every Church (Act xiv. 23) these same Christian instincts have shown themselves in demanding and effecting organization into Churches. So we read of the seven Churches in Asia, the Church in Jerusalem, in Antioch, in Babylon, in Judea, &c. There can be no doubt, as it seems to me, that the ultimate end of the missionary to the unevangelized parts of the world is to plant the Church.

What is the Church? A very simple answer is, "It is the people of God," "a company of believers." But this is not the highest idea of a Church. The ideal, perfect, complete Church is a living active organic body of believers. It is able to exist, to work and to grow. In the ideal Church which we are to strive to plant there are three essential features which are to be required in each case before it can be called a completely organized Church. It must be self-supporting, self-governing and self-propagating.

#### I.

Self-supporting.—The first requisite that we should look for in point of time in our ideal Church is the ability to support



itself. While it lacks this ability it is still an infant. It depends on external help, and has no more right to be called a Church than a minor dependent upon his parents has to be called a man. A company of believers which is not able to support its own ordinances, to pay its own running expenses, is still in its minority, and is not entitled to be called an ideal Church. It is an infant Church. If it has a large membership and is still deficient in the duty of self-support it may be likened to a large overgrown clumsy infant. Every organic being intended to survive in the race of life must have in itself the principle of self-support which is to be developed into the ability of self-support as soon as a period of minority and tutelage has been passed through. "The young lions roar after their prey and seek their meat from God." Ps. civ. 21. The whole animal creation is organized on this principle by the divine creator, and all the institutions invented and operated by man are also based on this principle. There is no place in nature and no place in social, civil or commercial life for the perpetual infant. Everything brought into existence is allowed a certain period of minority and dependence; after that it comes to its majority, and must assume its own support. It must support itself or go to the wall. It must prove its right to exist by maintaining its existence. It is the law of the survival of the fittest. This natural law has been stamped on the very nature of the Church. It must support itself or perish. Those companies of believers which are yet not able to support their own ordinances may be called Churches, because they have the principle stamped upon them, and in course of time will become self-supporting, but they really are infant Churches, and have no right to be called ideal Churches. How is the idea of self-support to be promoted and how is the desired object to be accomplished? Well, I think, that one great point is to begin early to train the converts to give. Begin with the first inquirer who attends the Sabbath services. There are four recommendations that I would suggest:—

1st. Give them instruction on the subject. Show how it was enjoined upon the Israelite in the Old Testament and how he was blessed in practicing it. Then show how it was elevated in the New Testament to a privilege by the tender reminder of the great apostle in his address to the Ephesian elders that our Lord said, It was more blessed to give than to receive.

2nd. Give them an opportunity to contribute.—The Christians should be taught that giving of their substance is a part of the worship of God. I like to see the collection plates go around the congregation at every morning service, at least. None should go up to the Lord's house empty-handed. We ought not to fear that the

people are too poor to give, and that they will be frightened away by the collection plates. And we need not fear what the outsiders think. It is well enough to be prudent and avoid making any false impressions if there is danger of that, but it is also all important to be plain and let them know that it is first their duty and then their privilege to contribute of their substance in obedience to His command who gave them all things that they possess.

3rd. Give them an object.—This may, at first, offer some difficulties. The missionary does not want it to go to his support, as we go forth, according to the apostle John, "taking nothing of the gentiles." The sum at first will be so small that the Christians may advocate the plan of laying it up until it grows into a sum worthy to be used for some important object. I have had to contend with this idea, which recommends itself to the native mind so strongly, several times. It is an unscriptural and of course therefore an unwise plan. The Lord puts money into our hands to use, not to lay up. The way to lay up is to use it. But on what object? If there is a native helper by all means use the greater portion of it in his support. Those who minister in holy things should find their support as far as possible from those to whom they minister. Then if there are any poor among the Christians their needs should be attended to as far as possible. This is in accordance with the teaching of the Master and also with the practice of the apostolic Church, and recommends itself to the Christian conscience. Then the running expenses of the Church, the lights, the sexton hire, etc., are all legitimate objects. Or put before them some evangelistic work among their neighbors and friends—as the purchase of tracts or the renting of a chapel. Let it be some object that recommends itself to the native Christians who are the givers, as well as to the missionary. But let it always be a legitimate object. It is the Lord's money, and must be used in a way that the Lord will approve. Also I would repeat, Let it be *used* and not laid up. Let it be used in support of the ordinances of the Gospel, in the line of self-support.

4th. Appoint a deacon.—When the time comes, and it should come soon, appoint an acting deacon to attend to the finances. Let the people become accustomed to this office, and let him undertake to discharge its duties as far as advisable. When the time seems ripe, let the people elect their deacon, but be slow to lay hands on him. Lay hands suddenly on no man, applies with special force to the deacon in China, and there is also another scriptural injunction regarding him, "And let these also first be proved; then let them use the office of a deacon being found blameless." 1 Ti. iii. 10. It should be a part of the deacon's duties to keep the Church

informed on the state of the treasury and as to the expenditures of their contributions. Let the people know from time to time what disposition has been made of the funds, what are on hand or what are needed. This will tend to keep alive and to stimulate their interest in the state of the Church finances. Then I think it a good plan to keep hymn books and Testaments and Bibles on hand for sale. I would caution against the policy of giving books of any kind when they are able to buy them. Better let them suffer a little inconvenience, yea loss, from the want of them than to have their education in independence and self-support retarded by too much help from the foreign missionary.

## II.

Self-governing.—The next requisite in our ideal Church is self-government. The ideal Church can manage its own affairs, govern itself, administer discipline upon its members. Of course the Lord Jesus is the Adorable Head of the Church, its supreme Ruler and King. But He has deputed the details of government to those whom the Holy Ghost has made overseers of the flock. And the people should seek out among themselves those who are able to bear rule among them. Then it may be called a complete Church when it is able to take the government of itself into its own hands. Otherwise it is an imbecile, and it is under governors and tutors unable to manage its own affairs. When Moses led the children of Israel from Egypt he had full control over them. But the time came when he said, "How can I myself alone bear your cumbrance and your burden and your strife. Take ye wise men and understanding and known among your tribes, and I will make them rulers over you." Deut. i. 12, 13. The missionary evangelist has full control of the infant Church until the time comes when he sees that the Church ought to take wise and understanding men and make them rulers over them. Then the Church passes from the stage of infancy to that of manhood. This ought to be a day of joy and gladness to the missionary when he can turn over the details of the management of the Church to a bench of native elders. This is the end that he ought to aim at from the beginning. This was the practice of the apostles who ordained elders in every Church. Acts xiv. 23. The great Apostle Paul left Titus in Crete that he should ordain elders in every city. Tit. i. 5. He gave particular directions to Timothy and to Titus regarding the qualifications, the duties and the appointment of officers in the Church. There can be no question about the propriety, the advantage, the necessity and the divine warrant for Church government. How can it be an organization at all, how can it maintain existence, how can it prosper, how maintain



integrity and purity without the power of discipline and control over its members. The Divine Master Himself committed this power to His Church when He said, What ye bind on earth shall be bound in heaven, and what ye loose shall be loosed in heaven. Mt. xviii. 18. Paul was continually calling on the Churches to exercise discipline. He said, "Put away from yourselves that wicked person." 1 Cor. v. 13. "Obey them that have the rule over you." Heb. xiii. 17. John says, "Thou sufferest that woman Jezebel." Rev. ii. 20.

What are the steps to be followed in promoting self-government?

1st. Take the first converts into your confidence and advise with them. Let them take some part in the management of affairs as far as advisable. A little congregationalism will not hurt. Of course all the power is in the hand of the missionary evangelist, but he should look to the converts for advice and help in all matters of government and discipline before there is a session.

2nd. When the time comes appoint and in time elect deacons and ordain them. Those who have exercised the office of deacon will make good material for elders or for other spiritual work, as Stephen and Philip. This is a very common plan in the Church at home, and it has been followed in our little Church in Hangchow, and I think that it is a wise plan in general. Then the time will come after a while when elders should be elected and ordained. Of course the people ought to be instructed in the principles of Church government and taught the qualifications and duties of ruling elders from time to time. By taking the converts into his confidence and advising with them informally from time to time regarding Church matters the evangelist is training them for the duties of electing their own officers. They will thus become more interested in, and feel more responsibility for, the welfare of the Church, and they will be trained to take part officially themselves when the time comes to choose their officers. Then the qualifications of those who are suitable for elders will be developed and become manifest, not only to the evangelist but to the Church, so that when the time for election comes both the evangelist and the people will be able to discern who are best qualified for the office.

Then the time will come for the election of a pastor. The foreigner can never fill that office satisfactorily to himself or to the native Church. He is to be regarded simply as a stated supply as far as pastoral duties are concerned, and the people must be taught to have this object and desire before them from the beginning. They must be taught that it is not a complete ideal Church until it has its deacons, elders and pastor. When the native minister presides as

moderator over the session, fills the pulpit as a preacher of the Gospel and moves among the flock as their pastor then the Church is self-governing, and has a right to be called a Church that has reached its majority. It has passed from the age of infancy and youth and has stepped out on the platform of manhood.

### III.

Self-propagating.—When the Church becomes self-governing then it has reached its majority, and is no longer a minor, but it has not reached its highest point of development, and it is not yet an ideal and perfect Church. If it should reach that point and stand there without making further progress it will not fulfil the end of its being, and it will soon begin to decay, and in time will cease to exist. The end and aim of a Church is not simply the attainment of its growth, but self-propagation. It is born not simply to die but to live and reproduce. All nature abhors sterility and voices its desire in the words of Rachel, Give me children else I die. Ge. xxx. 1. When God created the vegetable world He gave to every plant that it should have seed in itself. The earth brought forth grass and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself. Ge. i. 12. When He created the beasts of the field He said, Be fruitful and multiply, and so He said to man. Sterility and barrenness have always been regarded as a shame and a reproach. It is the desire and purpose of God that the Bride of the Lamb should bring forth many children. The Church must be self-propagating, or the end and object of its being will be defeated, and it will itself soon pass out of being. This is the law stamped on its being, and when that law is ignored the being itself will cease to be. The missionary idea and aim then is to establish the self-propagating Church, and his efforts should be directed to this end from the beginning of his work in the field. How is this object to be attained? The same general plan is to be pursued with the first converts from the very beginning, as has been indicated regarding self-support and self-government. Teach the duty and the privilege of rescuing others. Lay on the very first converts the duty of being laborers in the Lord's vineyard and soldiers in His army. I have heard that Spurgeon was accustomed to ask applicants for baptism, "What do you propose to do for the Lord?" This may well be our question also. Let them know that they are not saved simply to enjoy happiness but to work for the Master. But do not simply lay on them the *burden*, but help them to carry it. Show them how. We can make use of the converts in evangelistic work in various ways. We can go to their homes and thus gain the ear of their family, the

friends and the neighbors. We can go with them on short itinerating trips in their own neighborhood or to neighboring villages. Some of my pleasantest memories are of this kind of itinerating. I remember going in company with an old Christian gentleman to visit neighboring villages. He was known and respected, and everywhere we received a respectful and attentive hearing. In this matter we need to use discretion in several lines. First, we must not foster the idea of a paid agency. We must impress on them the duty of voluntary service for the sake of the Master and from pity and love for fellow-beings. We can with all safety, and it seems to me to be proper and right to defray any extra expenses that they may be put to. If a man goes out for the day it would be altogether proper to give him his tea and his dinner, I think. Let the rule be to bear his extra expenses but not to remunerate him for his services.

2. Another danger to be guarded against is the neglect of family or business obligation. It may be that a mistaken zeal for the Lord, or that a desire to please the foreign teacher may lead one to neglect duties which devolve on him. He might thus bring suffering on his family or entail injury on his employer's trade or business that would do more harm than his evangelistic labors would do good. The missionary must exercise his judgment and follow the dictates of common sense in such matters. It is a place where tact, judgment and common sense will find abundant opportunity for exercise.

3. Another danger to be avoided is that of fostering pride in the voluntary helper. He should not be put forward too much as in making addresses in the street chapel and on the streets, etc.

4. This danger will generally be counterbalanced by that which I note as the fourth, that is, of getting him into trouble, exposing him to persecution or the ridicule or the violence of his neighbors.

Then another plan to promote work on the part of the converts is to hold meetings at their homes—different homes on different nights of the week. And it is well to encourage them to adopt special objects on which to spend their labors and their prayers, that is, assign a certain inquirer to a certain member and make him responsible for his progress in knowledge and conduct.

It seems to me also that the native helper should be encouraged to keep open house every night, and that the converts should be expected to come for instruction and prayer, and that they should be taught how to work, how to exercise their gifts for the benefit of others.

The Church at home is now waking up to the importance of young peoples' societies, the fundamental idea of which is to utilize the forces of the young people. Well, every missionary



should wake up to this and keep awake to it. Only we should not stop with the young people, but consider the whole flock as young people, that is, as babes in Christ, who need to be trained and utilized in work. I have no hesitancy in saying that all the Christians should be endeavorers. I may also say here that for years we have been acting on these principles in Hangchow, though we have not considered it expedient to connect our work with what is popularly known as the Christian Endeavor Society. I think that the Church itself should be worked on these principles, and this is the way we have been doing in our Church for five or six years at the Great Peace Bridge chapel and for two or three years at the mission Church. I wish to emphasize the thought that the Church itself should be the Christian Endeavor Society, at least in its infancy. I have no criticism to make on such societies in the Churches at home. But it does not follow that what is good for the old organizations at home is equally good for mission Churches. It seems to me much better to work the whole Church on those principles while we can, and not set up a separate organization either within or without the Church itself.

Later on when the Church has the financial ability it may be encouraged to employ missionaries of its own, and then it may be left to itself as the ideal Church in complete working order.

Now, these three principles of self-support, self-government and self-propagation should be impressed upon the Church in its very beginning, and should be carried on *pari passu* to their full development in the ideal Church. Begin with the first convert and impress them on each additional convert with increasing force. The missionary evangelist will then see growing up under his fostering hand the self-supporting, self-governing and self-propagating Church. And when it is able to take care of itself he should bid it farewell and go to another field to plant another Church.

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The stupendous success of missions, says Dean Farrar, is one of the decisive proofs of the divinity of Christ. Other systems of religion appeal only to certain races. The religion of Christ appeals to all races and ages and conditions, and is equally adapted to all; and its success, when compared with the means adopted, is nothing less than supernatural.

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R. L. McNabb writes in the *Epworth Herald* of the Boat People of China. They are the supposed descendants of a tribe that lived on the island of Hainan, and, about B. C. 200, rebelled against the government. The insurrection was so successful that Loo Tsun, the leader, made himself master of the island, and finally ruler of Canton, where he held sway for thirty years. After his death his followers were persecuted, and ultimately overcome by the Imperialists and exiled from the land. Their homes were confiscated, and they were compelled to live in boats. The punishment measured out upon the rebels has been continued upon their descendants for more than 2,000 years.

## *Braves in Captivity.*

BY REV. GEORGE DOUGLAS.

[Scotch U. P. Mission, Manchuria.]

THE missionaries in Manchuria have seen the Chinese "brave" under most of the conditions possible to him in the course of the year gone by; one phase, however, remained—the "brave" in exile. In the course of the last two months I have seen him too, and in the belief that an account of my visit to him in Japan may be of interest to readers of the RECORDER I transcribe some notes from my journal.

About the beginning of June I made application to the Japanese governor of Newchwang for permission to travel by one of the military transports. It was very cordially granted, and the whole trip to Japan and back was made by favour of the Japanese government.

I embarked on the 6th, and next day arrived at Port Arthur where, by the kindness of the governor, I was allowed to go where I pleased. The Chinese informed me that I was the first Chinese-speaking 'foreigner' they had seen since the capture (which I doubt however), so I lost no opportunity of hearing what tale they had to tell; and went round about the place under their guidance, marking well her bulwarks and the ruins thereof. I could not but contrast it with the Port Arthur I had seen three years before—proud in her security. One long busy street is now turned into a long line of stables; the former dwelling places being tenanted by Japanese homes. The main street is much as it was, save that the shops are now occupied by Japanese dealers instead of Chinamen. The latter has but a poor chance of turning an honest penny in trade; the two sides that make the bargain being too unequally matched. The town behind is for the most part in ruins, wrecked by fire or by shell or the hand of the avenger. There are no children playing on the streets, and no women to be seen. I am told there may be half a dozen in the place. In the back room of our remaining Chinese inn I listened to many a thrilling tale of how one had escaped by lying three days under the flooring of a pawn-broker's, another in a drain up to the face in water, another between two roofs, and so on. They gave me a harrowing account of the number slain, and how; but into this vexed subject, for obvious reasons, I cannot enter. The magnificent docks are still intact, though every now and then one came upon a mass of wreckage, which told its own tale. So did the huge ironclad *Chên-yuan*,

then lying under repair, pock-marked all over with unsightly patches. So did the prizes now nearing completion left on the stocks by the Chinese builders; and the Chinese labourers slaving along the cannon preparatory to shipping them under the eye of their new task-masters.

We left that evening, and next day steamed into Ta-lien-wan, where we took aboard our quota of returning troops. I was the only non-Japanese aboard, and sharing the saloon with their officers, was pitch-forked into the daily routine of the Japanese soldier. This was a most interesting experience, and made none the less so that almost my only medium of communication was the French of General K. They had a light-hearted, merry life, and enliven the long evenings by tales no doubt twice told, either read by an officer, or told or sung by a trooper brought up from the lower deck for the purpose. It was natural that every one should be in high spirits, returning as they were victorious; and the shout of 'Nippon dai banzai' with which they greeted their native shores was a shout of victory indeed!

It was the day I landed at Hiroshima that I saw the Chinese prisoners for the first time. Mr. Bryan, of the American Presbyterian Mission there, very kindly acted as my guide, philosopher and friend. They were all lying recovering from serious wounds in one of the truly royal military hospitals. I had to confess on entering that I did not discern a Chinaman among them; they are so unlike the Chinamen one is accustomed to, lying as they were between clean sheets and with hair cropped close. But at my first word a great light beamed in every eye. They sat up with a bound of astonishment. It was the first Chinese they had heard from a 'foreigner' since their capture. Each struggled with his neighbour to put in a question as to where they were, whence I came, had peace been concluded, would they ever get home. Not one of them could write, hence their dense ignorance of the situation. It was pathetic to see them put their hands over their eyes and describe themselves as blind men, not knowing where they were, nor whither they were going. They had expected to die when first they were taken, but now they had some hope, and beseeched me to bring all the influence I could to bear for their release. I told them peace had been concluded long ago, and that their return was only a matter of time. They had everything they could wish to make them comfortable—the best medical skill, bright and tidy red-cross nurses, clean, comfortable beds and infinitely better food than they ever had in their lives before, but love of home burns deep in the human breast. Home with all its dirt and wretchedness, with all its poverty and oppression and confounded ignorance! However well they might be treated here—and they



had no word but of genuine praise for the kindness of their conquerors—there was no place like home. I spoke a few words of comfort and encouragement, and, as a member of the great Church of Christ in China, bespoke for each a welcome if he would report himself to the missionary nearest him. There were tears in their eyes when I left, as each tried his best to ‘kotos’ from the bed where he lay; all but one poor fellow, who will never see his native heath again.

That night I travelled by military train from Hiroshima to Kobe, sharing a carriage with the officers of an artillery regiment, one of whom had picked up Chinese very fairly in the course of the campaign. I had an opportunity then of seeing something of the enthusiasm with which the victors are received. It is for this no doubt—the fanning of the kindled flame of patriotism—that they are all sent overland to their destinations. Although we started at midnight we stopped at every station on the way for the purpose of receiving deputations. The people turned out in crowds (mark the hour!) with lanterns and banners flying and bands playing, while village children, led in each case by the ‘dorf-schulmeister,’ ranged along the line with upraised hands shouting, “Banzai! Banzai!” (Floreat!) It was one long triumphal progress till three o’clock next afternoon, wherein I am afraid I came in for more than my share of κνδος, being taken no doubt for an artillery expert or other military genius. I began then to understand something of Japan’s success as I watched the men’s eyes grow moist, while their hearts warmed in response to the children’s voices. And these children, why, their hearts will swell with honest pride as they recall this ‘Glorieuse Reutree’ to their dying day.

Immediately upon our arrival at Kobe I began to set wheels in motion to see more Chinese prisoners; and with the hearty co-operation of the British Consul there obtained introductions that brought me face to face with nearly 300 of them a week later at Osaka. Mr. Woodhall, of the American Presbyterian Mission there, to whom I am much indebted for the furtherance of my plans, accompanied me and acted as interlocutor between us and the Japanese officers told off to keep an eye on us. The prisoners are confined in one of the largest temples of the city. As we entered they seated themselves in an orderly manner upon the padded, matted floor. I addressed myself to them at once *en masse*, telling them who I was, and that I had come as a missionary from China with a message of hope and comfort. After this brief introduction I conversed with them in groups of a dozen or twenty at a time. Again they said I was the first Chinese-speaking foreigner they had seen. As most of them had been captured at Ping-yang quite a large proportion came from Manchuria, and three at least from my own city of Liao-yang. Some of the suspicion and reserve with which we were at first received began to break down at

the mention of familiar names. Again the question was, "Is there really peace?" "Shall we be allowed to return, and when?" They were relieved to find that they might expect to see their home-folk soon again, but seemed at a loss to understand why they had not been beheaded long since *more Sinico*. They had been treated not like prisoners at all, but much better than they could live at home. It was encouraging to note that some of them had developed—how abnormally!—the Japanese grande passion for bathing.

They were not so utterly helpless here as in Hiroshima, for many of them were educated and able to communicate with their warders by means of the written character. Two gentlemen, whom I shall not name, nor further particularize than to state that they are ex-American students and notable prisoners, are confined here, and exercise an influence over all for good. One of them, who cannot return to his native country in consequence of a decree at Peking demanding his head, for no fault of his, is making an earnest study of Christianity. He explained to us that in former days in America he thought the matter of little account, but since he got into trouble a new light has dawned upon it. He told us he had a great desire to be a Christian, and I have great hopes that we shall have the joy of welcoming him ere long into the fold of Christ.

While about half of the prisoners here came from Manchuria, the other half came from all parts of China. There is, for example, a room full of Hunan officers captured at the Pescadores—a colonel, two lieutenant-colonels and two captains. The colonel had just come through the agonies entailed by the compulsory sacrifice of the opium pipe. Others were taken: one at Kobe with the knave Howie, some at Port Arthur and Wei-hai-wei, and the rest at Chin-chou, Kai-chou, Hai-ch'êng or elsewhere.

One of the men in whom I was most interested was Captain Pai, formerly an official at Liao-yang, where he was a frequent visitor at our mission hospital, and who frequently led my medical colleague, Dr. Westwater, to treat cases at the camp outside our walls. He fell, following General Tso at Ping-yang, covered with wounds, and glory too, for they were all in front.

Before leaving I asked permission from the authorities to be allowed to carry letters from the poor fellows to their homes, a request which was very cordially granted, on condition that all letters be passed open through their hands. I had the great pleasure of bringing back forty-seven letters with me for distribution all over North China, and as far south at Soochow. The number would have been much larger had they not been afraid of bringing their families into trouble; the point will be well understood by those who know the position that a captain holds according to the laws of China. I have

taken the liberty of distributing these letters through the missionaries stationed in each case nearest the home. Perhaps you will allow me now through your pages to apologise to these gentlemen, many of whom I do not know personally, for burdening them with Chinese letters, and to thank them for the trouble they have taken in delivering them. Notwithstanding the brief note of explanation in Chinese accompanying each letter some of my colleagues must have been at a loss to understand till now how they came into their hands at all.

Some of these letters cannot but have brought hope to homes where hitherto all has been anxiety or sorrow. One example may be cited that has already come to my notice. Captain Pai addressed a letter to his relatives living in Moukden (which was delivered through the Rev. J. W. Inglis), informing them that he was alive and well, and hoped to be with them before winter. They were so astonished that they sent a messenger down post-haste to Liao-yang to have the news confirmed. I gave them all the particulars I could regarding him, and they are convinced, but it seems too good news to be true, for it now turns out that they celebrated the man's funeral with great pomp some months ago! This must have happened in several cases besides, so that not a few will thus receive their dead raised to life again.

May the name of some be added through it all to the great roll call of faith.

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### *Hymns and Hymn-Books for the Chinese.\**

BY REV. G. F. FITCH.

[American Presbyterian Mission, Shanghai.]

S I have never written a hymn, whether in English or Chinese, never translated or adapted one, not even made the attempt, it may well be queried what special qualifications I have for writing a paper of this sort. All I can say in reply is, that I was requested to do so, that I have a great love for music, great fondness for singing, and perhaps a moderately critical ear. Certain it is that whatever criticisms I may offer, or that may be evoked by the paper, will not be brought home with pain and confusion upon my own head. Not living in a glass house I may be supposed to be at liberty to throw stones freely.

\* Read at the Shanghai Missionary Association, January, 1895.



Hymnology among the Chinese is beset with several difficulties, prominent among which may be mentioned the fact of their ideas of rhyme being so different from ours, the difficulty of putting into good Chinese the poetic and devotional ideas which are so familiar to us, and the difficulty of our entering into the spirit of Chinese poetry. What is rhyme to the Chinese is not such to the foreigner and *vice versa*. And how to express our highest and best religious thought in verse which shall be both intelligible and singable, is something exceedingly difficult of attainment, and will perhaps only be satisfactorily accomplished by some Chinese Wesley or Watts yet to be born. The mysteries of Chinese poetry—as such—are profound indeed, and it is as well perhaps not to try to fathom or master them in our present attempts at hymn-making.

One thing that has doubtless led many to engage in hymn writing in Chinese, who never would have attempted it in English, is the fact that the Chinese language being monosyllabic the impression seems to have prevailed that all that was necessary for meter in Chinese was to put just eight characters into each line for long meter,—eight and six for common meter and two-sixes and an eight and a six for short, and the thing is done! Consequently we have productions which are wholly wanting in proper rhythm or cadence, where the accent comes upon a word which should have no accent in Chinese, and which are exceedingly unpleasant to read aloud.

Hence it has come to pass that of making many hymn books there has been no end, and with the necessary result that we have a great many hymns in Chinese (just as we have in English, though, for that matter) which are simply execrable. Perhaps hymnology, however, is no worse off in this respect than what I may call tract-ology. Nearly every missionary is conscious of a great lack when he begins his work, and without stopping to consider how this lack is best to be supplied or whether a great many other things are not *more* necessary, he sets about evolving from his own resources something which he imagines will just supply the want,—and with what success we are all too painfully aware.

Consequently the process of hymn-making has been one of growth and elimination, and with the result, noticed in all evolution, of “the survival of the fittest.” As indicating what has already been done I will call over the different hymn-books which occur to my mind and as given in the Presbyterian Mission Press Catalogue.

Perhaps the most successful aspirant for general favor has been what may be called the Mandarin Hymn-Book of Drs. Mateer and Nevius. They were appointed a committee by the Synod of

China to prepare a mandarin hymn-book, and the first edition was issued in 1871. It has passed through several editions, and the work of revising it preparatory to the final edition, which has been stereotyped, was almost the last work of Dr. Nevius' life. Though emanating from the Presbyterian Mission it has been extensively used by other missions. The hymns are mostly familiar, the style is simple—intended to be understood, and the variety all that could be expected in a book of its size—254 hymns and 11 chants.

Another very good hymn-book is the one by Drs. Blodget and Goodrich. This is also in mandarin, contains 349 hymns and a dozen chants; has been revised and improved, and with two such worthy men as editors and compilers, ought to be a valuable work.

A very interesting hymn-book is one prepared by Dr. Jonathan Lees, of Tientsin, in which we note quite a large number of translations by Dr. Edkins, though by far the greater number are the direct work of Dr. Lees. This book contains over 150 renderings from Sankey's "Songs and Solos," has a valuable English index, and with the Sankey Hymns arranged by themselves. Whole number of hymns, 429. All of these books, however, are without music, and, of course, in the early stages of the work, a music book would be of little value to the ordinary Chinese Christian. As such a book would be needed in boarding-schools, and by organists and leaders, we have the work of Mrs. J. B. Mateer, a book of some 50 pages of instruction and 235 pages of music with words,—both words and music well selected and adapted. A new and carefully revised edition of this valuable work has recently been issued, and it may be considered as a standard.

We next have the Woodruff Memorial Hymn Book, the hymns and tunes for which were selected by people in the U. S. and then sent to China to be translated or collated and edited. No expense was spared to make this a valuable work, but it was conducted upon a wrong principle. It is impossible that people living in America could know the style of music or of words that would be suited to the needs of the work in China. The style, also, is too literary,—Wen-li-ish.

A very good hymn and tune book, but on a smaller scale, was one prepared by Rev. B. Helm, of the Southern Presbyterian Mission, Hangchow. A large edition of this was printed, which is nearly exhausted, and it is doubtful if it is reprinted.

A later and smaller but very interesting book is the Pentatonic Tune Book, being 70 melodies in the native scale, prepared by Mrs. Couling, of the English Baptist Mission of Shantung. This is an attempt to adapt a number of our familiar English tunes to the Chinese scale, taking out—to the Chinese—impossible distinctions

in half tones, and also to give a number of native airs and Buddhist chants which may be used with Christian hymns. There is no doubt that the Chinese greatly relish a tune of their own set to religious words. It is a question just how far this may be commended. But perhaps attention enough has not been paid to the tastes and preferences of the Chinese in this respect. I would suggest a trial of some of the native airs to be found in Mrs. Couling's book.

Mr. and Mrs. Richard have prepared a book in the native notation, but as I have not mastered the mysteries of what seems complicated, but which may yet be very simple, I am not prepared to either criticize or commend; but from the known ability of the authors I should say it must be a valuable work.

Coming now to the books which have a more local character, I notice first the Ningpo Hymn-book. This was a union work, and so far as I know has been the most successful production of its kind. A large number of authors contributed to its pages, prominent among which may be mentioned Dr. D. B. McCartee, Dr. Hudson Taylor, Rev. F. F. Gough, the two Martins, H. V. Rankin, Bishop and Archdeacon Moule and many others. This has been the sole Hymn-book in use in Ningpo for many years, and is largely used in Hangchow. I think the C. M. S. now have a book of their own, and possibly the English Methodists (Independent.) The advantages of a union Hymn-book are at once apparent; the work being done by a responsible committee, quite a saving being effected in the item of expense, and, greatest of all, the ability when the Christians of different Churches meet together, of all being able to sing the same hymns.

The brethren of Soochow have also combined their efforts and produced a very good union book, which has already reached a second edition. It is pleasing to record that the Shanghai missionaries have gone so far as to appoint a committee—now some two years ago—and I understand that they have been making commendable progress toward the execution of a union Hymn-book for Shanghai,—a consummation most earnestly to be hoped for.\*

Of the different local books which have been prepared here in Shanghai it is perhaps scarcely necessary for me to speak in detail. Dr. Muirhead has his. Archdeacon Moule has his. The Presbyterians for many years have had theirs.

\* After writing the foregoing I learned of the Union Hymn-book prepared by Dr. John, which I understand has been adopted by the different Missions in Hankow. Not having seen a copy of the work I cannot here speak of its merits, but the fact that Dr. John is its author gives strong presumption that it is good, and the Hankow Christians are to be congratulated if they can come together and sing hymns familiar to all.



The Baptist brethren have had theirs, and the Methodists theirs. In this connection I might mention a very good *tune* book prepared by Dr. Reid a few years ago—with tunes only—which would doubtless be more extensively used if it were more widely known.

In closing let me ask, What are the essentials of a good hymn for the Chinese? I reply: 1st. It should be *devotional*, in order that the people may sing with spirit and the understanding also. Whether for praise, or penitence, or thanksgiving, or confession, let us always remember that it is part of the *worship of God*. 2nd. That it should be expressed in good, intelligible Chinese, and by intelligible, I mean, *colloquial*. 3rd. That it should be in proper rhythm and rhyme. The former of these two essentials is very often violated in our Hymn-books.

And, lastly, as to the *size* of the Hymn-book. For boarding-schools we need a goodly number of hymns, perhaps three or four hundred. But for the ordinary congregation of Christians I am convinced that from one hundred to one hundred and fifty is abundant. Fewer hymns, better learned and hence better sung and better understood, will conduce much more to the true spirit of worship than a wider range in which the ordinary Christian may be lost in “wonder,” but not in “*love and praise*.”

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### Notes on Translation. New Testament.

BY MR. C. F. HOGG.

[China Inland Mission.]

Σταυρός, ξύλον.

Σταυρός, “*an upright stake, especially a pointed one.*” Thayer’s Grinom. The translator adds, “fr. ἵστημι (root *sta*); cf. Latin *stauro*, English *staff*. See *Skeat*, Etymological Dictionary, s. v.)” The same lexicon thus describes the verb *σταυρόω*. “1. To stake, to drive down stakes. 2. To fortify with driven stakes, to palisade. 3. To crucify.” So also Liddell and Scott. Bullinger, Lexicon, s. v., ξύλον, has, “The *σταυρός* was simply *an upright pole or stake*, to which the Romans nailed those who were thus said to be crucified. It never means two pieces of wood joining each other at any angle. Even the Latin word *crux* means a mere stake. The initial letter X of *χριστός* was anciently used for His name until it was displaced by the T, the initial of the pagan god Tammuz, about the end of century iv.” Cf. Ezek. viii. 14.

It is suggested that 十字架 is a misleading and undesirable translation. *a.* Lexicographically it is incorrect; there is no evidence that the  $\sigma\tau$ . consisted in two lengths of wood crossed in any direction. That *stake* is the true meaning of the word is confirmed by the use of  $\xi\lambda\alpha\nu$  by Luke, Peter and Paul. *b.* The so-called "cross" is a heathen religious symbol of great antiquity, most probably connected with phallic worship.\* When Paganism adopted Christianity, with all subtlety and malice it adapted Christian terminology and succeeded in foisting off its own symbols and ideas cleverly disguised in the garb of the new faith. Compare, for example, how the Greek letters IHS, JESus to wit; but to the pagan the initials of the Egyptian trinity Isis, Homs and Seb, were read Iesus Hominum Salvator! in hoc signo!!

In a note to Gal. iv. 14 Conybeare says, "To understand the full force of such expressions as "to boast in the cross" we must remember that the cross, the instrument of punishment of the vilest malefactors, was associated with all that was most odious, contemptible and horrible in the minds of that generation, just as the word *gibbet* would be now."

Even were the expression 十字架 historically correct it would still be unfortunate, in that it confines the attention to that which is of the very slightest importance, the shape of the symbol of disgrace, ignoring the disgrace itself and thus facilitating what the apostle feared, that the offence of the cross should cease.

The term in general use in China as an equivalent to our *gibbet* in its literal sense is 椿槩. It is submitted that historically this is the most suitable rendering of  $\sigma\tau$ ., inasmuch as the 椿槩 is the instrument of execution in use; lexicographically, too, inasmuch as 椿 is a long post and 槩 a short one. Theologically it carries with it the very associations necessary to suggest the opprobrium which attached to the Greek word  $\sigma\tau\alpha\upsilon\rho\acute{o}\varsigma$ , and which was expressed in the Mosaic law. Deut. xxi. 23.

*Note on Col. iii. 16.*

Conybeare translates, "Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom."

"Let your singing be of psalms and hymns and spiritual songs, sung in thanksgiving, with your heart unto God."

The two-fold spiritual exercise is to be based on and regulated by the Word of Christ. In our meetings and conversations we are to use it to mutual edification in teaching and admonishing one

\* The cross, in some form or other, re-appears in the symbolism of probably all the religions of this world, suggesting their identity of origin. Is it reproduced in China in the character 卍 and in the 旗杆斗?

another. Godward our offering of praise is to be in a form of sound words, sung with the understanding as well as with the voice. The English versions deprive the indwelling word of an object toward which it is to be used, and exhort us to do our teaching in our songs of praise to God! The versions in mandarin struck out a new line in our phrase giving, "in all things be wise" without reference to either clause. Dr. Goddard's excellent version gives the sense as rendered by Conybeare. Paul has already spoken of himself "teaching every man in all wisdom," (i. 28), and here goes on to urge us to follow his example. The following is suggested: 當把基督的道理充充滿滿的存留在心, 用諸般智慧彼此教訓勸戒用詩篇頌詞靈歌在心中感恩誦神。

*"Leprosy."*

癩. In Szech'uan leprosy is indicated. The sufferer always speaks of it as 那個病; it is dreaded both as a disease and as unfitting one for the society of others. In Honan province it is used for scabies. The writer has seen natives much puzzled by the importance attached to such a disease in the Scriptures. In Eastern Shantung it is used much in accordance with Giles' definition as a general term for skin diseases.

大癩瘋. Williams marks this "Cantonese," but it is used in Eastern Shantung and elsewhere. It is not open to the same objection as 癩, and would probably serve over the whole mandarin area.

*Ὁ κυριος εγγυς.*

It is not easy to decide what was in the apostle's mind when he wrote these words in Phil. iv. 6,—time or position. Or did he wittingly choose a word combining the ideas? *Ἐγγυς* occurs in the New Testament in all thirty-one times. Paul has used it five times; only here and Rom. xiii. 11 can it refer to time. The mandarin versions with Dr. Goddard have excluded the idea of position, though it is probable that there is a mental reference to Psalm cxlv. 18. Would it not be possible to reproduce the ambiguity of the original without violence to the Chinese? Perhaps 主相近. For the use of 已經 there seems to be no reason.

*Luke i. 27.*

If, as seems probable, 童 is only referable to non-puberty, 處 is preferable in this and kindred passages, as well as in 1 Cor. vii., etc. It is already found in Isa. vii. 14. Del. and Mand. K'ang Hsi has it that 童 applies between the ages of eight and fifteen, though it is added that the term may have a wider application. 童 has manifest reference to age, 處 to condition. Goddard has the latter in Matt. 1. The general usage in this district confirms the distinction.



## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *The Book Crusade in Japan.*

**A** RECENT trip to Japan has left an indelible impression of the untiring zeal of the present generation of Japanese in producing books and diffusing them to the remotest sections of their beautiful insular empire. Emerson has said that "nothing great was ever accomplished without enthusiasm." In the greatness of the number and variety of the books which are now to be found on sale in their book-stores the Japanese have illustrated very strikingly the legitimate results of a well sustained enthusiasm. These books find a ready sale among the people, and many of them have passed through several editions. Everywhere they are being read. In the public inns, on the railroad coaches, on the steamers, in the little sampans, the diligent reader may be heard chanting in his dull monotone as his eye passes down the page. Not infrequently the clerk in the general store on the street lays down a popular work on political economy or perhaps on chemistry as he comes to wait on you. He may have hummed these books far more than he has understood them, but the very fact that he has ambition to read them at all is the evidence of an expanding mind and the earnest of better things. Often no change of outward custom is accompanied by such reading, and the accomplished scholar is content with his humble fare of rice and coarse vegetables and his all-too-scanty clothing. However, his mind has changed, and the outlook which he has upon the world is very different from what it would have been had he been content to wear his life away in the misty hazes of ancient Confucian lore. He can find a book on almost any subject in which he is interested. If he is bent on scientific research there are text-books on chemistry, physics, botany, zoology and astronomy. If mathematics is his delight he will find several different series of progressive works. If he is searching into naval architecture or army tactics or practical engineering or mining, books are at his hand. Even in vocal music, free-hand drawing and Kindergarten methods the student can be accommodated. Doubtless in the hurry of translation or preparation some of these books may neither be accurate nor exhaustive, and even the majority of them may have glaring defects, but their very existence is proof of a powerful leaven at work in the minds of thinking men, and the

added fact that they are being read shows that new thoughts are running and having free course.

In many respects the literary traditions of their language did not lend themselves to a new kind of book-making any more readily or gracefully than the dignified classical style of China, but a process of compulsory submission to the requirements of modern methods has developed many reforms and forced many changes. Traditional strictures have been fearlessly discarded whenever they have made themselves troublesome. In the most popular algebra now on sale a very noticeable example of this revolt against old custom can be seen. Instead of writing in the usual Japanese style, so that it should be read from top to bottom and from right to left, the ordinary method of the European languages is followed, with the result that the characters are written horizontally from left to right and broken up into Western paragraphs. The advantage of this method is obvious, for in writing equations and solutions no resort to turning the book on its side is necessary, but they may be written just as they would be in English. This work also discards the cyclical terms of 甲 乙 丙, etc., and uses the English letters x, y, z and a, b, c, to express terms. It might be thought that two such radical reforms would prejudice the sale of the book, but this has not been the result. On the contrary, it has passed through several editions, and is being used in almost every intermediate school in the empire. In other respects novel methods are adopted. The old size of page has been reduced and a smaller font of type used. Even with these smaller characters the new books are more legible than the old ones, for the reason that pure white paper is used instead of the indistinct, faded yellow. Carefulness in printing and neatness in illustration also contribute their share to making these books attractive and saleable. To ensure their being kept, covers are being constantly used to an increasing extent. This gives them the same appearance as foreign books, and helps to differentiate them from the ordinary ones of old Japan.

In nomenclature they have kept themselves on safe ground by a free use of English terms sandwiched in the midst of descriptions in Japanese. When new terms are invented and used in books the corresponding term in English is placed immediately after it in brackets. This avoids confusion, and makes sure that no wrong idea is conveyed by an interpretation of the term according to its ordinary meaning. It also helps to familiarize the student with the English names, while at the same time he learns through the medium of his own language the explanation of their uses. This plan seems much preferable to the use of a glossary, which often is wholly unnoticed by the student and only consulted by the

foreigner. Doubtful terms can in this manner often be used without danger of being misleading, for the student has the correct current English term in his mind also, and can easily pass from his own set of Japanese terms to another set, because in both he has their foreign equivalents. Such a method also allows the gradual development of a suitable terminology rather than the springing of a full grown set from the brain of some translating Jupiter. The young men who have been trained in European and American universities find themselves in the possession of ideas which can only be expressed by circumlocution in Japanese rather than by a definite term, and while they are doing their best to create new terms they are content for the present to use English terms, which can be readily described in intelligible Japanese. This is not an acknowledgment of the insufficiency of their language to produce an adequate terminology, but only a sober confession that they are dealing with new subjects to which their language must learn gradually to conform itself.

This great activity in book-making and in book-reading is having a very marked influence upon the national life. It is stimulating a desire for general information among the people and making all more or less familiar with the ordinary facts of science and modern life. This in its turn uproots hoary superstitions and destroys many barbarous practices. It also teaches the general facts of history and international life, thus breaking down Oriental prejudices and opening wider the doors to the free intercourse of mankind. Idle curiosity is destroyed, and the men of every nation are estimated at their proper value and not by the cut of their clothes. The activity has also one other valuable consequence, which is the impetus given to specialists. Men who have learned through popular works a little of some one subject are stimulated to read more about it, and thus themselves create the demand for advanced works. Often the study of English is commenced and diligently prosecuted not with the purpose of being able to speak it, but wholly for the purpose of being able to read advanced text-books in it. When this is acquired they set themselves to making scientific instruments or inventing medicines or adapting foreign inventions to local use. In this way Japan is raising up for herself a class of specialists on many lines, who, though not the equals in fertility of genius or resource of their European contemporaries, have the decided advantage of being able to adapt what they do know to the use of their own people. In their own way they also will set themselves to preparing works, and thus the influences of the present crusade of books will spread in ever enlarging circles of activity.

J. C. F.



*Educational Reforms.*

DEAR DR. FRYER.

T your request I send a *résumé* of the document prepared in Chinese on "The Changes Needed in China's System of Education," and which I have presented to Prince Kung, the Ministers of the Grand Council and others.

In a short introduction I pointed out the insufficiency of past learning for the present emergencies.

The first head was the main scope of learning or education. The study of the Chinese classics and the Chinese system of education can cultivate the memory and also expand the reasoning faculties, but they fail to extend one's knowledge, or to become to self and to all of practical utility.

The second head was the different branches of learning or education. These consist of affairs and principles; not only the history of one's country, but of all countries; not only the principles of the past, but the principles of modern investigation; not only the literary style of one's land, but of other lands, and especially the knowledge of English. The study of principles is divided into natural philosophy, chemistry and astronomy. The study of numbers into arithmetic, algebra, geometry, etc. Besides, there are geography, geology, mining, navigation, surveying, psychology, anatomy, law, medicine, theology, etc., etc.

The third head was the method of promoting learning. First, there should be the common or small school to teach reading, writing, and simple arithmetic and geography. Secondly, there should be the academy or middle institution in every prefecture to prepare for the first degree—of *hsiu-tsai*. Third, there should be the college or large institution in every province to train for second degree—of *chü-jen*. Fourth, there should be the university or general institution, located in Peking, to prepare for the highest degree. At the outset attention should be given to the national university and the common schools, and afterwards gradually expand to the grades between.

The fourth head was the method of examining and stimulating learning. First, persons learning these different branches should be allowed to enter examinations and receive degrees. Secondly, the common schools should have local managers, and the whole education of the empire should be directed by a Board of Education.

This short document was mainly valuable for its concise reference to the main points. If others should prepare documents which

are suitable and would create no offence I will agree to present them to the Foreign Office ; or, if several copies are prepared, then individually to the members of the Foreign Office and the Grand Council. I am sure such documents would be respectfully received and read. No telling which document would overcome the inertia. Mine has not.

GILBERT REID.

Peking, August 28th, 1895.

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### *Notes and Items.*

Rev. J. S. Whitewright, of the English Baptist Mission, Tsingchow Fu, Shantung, writes concerning the Free Public Museum established by their Mission in that city, and an account of which appeared in these columns a few months ago, that "it has been a greater success than we ever dreamed it would be. We have already had this year, up to this time of writing, over *forty thousand* visits, a great many of these being from men of the literary class." Surely the wisdom of opening this combination of benevolent and scientific enterprise has been more than justified of its children. The plan is worth trying elsewhere.

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This is the time when old missionaries are returning from home furloughs and when new missionaries are arriving upon the field. May we be allowed to invite all to become members of our Association and join with us in helping to train the young generation of China to new and larger life. Your membership with us will mean that you will be kept in touch with the educational part of missionary work through our publications and also will mean on our part that we shall have your interest and help in our difficult work. There is almost no missionary in China who has not some connection with educational work, either through boarding-schools, day-schools, medical schools or theological schools. On all these lines we can both give help to you and will be glad to get help from you. The members of the Association who are scattered in all provinces of the empire where missionary work is being carried on should see to it that every one in their locality is at least given the refusal of becoming one of our members.

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A teacher with his weary head bent over a table, enjoying a sound sleep, pupils making all manner of gesticulations with perpetual motion fans, a temperature of 95° in a stifling ill-ventilated room, books damp with profuse perspiration, dull, spiritless, supine, indifferent,—is this not a fair description of the ordinary Chinese school

which has no summer vacation. If school is a place for over-worked parents to put their children to keep them from being under their feet we can see some value for such a room on such a day; but if school is meant to be a place of inspiration and industry, the room ought to be vacated and a holiday taken. Such a school-room is just so much worse than none, as it teaches the pupils lazy habits and loose methods. The children would be much better at home doing nothing or sporting themselves on the shady side of the street. Work ought to mean work, and play ought to mean play, even in Chinese school ethics. The example of our missionary schools in this matter cannot but have its general influence in bringing in a new time of holiday for the much abused Chinese child.

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We would not say one word to detract from the general interest which is now being stirred up in China on the subject of railroads, and yet we cannot wonder what will be the outcome of railroads or re-organized armies or new navies if the education of the mass of the people is still ignored, or if those on whom the government spends its money are allowed to waste their energies writing beautiful characters and composing inane essays. We must realize that China is not only weak but that she is ignorant, and that much of her weakness is due to her ignorance. She has been patronizing Western scientific learning for the last ten years, and has condescended to give it a place in her competitive literary examinations. Is it not time that she should realize its incomparable value as a national blessing and set herself in earnest about the task of making her high-swelling words of praise effective by the establishing of a few good schools? How can men learn unless they be taught? Of what consequence is a stroke of the emperor's vermilion pencil in which he orders that which is impossible? Canute might as well sit by the sea-shore and command the swelling tide to stay its flow as for our much respected Celestial emperor to sit in his palace and order examinations in subjects which students have no opportunity to learn. These examinations are, have been, and always will be failures; they cannot be else than such. A good college in each provincial capital, high schools in each prefectural city, intermediate schools in each departmental city, and public schools everywhere, would cost very little more than the government is now expending upon its system of education, but what a changed country it would mean! China must learn what the rest of the world knows before she can be called civilized, for as Tillotson well says, "He that doth not know those things which are of use for him to know is but an *ignorant* man whatever he may know besides." We would not urge the claims of schools *versus* railroads but of railroads *plus* schools.



Shêng Taotai, with the approval of His Excellency Wang Wên-shao, has decided to establish a foreign university at Tientsin, with which there will also be connected a preparatory department. It is expected that preparatory schools, similar to the one established here, will be opened in other localities of North China, and they will be, to a certain extent, under the management of the Tientsin university. Besides a general scientific course the university will provide special courses in civil engineering, electrical engineering, mining, mechanical engineering and law, for which expert foreign professors will be engaged, to be assisted by native professors and teachers of foreign education. The university will be under the control of Chinese directors and a foreign president. It is understood that the directors will be the Hon. Wu Ting-fang and Ts'ai Chao-chi, Esq. The position of president has been accepted by Charles D. Tenney, Esq. Three classes of the preparatory department and the lowest class in the college will be filled this autumn by examinations soon to be held by Mr. Tenney in Tientsin, Shanghai and Hongkong. One of the foreign professors has already been sent for, and will arrive in Tientsin before the closing of the river. The university will occupy the "Po Wên Shu Yuan" building, which has been secured by Shêng Taotai for this purpose.—*Peking and Tientsin Times*.

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In the issue of July, page 330, there appeared a notice of Dr. Fryer's scheme for a Chinese prize story on the three evils of—Opium, Foot-binding and the Literary Examinations. At the date when the competition closed (September 18th) about one hundred and fifty manuscripts had been received from all the accessible parts of the empire and receipts issued. A cursory glance through them shows that they vary from a few modest pages written by the college student or village pedagogue up to the four or six volume sensational tale, bristling with poetry, which is the production of the expert novelist. Some of these manuscripts are in beautiful handwriting, tastefully bound, and even accompanied by illustrations. A fair proportion are from missionary schools and colleges, and are characterized by a commendable Christian spirit. Others have a good moral tone, while several can only be described as unmoral. Two are positively immoral, and have been returned to their authors, who appear to know no better than they have written. To read carefully through so many productions and to decide as to which are worthy of the prizes and of publication is a task involving a considerable amount of hard work.

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*The Amoy Mission of the L. M. S.*

**B**Y the treaty of 1842 five ports of China—Canton, Amoy, Foo-chow, Ningpo and Shanghai—were opened to foreign trade. Two years later, in 1844, the L. M. S. entered upon the field at Amoy. The present year 1894 \* is therefore the jubilee year of mission work and a fit occasion for glancing over the results effected during the past 50 years.

The first missionary of the Society to begin work for Christ in Amoy was the Rev. J. Stronach, who had already done much yeoman service at Singapore. In a few months he was joined by his brother, the Rev. A. Stronach, and for many years these two did a vast amount of preaching in Amoy and the region around. In 1845 a building was rented in a crowded Amoy street, where daily preaching was carried on, and large numbers heard of the name of Jesus there for the first time. Mr. Stronach was an able man of much literary ability, and helped largely in the preparation of the Delegates' Version of the Bible. His intimate knowledge of the Chinese character and customs made him a peculiarly effective preacher to the heathen.

The year 1848 is a notable landmark in the history of the Mission, for it saw the baptism of the first converts—a father and his son—the first fruits of Christian work in Amoy, a glad earnest of the full harvest of souls that Christ will gain from this region.

A hospital was opened in 1850 under the charge of Dr. Hirschbergh, and for 11 years was a means of breaking down the prejudice and bitter hostility that marked those early days. Owing to ill-health the physician returned home, and the hospital had to be closed. Since then the hospital work has been in other hands, until in 1888 a L. M. S. hospital was opened in the neighbouring city of Chiang-chiu. In 1851 the Rev. J. Young joined the Mission, and among other useful labours wrote the first 13 hymns of our present hymn book. These hymns are published as a tract and sell well, especially among hospital patients, hundreds of whom learn them all by heart during their stay.

In 1850 a military officer named Sok Tai was converted, and after suffering much persecution and trial became the first preacher. He only died in June of the present year (1894), and so for more than 40 years he has been preaching the Gospel to his fellow-countrymen and with marked success. He was a man of profound faith and loving sympathy, and a great believer in the power of earnest prayer.

\* These facts were compiled, by request, last year.—ED.

During the first 10 years the number of converts was few, and the work very hard and trying. It was not until 1855 that the showers of blessing began to fall. In that year, however, not less than 77 persons were baptised and as many more became regular and eager enquirers. By this time the Amoy work was progressing well, and the Thai-san Church, under its own native preacher, was making great strides. So that when in 1856 the Rev. W. K. Lea joined the Mission he felt it was time to open up some of the inland towns to more settled work. After much itineration he tried hard to get into the great prefectural city of Chiang-chiu, but before he could rent a house he had to endure much reviling and stone throwing. Still at last in 1862 the first convert was baptised and the nucleus of a Church begun.

In 1865, however, the Tai-ping rebels captured the city and destroyed it, and of course all Christian work with it. Most of the Christians escaped to Amoy, but in 1866 returned in force, and a large new chapel was built outside the east gate that has been the centre of vigorous work ever since.

The year 1862 saw a second Church opened in Amoy at Koana-lai and the opening of a chapel at Koan-k'au, a populous town in a large region N. E. of Amoy. In 1866 work was begun in the large county of *Hui-an* or Gracious Peace, which has prospered perhaps better than any other district, in spite of the poverty of the people. The year after (1867) the Tung-a-be district was opened up, and here, too, much successful work has been done, especially by the natives themselves. One marked feature of the L. M. S. work in this region is the extent to which native agency has been employed with unusual success. With a very small staff of foreign workers, but nobly seconded by a large staff of native preachers, colporteurs and pastors, the work in all three Amoy missions has gone on steadily and successfully. To God be the glory.

The Rev. J. MacGowan joined the Mission in 1863, being transferred here from Shanghai, and the Rev. J. Sadler in 1866. Both are still in good health and vigorous members of the Mission. They have been associated together more especially in the marvellous development of self-support that has been a characteristic of this district. The more self-reliant character of the Amoy Christians is doubtless due to the pressure brought to bear upon the converts to support their own preachers and pastors and to defray all minor chapel expenses. Other members of the Mission who have come and gone again are the Rev. J. Dukes, Mr. C. Budd, Dr. Palmer and the Rev. G. H. Bondfield, the last of whom has been Pastor of Union Church, Hongkong, since 1887.



The Rev. R. M. Ross was sent out in 1885 to open up the Chiang-chiu district, and Dr. A. Fahmy came out as his colleague to do hospital work in 1887. The Rev. F. P. Joseland took Mr. Bondfield's place in 1888, but was transferred to Chiang-chiu in 1890, when Mr. Ross came back to Amoy to take charge of the Hui-an work.

In 1885 women's work entered a new phase by the appointment of Miss Miller and Miss Ashburner to Amoy. A girls' school had been in existence for some years, but a new school was built with accommodation for 40 odd boarders, and very useful and beneficent has its influence been. Miss Ashburner has recently been married to the Rev. J. Parker, of Mongolia, and Miss Carling and Miss Parslow have succeeded to her work in Chiang-chiu, where a school for the training of Bible women was opened by Miss Ashburner several years ago.

Miss Benham came out to help Miss Miller in Amoy, but returned home in 1893, invalided, and her place has been taken by Miss Horne. Miss N. Sadler (second daughter of the Rev. J. Sadler) comes out during the present year (1894) to help in the school work, and leave Miss Miller more free for work among the women in the great Hui-an district.

The hospital work, begun by Dr. Fahmy in a rented Chinese house in Jan., 1888, enters on a new era by the completion of a large and commodious block of buildings opened in August, 1894, where streams of blessing will flow in increasing volume over a large and populous region.

In addition to the day-schools for little boys, which are found connected with most of our Churches, there is a good boarding-school for older boys on the island of Ku-long-su, Amoy, and a training institute for teachers and preachers has been in existence for 20 years. The generosity of a home friend is providing us with new buildings for both the college and the middle school.

Two native pastors were first ordained in 1872, and since then nine men have become ministers of the Gospel, of whom 7 are still living and in active service.

The present (1894) number of Church members is about 1,900, and the average increase for the past 10 years has been 100 per year, after deducting deaths and lapses.

The latest movement is a Native Missionary Society, composed of all the Churches that belong to our Hô-hoey or Congregational Union of Independent Churches. "This Hô-hoey has been in existence nearly 20 years, and has proved of enormous benefit to all the Churches. Every Church sends its preacher and one delegate to the meetings which are held once a year in the middle

of the first Chinese month." On the top of the wave of a new forward movement inaugurated two years ago (1892) it was decided to send native workers into the adjoining prefectural city and district of Ting-chiu-tao, where no work of any extent has yet been done. We have now three chapels and several preachers and colporteurs at work, and had the joy of baptising the first convert (a man of 40 years of age) in February last (1894) at our annual Hô-hoey gathering. All branches of work are in vigorous life all over the region, and under the blessing of God we may hope for much greater success in days to come. Many new plans for increased efficiency are continually being projected, but depend upon God's opening the way by preparing the hearts of the people at home to greater generosity in giving, and to a more earnest and prayerful sympathy with the grand work of bringing the Chinese nation to Christ.

F. P. JOSELAND.

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### *Unity and Federation in the Mission Field.*

BY REV. JOHN STEVENS, SHANGHAI.

THE appeal made by Mr. R. C. Forsyth in the July issues of the MESSENGER and the RECORDER must have awakened a responsive chord in the hearts of many of his fellow-workers in this country. There are probably not a few of us who are tired of apologizing for our differences and divisions and who feel that the time has come when an earnest and prayerful effort should be made to bring our several and separate camps into such relation to one another that they shall constitute one grand army of the Lord. It is often said, and the saying is unquestionably true, that we are one in spite of our differences. It is also very frequently affirmed that we are all working for the same great end; and this too is undoubtedly the case. Why then, it may naturally be asked, cannot we demonstrate our oneness in the face of all the world and especially before the unconverted Chinese by *realizing* our union in Christian fellowship and service? If the weakness of Romanism is its excessive collectivism, the weakness of Protestantism certainly lies in its excessive individualism. Is there not some ground for the taunt, which is sometimes brought against us, that we have repudiated the pope of Rome and set up pope "self" in

his stead? If the denomination be taken as the unit it will be seen that the problem before the Churches is not unlike that before Society at large, viz., how to secure the full recognition of the claims of the whole without infringing the rights and liberties of every part. I venture to suggest that the solution of the problem is to be found in this direction: We must carefully distinguish between that which is vital and essential and that which is secondary and dispensable. It would probably be both wise and helpful if we followed the inductive method of inquiry in seeking to ascertain what is vital in our creeds and indispensable in our ecclesiasticisms. That upon which God has unmistakably set the seal of His Spirit, imparting to it and with it His grace and blessing, ought to have our ready recognition and call out our full sympathy, however much it may be opposed to our long cherished opinions, and conflict with our prejudices. This is admittedly a plea for a greater breadth of view and largeness of heart than is now perhaps common, and it is claimed that it is a plea with which every Christian ought to sympathize. Were it not that the "Love of God is broader than the measures of man's mind," there are few of us who would not long ago have been condemned as heretics. There are features peculiar to each of the Protestant Churches represented in China, which the Church of Christ, in the larger signification of that term, cannot afford to lose. Mr. Forsyth suggests this when he says, "Is it not possible to adapt our methods in relation to the native Church now growing under our care so as to include something of the stateliness and dignity of the Episcopal form of worship, something of the cohesion and force of the Presbyterian organization of Church government, something of the fire and enthusiasm of the individual dealing of the class-meeting as practised in our Methodist communities?" My own belief is that it is possible, and possible also to form a Church in China and for China in which all that is best in all the represented branches of the Church shall be conserved and continued. It is possible, and it can be accomplished if we will only consult together in the spirit of Christly love and mutual consideration, feeling the need for union to be paramount. It is acknowledged by almost all of us that other denominations than our own are also of the one Church of Christ, and this acknowledgment plainly carries with it the confession that no existing denomination is broad enough to include the accepted and recognized members of the Household of Faith. This in itself suggests the want of a new and broader Church organization.

When Mr. Forsyth touches upon the question of baptism he gives an illustration of one kind of difficulty that must be reckoned



with in connection with any endeavour towards unity and federation. Here are his words, "Is it beyond the bounds of possibility to hope that baptism, whatever form it may take, should only be administered to believers, and that the dedication of children of Christian parents be recognized as an important part of Church life and order?" Now this as coming from a Baptist may certainly be regarded as conciliatory in tone and spirit, and yet the suggestion really amounts to this, that the Church in China shall follow exclusively the practice—in this matter—of one section of it. It is never an easy thing for us to estimate the depth of the convictions of those from whom we may unfortunately differ, or to see clearly the reasonableness of their position as they themselves understand it. The weak point in most of the proposals of union which have yet been put forth is that their authors have virtually asked all others to come over to their side and to confess the correctness and superiority of the views which they hold. As it was said of a Symposium on Church Reunion published some years ago in, I think, the *Homiletic Magazine*, "Each writer took occasion to show what an excellent thing it would be if all the others were at one with him, ecclesiastically." Knowing what I do of the views and convictions of many Pedobaptists, it seems to me that it is not possible to cherish a hope such as that to which Mr. Forsyth refers. But is it necessary to unity and federation in the mission field that all should think alike and follow the same practice with regard to baptism? Surely not. The growing number of Home Churches which allow of the observance of both infant and believers' baptism, according to the individual conviction of their members, is conclusive on this point. And, if necessary, reference may also be made to the many associations and societies which supplement and sometimes supplant the work of the Churches, such, for example, as the Y. M. C. A., the various temperance organizations, etc. These institutions, and such as these, make it evident that it is possible for Christians whose opinions on many points are widely apart to unite in common fellowship and service.

In conclusion, I would strongly urge the general adoption of the wise proposals of Mr. Forsyth for the launching of a great movement in favour of union and federation on the part of the Christian forces in this land. We call one another brethren, and why cannot we live and labour together as brethren should? Most earnestly and heartily do I re-echo the prayer of that great man of God, the late C. H. Spurgeon, "Oh that the day would come when, in a larger communion than any sect can offer, all those who are one in Christ may be able to blend in manifest unity!"

## Correspondence.

Soochow, 8th September, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I think that the translation for the word "scribe" in the New Testament is accountable for much of the opposition we experience from the literati. I teach a class of literati, and I can see their gall rise against Jesus as soon as he shuts the mouth of one of these literati (for so the word means to them) in the New Testa-

ment. They identify the reputation of the New Testament literati with their own. So much do I recognize this that of late I read instead of "literati" "character-writing-teacher," and the sting is taken out of it.

I think that it is a pity that the word has not been translated character-writing-teacher from the beginning, which is a literal translation of scribe.

I am,

Truly yours,

JOSEPH BAILIE.

## Our Book Table.

*The Korean Repository.* Published at the Trilingual Press, Seoul.

The *Repository* for August has interesting articles on Places of Interest in Korea, by Mrs. Gifford; Polygamy and the Church, by Rev. W. L. Swallen; A Memoir of Rev. W. J. McKenzie and a Trip into Whang-hai-do, by J. Hunter Wells, M.D. The article on Romanization, by Prof. Hulbert, is also doubtless interesting to readers living in Korea.

On the whole a more than usually good number.

*The Story of Fan-li*, by Lucina Giffin Irish. Central China Press, Kiukiang. Price 20 cents a copy, six copies for \$1.00.

In this little booklet Mrs. Irish gives a very readable and fairly representative account of the trials and sufferings of an ordinary Chinese girl. It is in the form of a personal narrative by the girl herself, and is a very good book to send to friends at home to let them see just how

many Chinese girls live. There can be no stronger argument for the necessity of missions, even from a humanitarian point of view, than these simple narratives of the literal torture and silent sufferings of one of China's daughters. And the case here represented is but one of millions.

*Bishop Foster's Studies in Theology.*

It is the universal impression that notwithstanding the push of the Americans in regard to all material advancement, placing them in the van of most countries, yet in regard to the science of theology they are 25 or 50 years behind England and Germany. Questions which were settled long ago in Europe are discussed in the States as if living questions for the world to-day. In view of this backward state of American theology it is a pleasure to turn to Bishop Foster's efforts to free his countrymen from the trammels of too rigid

and obsolete theology which many people are too ignorant to distinguish from Christianity. This rare good bishop has been teaching and preaching Christian truth for fifty years, and after occupying the highest seat of learning in the United States, in connection with the Methodist Church, is now issuing his life's work in 9 vols. These comprise the whole range of Christian theology. Three vols. are already published. The first a Prolegomena, the second on Theism, and the third on the Supernatural. These give us an idea of what kind of treatment we may expect in the rest.

They are full of broad charity and passion for truth and fairness, and of intense love for the salvation of man with a strong reflection of the Divine shining brightly throughout all. Vol. I has these mottoes at the beginning:—

"Prove all things, hold fast that which is good."—Paul. "Whatever is against right reason, that no faith can oblige us to believe. For though reason is not the positive and affirmative measure of our faith, yet in all our creeds there can be nothing against reason."—Jeremy Taylor.

"He who begins by loving Christianity more than truth will proceed by loving his own sect more than Christianity, and end in loving himself better than all."—Coleridge.

Then follows a beautiful Preface on how to study and what books to study before proceeding to the discussion of his aim, of truth, of idea and concept, of conditions, of knowledge and of beliefs.

In Vol. II the author deals with theism in a very exhaustive manner. Among the prefatory remarks he shows both his thoroughness and fairness, saying, "It becomes a duty to give enlightened attention to every new scientific deliverance having bearings, or even assumed to have bearings on the question.

Nothing must be left to assumption. No point should be neglected. There must be no evasion, no sophistical reasonings, no appeals to or dependence on passion or prejudice, no more pertinacity or dogmatism. The largest freedom must be tolerated, even encouraged. The thorough conviction of the truth on this point alone will furnish stable foundations, and such conviction can only be secured by a full and fair consideration of all matters alleged to affect the conclusion."... He quotes largely from all sources so as to represent his opponents as well as friends in their own words. This is a great advantage, as we have the best parts of many vols. thus brought before us.

In Vol. III we have a collection of the various evidences of Christianity summed up all in one volume. In the Preface to this volume he says, "Three great conservative forces are discernible along the ages of Christian history. These are: (a.) The presence of God in Christianity, making it a power unto salvation. (b.) The appearance from time to time of men of eminent learning and piety, who have been able to discern the fables and errors which ignorance has woven about it from within, and who, by purging them away, have been able to bring forth its truth with greater clearness; and (c.) The creation by it of a race of scholars who have been able to adduce its evidence whenever assailed from without."

For those who wish to have these various subjects exhaustively and fairly handled in a small compass this is one of the best books of reference we know of on these subjects. They would form a fine preparation for a missionary entering the mission field, as the author never fails to remind his reader that he must love truth above all things, and that he must adjust his theological theories to the new facts constantly brought before him, which



is a very common thing in these heathen lands, where the standpoints are so different from that of Christian writers at home. We shall look forward with much pleasure for the appearance of the remainder of these *Studies in Theology*.

#### CRITIC.

*Forty Years in South China. The Life of Rev. John van Nest Talmage, D.D.*  
A. D. F. Randolph, New York. Presbyterian Mission Press, Shanghai.  
Price \$1.50.

To all who were present at the Missionary Conference of 1877, and there met and heard Dr. Talmage, this book will come with special pleasure. The admirable picture of him which constitutes the frontispiece of the work brings him before them just as he appeared on that occasion. There is the keen bright eye, the long white beard, the genial features showing firmness united with a happy temperament, and all combined with a living trust in God.

And to all who are interested in the beginnings and early development of missionary work in China, the difficulties to be met with and the plans and agencies for the wider extension of the work as participated in, and recorded by, one who had part therein for some forty years, this book will be welcomed as a guide and a stimulus. It is always a gain when the fruits of such a ripe experience can be made known.

Dr. Talmage came to Amoy in 1847, just five years later than Dr. Abeel, the pioneer, with Bishop Boone, of mission work in Amoy. According to the Introduction his devotion to mission work took place when quite a young man, several years even before his conversion, when having read the life of Henry Martyn, the missionary, he exclaimed to his mother, "When I am grown up I am going to be a missionary."

The first seven chapters are taken up with a general description of the work in and about Amoy, interspersed with frequent letters and dissertations of Dr. Talmage on various subjects connected with mission work.

Prominent among the more public services of Dr. Talmage was the part he took in the discussion with the home Board and Church of the subject of union between the English Presbyterian and American Reformed Missions in mission work. This is well described in Chapters VIII and IX, which are well worthy of perusal and careful consideration by every missionary. The union of the two missions was strongly opposed by the General Synod of the Reformed Church in the United States, who even went so far as to attempt to interdict further co-operation and order the brethren of their mission to withdraw from the union. So strongly did the brethren on the field, however, feel upon the subject, that they sent a communication to the Board, of which the following quotation is on record (p. 220): "Therefore our answer to the General Synod must be, and is, that we cannot be made the instruments of carrying out the wishes of Synod in this report; and further, if Synod is determined that such an organization must be effected we can see no other way than to recall us and send hither men who see clearly their way to do that which to us seems wrong." This very blessed and happy union, which has continued to the present time, abundantly demonstrates the wisdom of the missionaries and affords a valuable example to other missions of what may be done when the brethren of different missions can be brought to labor unitedly, provided, of course, as in this case, they can also labor harmoniously.

Dr. Talmage was permitted to witness great changes during the

forty years of his missionary experience, far greater than he had in the beginning dared to hope for, and one lays down the book with an encouraged feeling at what has been wrought, and with thankfulness for such a long and successful life.

F.

"*Demon Possession and Allied Themes*," by Rev. John L. Nevius, D.D., with an Introduction by Rev. F. F. Ellinwood, D.D. Published by the Fleming H. Revell Company, Chicago, New York and Toronto. Presbyterian Mission Press, Shanghai. Price \$2.50.

The subject of Dr. Nevius' book is one that must have forced itself on the notice of most missionaries in China. It is surrounded by difficulties, and could not have fallen into better hands than his. Keen observation, a sound judgment and freedom from prejudice, were needed for dealing with it, and the book under review bears testimony to the happy blending of these characteristics in a high degree. It comes to us, alas, as the author's last legacy to the cause of Christ in this country, the cause which he loved and served so well.

The book doubtless suffers somewhat from lacking the final touches of the author's own hand. But its readers owe a debt of gratitude to the editor who has given it its final shape. We do not need to read his preface to know that the editing has been a labour of love. The work is done throughout with unstinting pains, in the same spirit of loving regard and admiration which breathes throughout the editor's preface.

The first seven chapters, with Appendix i, consist of detailed evidence, showing the nature of the manifestations which form the subject of enquiry; all the evidence being here drawn from China. Two chapters follow, in which like phenomena in other countries are described. In chapter x the author reviews the evidence thus presented. He then, in the three follow-

ing chapters, considers and rejects various naturalistic explanations of the phenomena. Having thus cleared the way he devotes chapters xiv and xv to a statement of the view of demoniacal possession which he finds in the Bible, giving his adhesion to it as the only adequate theory, in his view, of the facts collected. He then gives a historical sketch of Demonism and Spiritualism, pressing against the latter the charge that it is essentially the same as the demonism of heathen countries. This occupies chapters xvi and xvii.

Chapter xviii, as explained in a prefatory note, is entirely the work of the editor, and for it Dr. Nevius is not responsible. It extends to 62 pp., and deals in some detail with "The Facts and Literature of the Occult." It represents a large amount of labour and forms a useful guide to any one undertaking the study of the general subject. To the editor are also due several indices, topical, bibliographical and other, which give the reader easy access to the stores of information contained in the book. There are, however, one or two inaccuracies, which are to be regretted. In the "Pathological Index," p. 464, at Case No. 14, "Hong-kong," is misprinted for "Hin-kong," and the page-numbers attached to Cases No. 21 to 32 are all wrong. This seems to indicate that the insertion of Chapter xviii was an afterthought. Were it omitted the paging given in the Index would be correct.

The theory of the author seems to be as follows: That the cases recorded are instances of true "possession," that is, that unseen spirits take possession for their own (generally bad) purposes, of human bodies, of both sexes and of all ages, and use the organs of speech of their victims; giving evidence of distinct personality, with fears and desires, evincing in particular, an unwilling conscious-



ness of the irresistible authority of God and of Christ. Further, that these spirits are liable to expulsion by the use of the name of Christ, or of believing prayer.

Has Dr. Nevius proved his case? The answer will depend a good deal on the prepossessions with which each reader approaches the subject. One will be unduly repelled by the fear of too easily yielding a credulous assent. Another will be biassed by a predisposition to find in the region of the marvellous modern confirmation of the Christian miracles.

In the controversial parts of the book there is much acute reasoning, and much dexterity is shown in pointing out the weak points of rival theories. At the same time there is a solidity and earnestness in the whole manner of treatment which must compel respect, even where assent is withheld. Probably the feeling of thoughtful readers will be that the narrative of facts is the best part of the book, and the most likely to be of permanent value. One could wish that this part of the work had been fuller. Selection and compression were inevitable, but as a result the reader feels that the reasonings in the latter chapters do not rest simply on the facts set forth in the earlier. He feels that the author is tacitly relying on a mass of observations which are not within the reader's reach. Dr. Nevius observed, and thought, and inquired for a long course of years. It is on this larger basis that his reasoning really proceeds, and the reader feels that the facts supplied are not sufficient to enable him to judge for himself as to the validity of the conclusions drawn.

There seems to be no real reason for prejudging the matter. We have no theological interest, certainly, in rejecting the doctrine of demon-possession advocated by Dr. Nevius. Rather it might appear that our

interest, as believers in the supernatural, lies in accepting the theory. At the same time the whole region of alleged facts is one so fertile of imposture and other forms of moral evil that Christian men can hardly be blamed for showing a strong disinclination to meddle with it at all. It is clear that if the theory can be made good on a solid basis of fact then at least the whole fabric of materialism and denial of the supernatural is swept away. But is it so made good?

The question is one of evidence, to be approached with open mind and without bias. Now here a difficulty arises. Dr. Nevius (pp. 136-138) gives reasons of great weight to show why these manifestations in China will probably be seldom seen by foreigners. "We must," he says, "for circumstantial facts in evidence, . . . depend principally on the native Christians." Now not one in a hundred of educated people among ourselves is competent to tell a simple story of facts as they were seen, without error, colour, or material omission. One has only to watch how people in every-day conversation narrate current incidents to see that the faculty of accurate sight and accurate reporting is rare indeed. To see and note as seen what actually occurs, to distinguish between what one sees and what one infers, to see what is and not what one expects,—all this is no common attainment. It requires a peculiarly vigorous type of mind, and that, too, disciplined to a high degree.

But in the majority of the cases founded on by Dr. Nevius the witnesses are Chinese, and sometimes we have Chinese evidence reaching us through another Chinese as reporter. It is no injustice to our Chinese friends to say that the Chinese mind seems to be singularly inapt for accurate narration. In any matter of difficulty,



such as the subject now in hand, Chinese evidence is wholly inadequate. Putting intentional untruthfulness altogether out of account, anyone who has had experience in cross-examining Chinese witnesses knows how loose and inexact their statements are, even in matters of ordinary everyday observation. A people whose ideas fall so promiscuously under the category of "*ch'a-puh-to*" are not to be relied on where precision is of any importance.

Now here is the most disappointing feature of the work under review. Of all the cases relied on (32 in all, according to the Index, p. 464) only *two* were witnessed by foreign eye-witnesses, and of these only *one* was seen by Dr. Nevius himself.

In this case, narrated on pp. 37, 38, Dr. Nevius and his travelling companion, Mr. Leyenberger, found the victim, a woman, lying motionless on the *k'ang*, reciting in a measured chant verses which seemed in part to refer to the missionaries and their work. We note a curious feature of the case, of which no explanation is given. Dr. Nevius, in his review of the evidence, attaches a good deal of importance to the fact that many of the cases reported to him were cured by prayer to Christ, or in His name, adding, "So far as we have been able to discover this method of cure has not failed in any case . . . . in which it has been tried" (p. 145.) Yet, strange to say, in the only case recorded which Dr. Nevius himself saw, it is not said that he or his companion made any attempt to cure the victim by this method of exorcism. If any attempt was made it failed, for the woman was left in the same condition in which she was found. It was reported afterwards that later in the day "she roused and went about her work," and not many months after she died. It

is not to be inferred that any blame was attachable to Dr. Nevius in connection with this incident. But it is not without significance, and the lesson of it is this: In the work before us the theory of demon-possession and the practice of exorcism support each other, and to a large extent they stand or fall together. When we consider Dr. Nevius' large experience in mission work, his special interest in this subject and the pains he took to inform himself upon it, what inference can we draw from the fact that he has put on record only one case as from his own observation, and that one by no means typical? We are surely shut up to the conclusion that however interesting and worthy of inquiry the facts are, the case as it stands is not proven. Our interest is stirred, but we reach only a negative conclusion. When we see a man of the intellectual and spiritual power, of Dr. Nevius standing helpless before the only one of these painful cases which he records as witnessed by himself we cannot help feeling that the facts are not yet fully grasped, and that we are not yet in a position to frame a theory as to their real significance.

The book is a weighty contribution to the study of the subject. It puts on record a large amount of information, with the attestation of a most competent observer. It suggests lines for inquiry and throws a vivid light on a dark and weird topic. Missionaries will value it as a help towards the understanding of strange and painful incidents which meet them in their work, while other readers will find in it a rare sample of conscientious philosophical investigation.

And all who knew the author will feel afresh how much we lost when Dr. Nevius entered into rest.

J. C. G.

聖教會史記. Outlines of Church History, by Rev. J. C. Hoare, M.A.  
 神人合解. God and Man, by Rev. J. C. Hoare, M.A.

Everyone who has been at all engaged in the teaching of theological students in China must have felt for a long time the need of some brief and comprehensive textbook on the subject of Church History, by the use of which he could give his students a bird's-eye view of the origin, growth and development of the Christian Church. Dr. Sheffield's work on Church History is well known, and we all look forward to the time when it will be finished. At present it takes us up to a certain point, and beyond that other books have to be used to complete the story. It is a book that will for a long time remain a standard, but even when finished the need of a shorter and more concise book would still exist. This want, we believe, Mr. Hoare by his present book has largely supplied.

There are different methods of studying history: one is to place in the hands of the student a large work, and call on him to digest it and draw out from it the salient points; the other is to furnish him at the start with a sketch or frame work and then fill it out and build upon it by means of lectures. The latter we believe to be the better way and the one most used by modern teachers. In this book of Mr. Hoare we get a sketch and a complete survey of the whole field, and thus it seems to be just the book to put into the hands of our students. Taking this as a basis the teacher can amplify where amplification is needed, and larger books like that of Dr. Sheffield can be used as books of reference or for private reading.

The few words we wish to say will conveniently divide themselves under the three heads—*Form, Terminology and Substance*.

As to the form of the book we

regret to say that it is not all that one could desire.

Necessarily, innumerable geographical names are introduced into it, and on account of its brevity we must pass rapidly from place to place, and yet we look in vain for a map. This is a serious defect, barring the book for being largely used by those outside of Christian schools. And again we cannot but think that it would be an improvement if a chronological table were inserted somewhere. When one is to travel over nineteen centuries he wants a list of the important events arranged in sequence, to which he can refer from time to time.

In reading the book another inconvenience has been made apparent; it is in regard to the glossary contained at the end. The translation of all the proper names used is given, and the volume, chapter and page upon which they occur, but these names in English are not arranged alphabetically, nor are the Chinese characters arranged according to any system of Romanization. So when the foreign teacher using the book comes across a name he cannot immediately recognize in its Chinese dress, he must hunt some little time in the glossary before he can discover about whom the author is speaking. We hope that we shall not be considered hypercritical for making these remarks. We call attention to these defects simply because we hope that in future editions of the book they may be remedied.

In regard to the terminology used our words must be somewhat of the nature of a lament. Alas! for the lack of unity. We all know the confusion at present existing in the translations of scientific works, because missionaries have not yet agreed what they will call matter, atom, molecule, etc., and we find the same diversity in our theological books. The Greek Church, the Roman Church, the Anglican Church, and other Protestant Churches are



all using systems that vary more or less from one another, and the case seems even sadder when we find lack of uniformity among the different branches of the Anglican Communion. It is one Church, and yet different terms for God and the Holy Spirit are used in the different missions, and there is much diversity as to ecclesiastical terminology. For instance, one mission uses one term for bishop or priest, and another different ones. As the author has written the book mainly for the use of the Anglican Church let us express the hope that the day may come when there will be more unity in that household of faith as to the words to be employed for the translation of theological and ecclesiastical terms.

Lastly we speak of what is of course of vastly more importance than either the form or terminology, namely the substance or matter of the book.

Naturally it is written from the Anglican standpoint. The episcopate is traced from the very beginning of the Church, and quotations are adduced from the Ignatian epistles to show its early origin. The Anglican Church is shown to be a primitive and historical branch of the Catholic Church, and the existence of the early Church in Britain before the coming of Augustine is brought out very clearly.

In the history of the first six centuries where the rise of the different heresies is recounted we think it might have been better if a little more space had been given to the pointing out of what the practical consequences would have been if the teaching of heretical teachers had been accepted, as, for instance, that Arianism must have ended in polytheism; but perhaps this is one of the points the author purposely left to be enlarged upon by the one who teaches the book. The term for heretic might be im-

proved, for 僞師 does not express it exactly. The heretic was not necessarily a man who was *morally* bad, but one whose mind was confused as to the truth, thus the term 信異端者 seems to be better, as it leaves out entirely the question as to the man's moral character.

One slight slip we notice in connection with the decision of the Council of Constantinople.

The famous "filioque" clause in regard to the Holy Spirit (聖子所出) was not added then, but many years later by the Western Church, and was one cause of the great breach between the West and the East. We know of course that the mistake crept in through an oversight or the want of care on the part of the Chinese scribe, and mention it only that it may be corrected in future editions.

Where so much is good it seems perhaps somewhat of the nature of carping to point out minor imperfections. And we only do so because we believe that the author of a book unconsciously overlooks some of his own slips, unless attention is called to them. We would like to ask why the title 聖 is given to many of the fathers and early saints and denied to the apostles? Surely if the former are worthy of it, the latter much more.

Again the question occurs to us, Is it altogether just to class the crusades of the Church as 教會之弊? A mistaken idea lay at the bottom of them, and there was much that was foolish and wrong and wicked connected with them, but yet at the same time the inspirers of the first crusades were men deeply in earnest, and many of those who took up the cross were imbued with sincere and lofty motives.

To study history aright we must always try to transfer ourselves back to the period of which we are



treating, and try to see things as they appeared to those of that day, from their standpoint first, before we criticise from our own standpoint. In so brief a work room for the thorough discussion of such questions as the origin of the crusades and the rise of the papacy perhaps could not be found, but we could wish that the author had gone a little more into their philosophy. For instance, in regard to the papacy, we should not teach that the growth of the papacy was merely a great error, or a wilful deceit upon the part of those who held the chief power in the Church. It was something that was inevitable at that time, nay more, it was something needful. Semi-barbarian Europe would have been ten times worse than it was if there had not been some high spiritual Court of Appeal to which men could resort, and some power able to quell the fierce fury of men, whose one great occupation was continuous warring against one another. But we have said enough perhaps to indicate the limitations of the book. It is not a philosophy of history, and so it is hardly just to judge it from this standpoint, for the author's aim was a simple continuous historical narration of facts. This he has certainly given us, and this, as we have said at the outset of these remarks, is a valuable contribution to the

theological literature of the Church in China.

There is not the same necessity of speaking at length of the second of the two books before us, for an English translation of it has appeared in the pages of the RECORDER. In preaching to those of another nation, nothing can be more important than to have taken a mental inventory of what they already believe, and of the best that is contained in the works of their own sages.

This, the author has ably done, at what must have been an expenditure of much time, and research, and thought.

The Chinese mind does not seem to take to classification naturally, and this is one of the things we Westerners must do for it. In this little book the important teaching of the classics on God and man and their relation is culled and classified, and the imperfection of that teaching pointed out. All theological students and all engaged in evangelistic work will feel gratitude to the author for this most useful little book.

It is a valuable contribution to the study of comparative religion, and will be of great help to those wishing to point out the superiority of the teaching of the Christian religion.

F. L. HAWKS POTT.

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## Editorial Comment.

WE are pleased to notice the address delivered by Dr. Muirhead at the Ninety-first Anniversary of the British and Foreign Bible Society, reproduced in the Bible Society Record of the American Bible Society, New York. Dr. Muirhead went home thoroughly posted in matters Chinese, and

would surely give a good account of the work of missions wherever he went. We have heard something of the frequent demands upon his time and energy. We only trust he will not go so far as to lessen his powers for the work which we trust is yet before him in China.

WHAT with the Mohammedan rebellion in the north—which we fear is much worse than we know—and the defection of many of the Imperial troops; the demands of England, France and the United States for satisfaction for the outrages in Szechuen, coupled with the demonstration of the British fleet upon the Yang-tze; the trial of the murderers at Kucheng; the destruction of the property of the Basel Mission near Swatow; the persecutions of native Christians near the cities of Wenchow and Foochow; the incipient rebellions springing up in the province of Kwangtung, and the seemingly general state of disaffection of the people in nearly all parts of the land,—with all these, and much more, matters certainly look serious enough for China at the present time.

The divided counsels of the government, the petty jealousies and mutual recriminations of the Viceroy, the thoroughly corrupt condition of officialdom everywhere, the lack of even one great and good man in whom both people and government might have confidence,—all these add to the complications of the situation. The outlook never seemed so ominous.

\* \* \*

THE United States government has appointed a commission—so it is said—to proceed to Cheng-tu; what to do we do not know. It is one thing to appoint such a commission, another and far different matter to have it act. To attempt to try cases in such an out-of-the-way place would, we fear, be worse than farcical. To try to examine into the affair—at least at this late date—would only be met by obstacles and trickery and all the wiles in which the Chinese are such adepts. The object lesson which is afforded by the trial at Kucheng is sufficient to show what might be expected in Szechuen and aggravated an hun-

dred-fold by the remoteness of the situation and the difficulty of access. A commission attended by only a Chinese escort would, we fear, but go upon a fool's errand.

\* \* \*

DURING the past month several annual meetings of more than usual interest have been held. When the annual reports are published we hope to present some of the cheering figures and report some of the important matters discussed and decisions arrived at in the meetings of the Methodist Episcopal Church at Tientsin and their southern brethren at Shanghai, as well as the American Board's annual meeting at Tientsin. In the meantime we enjoy and prize the privilege of meeting with, and listening to, such gifted visitors to the foreign field as Bishops Walden and Hendrix. Whilst their visits will prove of great value to their own missions in China members of other missions will helpfully come in contact with them and through them with the sympathetic missionary spirit in the home lands, and this spirit will be deepened on the return home of these representatives. It must be evident to all how much more intelligent and valuable to the home Boards are the services of those who have paid visits to the mission stations in foreign countries; and were it not that such valued representatives should run no risk we would suggest their visits being timed at seasons when the personal experience of discomforts, which are difficult to describe and hard to understand, would enable them to sympathise more fully with the various adverse conditions under which work has to be carried on in the mission field.

\* \* \*

THE annual meeting of the Southern Presbyterian Church was preceded by a five days' confer-

ence, which was well attended by the large number of missionaries present in Shanghai at the beginning of September. The value of such a conference may be seen from the topics discussed. On Monday evening, 2nd September, Dr. M. H. Houston spoke on "The Missionary and Private Prayer," whilst Dr. H. M. Woods showed "How Prayer is interwoven in the History of Missions." On the evening following Rev. B. C. Patterson opened a discussion on "The Relation of the Missionary to Native Customs and Opinions," and his plea for patience, common sense and a conciliatory spirit in dealing with those customs which were not bad was heartily supported by Rev. Y. K. Yen and several old missionary workers in China. An evening was devoted to answering points brought up in connection with a question drawer; whilst on the following evening the Rev. A. H. Smith delivered a thrilling and powerful address on "The Holy Spirit in Missions." We understand that the business meetings which commenced on the 6th were times of much blessing and profit.

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OUR readers will be glad to hear that the annual meeting of the Central China Mission of the Presbyterian Church in the U. S. A., held in Ningpo, September 20-26, was attended by much spiritual blessing, which we trust will have a still wider beneficial influence on the Hangchow, Ningpo, Shanghai, Soochow and Nanking stations, which were all represented. A notable feature of the meeting was the desire for unanimity; no important matters being settled by a narrow majority. The subject of self-support received a large share of attention, and as it is being made a matter of careful, prayerful consideration by most of the missions at work in China we hope at

an early date to open a symposium in the RECORDER on this subject.

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EARLY in October the deputation appointed by the American Board of Missions to visit Japan and enquire into the work of the mission and the relations between the foreign missionaries and the native Church, is expected to arrive in Japan. According to the papers Dr. Johnson, of Chicago, one of the deputation, gives the work of the committee somewhat as follows:—

First.—The adjustment of the creed of the Churches to the latest scholarship, with a view to maintain the truth to Scripture.

Second.—The future co-operation of these missions with the independent Churches of Japan.

Third.—The relation of missionary work to educational work in Japan.

Fourth.—Putting the ownership of the mission property on a more secure basis.

Fifth.—The question whether it is best to increase the missionary force in Japan.

Sixth.—As to whether it is best to change the methods of missionary work.

We understand the Japanese Christians have asked for this deputation, and its work will be watched with interest here in China as well as in Japan. It is to be hoped that the deputation will be wisely guided, and that the outcome will be greater harmony and a better understanding between the native pastors and preachers and the missionaries of the American Board.

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IN a resume of the work of the International Missionary Alliance for the past year we note the following statements, which certainly show a remarkable growth, and we trust a like remarkable work is being accomplished:—



"We are closing the seventh year of our history. God has given us a week of years. During these seven years we have been permitted to send to the field more than 300 missionaries. There have returned from various causes about twenty.

There have died thirty-nine. There are at present on the field or at home on furlough 240, and there are now under appointment, and about to go to their various fields, about forty more, making in all as the present missionary force 280.

During these seven years the following has been the annual income of the Society:—

The first year \$5,000, the second

year \$10,000, the third year \$20,000, the fourth year \$75,000, the fifth year \$106,000, the sixth year \$125,000; the seventh year is not yet completed, but we trust that will be much more. The total expenditures since the beginning of the work for foreign missions have been nearly half a million dollars. Of this amount almost every cent has gone directly to the foreign field. The proportion of expenses for official work at home is very slight. The only salary given is a small amount to our book-keeper, and the only other important item of expense is the rent of our missionary offices, which is small."

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## Missionary News.

—In a letter from Ichowfu, Shantung, August 19th, 1895, Rev. W. O. Elterich says:—We have been going through the worst rainy season we ever had; the water has been up to our north compound walls. In the country many people have been drowned. In one village near Chingchowfu, from which Dr. Johnson's native physician has just returned, twenty-six families were swept into the river in the middle of the night.

—Mr. A. A. Phillips writes from Mien-chuh, Szechuan, under date Aug. 9th, 1895:—You will be glad to know that we are getting about freely amongst the people again, and there seems to be no fear of further disturbance in this district just now. For some time it looked very doubtful if we should be able to hold on, but the mandarins in this district north of Cheng-tu have acted with great promptness, and quickly quelled all threatened disturbances. Let God be praised.

—Mrs. M. E. Talmage writes from Amoy under date September 2nd, 1895:—We are pleased to know there is so much being done in the north of China for the breaking down of the cruel custom of foot-binding.

In speaking of our Amoy Society there has been a misunderstanding as to our name. As no one has corrected the mistake I would like to give you the name which was given in 1874 when the Society was organized, and which has been in use ever since, viz, Kài-tiàn-chiok (戒纏足) not "Heavenly Foot."

—Rev. Charles A. Killie writes from Ichowfu, under date Sept. 2nd, 1895:—Thirty-five of the chief men of the city and suburb came last Saturday with a band of music, and in great state presented me with a beautifully carved and gilded "pien" to put up over my big gate. It was inscribed with my name and a complimentary title and four great characters as fol-

lows: "Loa-shan-pu-küan" (樂善不倦).

We had been informed beforehand of the affair, and had a feast prepared, to which forty of us sat down, spending the time from noon until 6.30 p.m. in pleasant intercourse. Most opportunely Dr. Faries and Rev. F. H. Chalfant, of Wei-hien, came in the day previous, and were here to take part with us.

In these days of rioting and murder on every hand such an expression of goodwill from one's neighbors is peculiarly gratifying.

Mrs. Killie, with a Bible woman, has gone to the country to teach classes of women at two or three country stations, and expects to be gone a month or two.

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—Rev. Gilbert Reid writes from Peking under date August 29th, 1895:—An official of much influence, belonging to the company of censors, has lately made of me as a friend a peculiar request. He evidently believes that in the Churches, and especially the Roman Catholic Church, there is a practice of digging out the eyes and hearts of children. He is willing to acknowledge that foreigners do not do such things, but he fears that natives of evil purposes and with magical powers have crept into the Church, and under cover wrought these horrid deeds. He therefore requested me to exhort all the missionaries to beware of receiving such men, and if they should be found to be at once turned out of the Church. I replied that I could guarantee there were no such men in our Protestant missions, but that I would urge all the missionaries to be careful not to receive any kind of suspicious and unreliable man. So beware!

I write these notes in all sincerity. This official is one of my best friends; he is a man of ster-

ing character, and he laments the horrors practiced on little children. I am exerting myself to scatter his fears and suspicions, but I fear my powers of persuasion will be insufficient. In the riots of 1890 and 1891 the Prefect of Chinkiang, a man of highest literary honors and reputed as upright, testified that he saw seventy bodies of dead children thus mutilated at the French Catholic mission (possibly meaning Tan-yang). He petitioned the Viceroy at Nanking; a petition also went to the Tsung-li Yamên, and a memorial to the throne. This friend of mine believes this testimony to be true, and I have no proofs on the other side save reason. Will he believe my reason rather than the eye-witness of this learned Chinaman?

Anyway I believe it is incumbent on all missionaries to be doubly careful as to the persons baptized, that no stain rest upon the living Church of God. Better fewer but more trustworthy members.

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#### YOUNG PEOPLE'S CHRISTIAN CONVENTION AT NANKING.

At the national Y. P. S. C. E. convention held in Shanghai last spring it was resolved to attempt to hold district conventions at several points, among which was Nanking. At that time there were no local societies here; during last summer and fall three were organized, viz., one in the Quaker Mission, which now has fifteen active members, one in Christian College, which now has an active membership of eight, and one among the young men of the Presbyterian mission, with an active membership of thirty-three members at present. When we began to agitate for the district convention it seemed that we were hardly ready for it. So we decided to hold a city rally first. As the M. E. Church here had no Y. P.

S. C. E. but had an Epworth League it was decided to hold a Young People's Christian Convention and invite delegates from all the Churches. The result proved the wisdom of the plan.

The first session was held in the chapel of the Christian mission. This was especially for prayer and consecration, and earnest addresses and prayers were made—prayer that the Holy Spirit might guide in all the sessions. This was on April 5. The next day, Saturday, forenoon and afternoon sessions were held in the chapel connected with the Methodist University. Although rain fell all day this large chapel was well filled. There were about three hundred in attendance.

The forenoon service was opened with a praise service, lasting half an hour, after which Mr. T. W. Houston led in a Bible reading service, in which the duty of personal service to the Master, the matter of prayer for, and dealing with, individuals and purity of personal character, were especially emphasized. The afternoon meeting was conducted by Mr. F. E. Meigs, and was for the purpose of giving information as to the aims and methods of the young people's Christian societies. Brief histories of the movement

were given, the work of the societies described and instances given of how individuals could help and had been helped in such work.

Sabbath afternoon, after the usual Church services in the various missions, two Gospel meetings were held as provided for by the convention; one at the Disciple Mission Church, addressed by Messrs. Drummond and Ferguson; one at Presbyterian Church, addressed by Messrs. Cheo and Williams. These meetings were both largely attended, and the addresses were directed especially to the non-professing individuals, urging an immediate acknowledgment of the claims of Christ.

These meetings were conducted principally by the missionaries with a view to training the native Christians in such methods. It has been decided to hold a similar convention in the fall on a larger scale. Delegates will be invited from all points along the Yang-tse valley from Chinkiang to Hankow. We already have the promise of delegates from all the large points, and hope that this may be blessed of the Lord to the deepening of the sense of personal responsibility and developing of spiritual power.

T. W. HOUSTON.

## Diary of Events in the Far East.

*September, 1895.*

1st.—The following telegram from Taipch, indicates Japanese progress in Formosa:—"Chang-hua, the principal inland city, about half-way down the island, was taken by the Japanese on the 28th ult., after a battle in which the Chinese lost nearly six hundred, and the Japanese nine."

17th.—The following is the substance of telegrams received from Foochow:—"The Prefect voluntarily suggested the names of thirteen of the condemned

murderers to be sent to the Viceroy for his approval of death sentences being passed upon them. The Consuls agreed to this, but the Viceroy authorised the execution of only seven of the murderers. The other six he arbitrarily reversed and remanded without trial. It is feared that the action of the Viceroy will result in future executions being longer contested and delayed. This morning at 7.05 these seven men were decapitated in the presence of the Consuls at Kucheng. Eleven prisoners, two of



whom were beyond all question guilty of actual murder, were secretly released by the Prefect, and up to the present the demand of the Consuls that they be re-arrested has not been complied with. The matter has been referred to the Viceroy, but little is expected from him. He has obstructed, in every possible way, the work of the Commission."

18th.—Hotly contested battle forty-eight miles to the south-east of the capital city of Lan-chon, between the Kashgar General, Tung Fu-hsiang's, army and a very large force of Mahomedan rebels. Three battalions of cavalry and seven of infantry, numbering some 4,250 men, suddenly went

over to the enemy, causing great confusion amongst the Imperial troops.

18th.—From a special telegram to the *North-China Daily News*, dated Peking, 18th Sept., 9 a.m., we learn that the emperor gave consent a short time ago to a joint proposition of the Viceroy Chang of Nanking and Governor Chao of Soochow to connect the latter city with Shanghai by a railway. When this is completed the line is to be extended northwards through Wusieh to Chinkiang, and from thence westwards a branch line will be laid to Nanking. All these cities are in Kiangsu province. A secret decree has been sent to the two high officials to commence work as soon as practicable.

## Missionary Journal.

### ARRIVALS.

At Shanghai, Sept. 10th, Dr. WORTH and wife, Miss BESSIE TALBOT, Miss DuBOSE, JOSIE, daughter of H. M. Woods, D.D., and Rev. L. L. LITTLE, all of Presbyterian Mission, South.

At Shanghai, Sept. 12th, Dr. and Mrs. W. H. CURTISS and two children (returning), for Methodist Episcopal Mission, Peking.

At Shanghai, Sept. 14th, Misses M. E. MANCHESTER, J. A. SMITH, J. E. DAVIES and H. HASTINGS, for C. I. Mission, Miss MACKENZIE, Rev. R. A. MITCHELL, Dr. and Mrs. McCURE (returned) and child, Mrs. GOFORTH (returned) and family, for Can. Presbyterian Mission, Honan, also Miss DODSON (returned) and Dr. LUDLOW, for Am. Episcopal Mission, Shanghai.

### DEATHS.

At Chefoo, on the 5th of August, 1895, of cholera, WALTER DUNCAN, the beloved little son of Dr. and Mrs. McFarlane, of Chi-chou, London Mission, aged 1 year and 9 months.

At Shih-tao, Shantung, Aug. 27th, of cholera, WILFRED LIVINGSTONE, eldest child of C. F. and S. Hogg.

At Cheng-iang-kuan, Anhuei, Sept. 26th, Mr. ALEX. BRUCE.

### MARRIAGES.

At Terre Haute, Indiana, U. S. A., July 30th, 1895, Dr. W. H. CURTISS, M. E. Mission, Peking, to Miss LULU M. HALE, of Terre Haute, by Rev. R. V. Hunter and Rev. Geo. L. Curtiss, D.D.

At Chefoo, 29th August, by Rev. Hunter Corbett, D.D., Rev. WILLIAM HILL LINGLE, to JEAN RICHARDSON RITCHIE, both of the American Presbyterian Mission.

At Shanghai, on Tuesday, the 3rd Sept., 1895, at the Cathedral, by the Rev. H. C. Hodges, M.A., RICHARD SMYTH, M.B., Trinity College, Dublin, C.M.S. Hospital, Ningpo, to GERTRUDE, eldest daughter of C. STANLEY, Esq., Lancaster Gate, Hyde Park.

### DEPARTURES.

From Shanghai, Aug., 10th, Mr. and Mrs. D. LAWSON, of C. I. M.

From Shanghai, Sept. 7th, Rev. W. P. BENTLEY, of Foreign Christian Mission, for U. S. A.

From Shanghai, Sept. 7, Miss MABEL C. HARTFORD, M. E. Mission, Kucheng, for U. States.

From Shanghai, Sept. 11th, Mr. and Mrs. A. EWING and child, of C. I. M.

From Shanghai, Sept. 22nd, Mrs. G. S. WOODWARD and child, of C. I. M.

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*Changes in the Aspect of Mission Work in view of  
Recent Events.*

BY REV. J. EDKINS, D.D.

1. Deeper sympathy at home.
2. Vegetarian and other sects are more opposed to the Missions.
3. How far the Japanese war and the state of Formosa affects the prospects of the Missions.
4. The crisis is not likely to result in a foreign war.
5. There is more danger than there was.
6. There is more hatred than there was. Hatred is proved.
7. Cheering prospects exist in spite of the adverse events.
8. Conclusion.

*1. Deeper Sympathy at Home.*

NE effect of the atrocious massacre perpetrated at Kucheng has been to draw the attention of Christian England with great earnestness to China. At the close of a meeting called by the Church Missionary Society in Exeter Hall, when representatives from the leading missionary societies were present, the whole audience knelt down and sung on their knees the hymn, When I survey the Wondrous Cross. The special subjects introduced into the prayers that evening were: 1. Thanksgiving for our brethren and sisters now with Christ. 2. Preservation of all missionaries in possible peril, the relatives and friends and native Christians. 3. The needs of China and the duty of the Church.

Our friends in England and America are thinking of us with deeper interest than ever, because of what has occurred.

Their action, taken in consequence of the new position of affairs, is much the same as that which the missionaries in this country would advise. They propose to continue to send missionaries to the ports of China, leaving it to the resident missionaries to decide, from their knowledge of the circumstances of the missions and of the state of national feeling in various localities, when recruits should go forward to their stations.

In China has been noticed a feeling that the married families should be called in from all exposed points in the interior. For example, after the Kucheng massacre the Rev. G. Rensch, head of the Basel Mission in Hongkong, sent a circular calling all the foreign members of that Mission to Hongkong till the trouble should pass over. One unmarried missionary remained at his station for a time. When there were signs of trouble the missionaries left at some points. Many still remain, but such are the appearances at present in the province of Canton that missionaries will be arriving at Hongkong and Macao, Canton and Swatow, for some time to come.

*2. How far the Vegetarian and other Sects are opposed  
in Certain Localities to Missions.*

What is to be feared at present in Fukien and Canton provinces is attacks on the missions by insurgents who have thoughts of rebellion in their minds. Their cry is, China for China, and they are in direct hostility to the official class. The official class will, in these two provinces, be more and more compelled to make common cause with the missionaries. They may not be inclined for this, but events compel them. They must carry out the Emperor's edicts commanding that the missions be protected. The sects, however, represent a large number of the most active-minded of the people. The sects, so far as they are vegetarian and religions, are not opposed to Christianity. But they are controlled by fierce and unprincipled men ready for revolution, and these men, as late events show, are opposed to the foreigner. They gain an advantage by professing vegetarianism. Many simple-minded persons obey their orders. They secure a large following, and can more readily carry out their plans. It is in this way that the vegetarians have become opposed to Christianity. These sects have been in existence for four or five centuries. They have a basis in the philosophical discussions of the Sung dynasty. These took a religious shape. In their principles there is a mixture of Buddhist, Taoist and Confucian elements. In their ordinary condition the vegetarians are harmless to the state and to their neighbours. But designing men make use of their organization for political ends of their own. The vegetarians then become dangerous, and when they become dangerous to the government they also become, in the present state of public thought, dangerous both to the Catholic and Protestant missions. They cry China for China against the world.

When innocent of political designs the vegetarians become easy converts to Christianity. Thousands of them in various provinces have been baptized. They demand encouragement, guidance, pru-



dent counsel, and may soon be helpful and satisfactory Christians. But when they are misled by venturesome and designing leaders and begin to evince hostility to Christianity, all the facts ought to be made known to foreign consuls and the ministers resident in Peking. The communication of salient facts in these quarters may result in the maintenance of tranquillity in districts where a smouldering fire might otherwise be nursed into a destructive conflagration.

3. *How far the Japanese War and the State of Formosa affect the Prospects of Christian Missions.*

The Japanese will soon conquer Formosa and will protect the native Christians against their enemies. The Japanese desire to see the queue abandoned by the Chinese residents in Formosa, but that desire will probably not be responded to, and it will be more prudent for Japan not to make this a *sine qua non*. It is quite possible that Christian natives, as well as the ordinary Chinese residents, will prefer to shave their heads as they always have done. We foreigners feel more interest in foot-binding. Here the missionary will naturally urge on Formosa Christians to cease from this cruel custom. We all wish to see the little girls emancipated from this unnecessary suffering.

The Japanese war has been the ultimate cause of the Kucheng massacre as it was of the Cheng-tu riots. The eye of the mainland is directed with intensity to Formosa now. Every arrival from Formosa in Amoy leads to letters being written in Amoy to the Shanghai newspapers. Formosa affairs set the China mind in Shanghai thinking, and extreme sympathy is extended by the Chinese to Liu Yung-fu in his hopeless struggle against the military power of Japan. The spirit of rebellion is strengthened by this sympathy for Formosa, and much national feeling is expended in the form of hatred to the Japanese, to the Manchus and to the foreign missionary. In Canton province just now the people refuse to believe after the Japanese victories, that the dynasty will maintain its position, and in consequence the restless part of the population are ready for a revolution.

If we read the Formosa documents at the present time we can obtain a clear idea of what is passing in the people's minds. The telegraph they will not have. Liu Yung-fu thinks it is of no military advantage to have it, and he adheres in all points to the old-fashioned Chinese military system. The telegraph brings no arms or provisions to the army, confuses the minds of those to whom the messages come, and is of no use to a General. He has ordered all the wires to be cut. He will have no foreign drill or foreign rules in preparing for a battle. He is thus plainly conservative to a

hopeless extent, and as he is at present the chosen type to the Chinese mind of a conquering hero, it is too plain that the patriotism of the country is firmly attached to old precedents. The Hunan people, in their dislike to the telegraph, hold opinions of the same class as the patriots who hope to retain Formosa by wearing out the Japanese invader. The people have not altered since Kwan Yun-ch'ang became their god of war, about three centuries ago. Patriotic hatred of the nation's enemy is to them all important. The tie of mutual fidelity between officers and men takes the place of military skill. They think only of the rough virtues of antiquity as required in a great general, and they forget his want of any knowledge of modern strategy.

4. *The Crisis on the whole is not likely to result in a Foreign War.*

The commotion now prevailing reminds me of 1853 when the Tai-ping rebellion broke out in China. The country was greatly excited, especially Hunan was the centre of a strongly patriotic movement. For three months Chang-sha, the capital of that province, was besieged in vain. Unable to take it they retired. Then the whole country was shocked to hear that Ya-chow, at the mouth of the Tung-ting lake, was lost, followed by Wu-chang and Hankow. Soon after that they were in Nanking, where the rebel chief lived in the large and strong building now occupied by the Viceroy Chang, and twenty-five thousand Manchus were killed. We thought the government of China would not recover from the severe shaking she then experienced. Yet China recovered her prestige, partly through the Hunan patriotism and partly through foreign aid. Here in this province Gordon fought for the Tartar dynasty, and the conservatives crushed rebellion throughout the empire.

The crisis of forty years ago was more alarming to the foreign resident than the crisis of to-day. The dynasty was really in more danger then than it now is. In consequence of this there was foreign intervention then, and the way in which it was brought about was by lending to China the aid of military men, who for the time might take the command of Chinese armies trained by themselves. That was the whole outcome of the dissatisfaction then felt by European governments when they saw China a prey to frightful and hopeless anarchy. The crisis of to-day is not likely to eventuate at present in war against China. But it may lead to intervention on behalf of China, so directed as to help her in restoring peace to the country. China will still keep her autonomy for years to come, and missionaries will be liable to all the unsatisfactoriness of official administration as it has been experienced in China.

for a long time past. The largeness of the indemnity renders peace a certainty. The missions will, if this view is correct, be still conducted for the next few years under the existing treaties. In this respect the change in the missionary outlook is not great.

### 5. *The Element of Personal Danger.*

Since the 31st of July, when the massacre of our brethren and sisters of the Church Missionary Society took place at Kucheng near Foochow, we have all felt that the life of the missionary is one of more perilous uncertainty than it seemed to be before. Mr. Morgan told me that at Si-an-fu a foreign missionary went to consult the Mahommedans in that city regarding the rebellion in Kan-su. A Mahommedan of good position replied to his inquiry, Would foreign missionaries be in danger? that they would be in no danger from Mahommedans, if they came, but he did not know what the Ko-lau-hwei might do. In the disturbances of the north-west at present the Mahommedan influence is the predominating one, and the people of that religion are not inclined to persecute Christianity in China so far as we know. The Mahommedans are themselves at a discount in the opinion of the Confucian gentry. The Mahommedans make common cause with Christians in opposing idolatry, and in much of their theology they resemble us. Like us they hail from the West and feel that the home of their religion is in the lands from which they come. The result of this is that they are more inclined to be friendly with us than to assume a hostile attitude.

It was so with the Tai-pings; on account of the Christian origin of that rebellion it was safe to travel among them, as I myself found when I went twice to Soochow and once to Nanking at a time when the Tai-pings were in possession of those cities and of all the country round. Everywhere were to be seen burned towns and dead bodies, untilled lands and tenantless dwellings. On we went along deserted canals. There was no fisherman at the weir, no water buffalo to turn the oil press. The hum of the spinning wheel was silent. You might meet an old woman occasionally, who called you Ta-wang, and lived by selling cakes. The whole country had an uninhabited look. The holders of property had fled to wait for better times, or never return at all. In the towns where fire had not completed the work of destruction the young Tai-pings would assemble. I remember in one case noticing them uniting to throw down some remaining high walls by means of ropes and pulling hard. There were plenty of foxes and pheasants and other wild creatures living in the wilderness which the coming of the Tai-pings had made. But desolate as everything was there was no personal danger to the missionary.



At that very time when the Tai-pings were friendly the Nien-fei were hostile, as was shown near Chefoo by the unprovoked murder of two missionaries who visited them at a locality in the interior about one day's journey away from Chefoo. Messrs. Holmes and Parker, of the Southern Baptist Mission and the American Episcopal Mission, were the victims on that occasion. They went to them with a kindly purpose, but the Nien-fei treated them as enemies, and took their lives. This was the painful result of showing too great confidence in the good nature of the Chinese. Because the Tai-pings or the Mahomedans have given missionaries a hospitable reception it is not safe to conclude that the heathen population of China, with arms in their hands, in a time of excitement will show us the least mercy. The British and Foreign Bible Society has among its records the disappearance of Johnson, an English colporteur, who was accompanied by an amiable convert of my own from Shanghai. He was a Shanghai man, and had been first a house servant and then a Bible colporteur. They were attacked and killed in a village in northern An-hwei by one of the gentry of the place with his myrmidons. The matter was hushed up. A few years after we heard in Peking that a Roman Catholic priest in An-hwei had been told by his people the particulars of the murder of Johnson and his assistant, and this was the first explanation we received of this mysterious disappearance. The dark places of the earth are full of the habitations of cruelty. The Christian religion throws light on men's relationship to each other, and so also does Judaism and Mohammedanism. Where there is no religion men hate each other and slay their neighbour without a cause.

In future it cannot be said there is no danger in China. There is danger to the foreigner, especially in times of popular excitement. The native police and soldiers cannot be depended on to act with energy or kind feeling. The officers of the government cannot be depended on either; they are unwilling to resist the people. They dare not show friendliness to the foreigner, because they make themselves unpopular by so doing with their own class and with the people at the same time.

6. *Hatred of the Foreigner is proved.*

The atrocious massacre in Fokien more than any other event has given a peculiar character to the present year, and will in future be classed as a fact of a typical nature. The enmity felt against Christian missions is shown by this event to be real and deep. The people have a great love for their own country and its institutions. Chinese education favours this kind of prejudiced disapproval

of everything foreign. They do not like to admit that foreign sciences, for example, are not of foreign origin. They take for granted the perfection of Chinese institutions and answer our claim when we ascribe perfection and heavenly origin to Christianity by a counter-claim for their own system.

It is this hatred felt by many that necessitates great prudence on the part of missionaries. This prudence is to be shown in retiring where unfavourable rumours begin to be spread abroad. The first duty is to inform the consul; the second duty is to listen to the consul's advice.

#### *7. Cheering Prospects exist in spite of the Adverse Events.*

The circulation of our literature is greatly increased. Many more Bibles and Testaments are sold. The Emperor himself has bought a copy of the New Testament, and the Empress-Dowager has accepted one. Our Bible and Tract Committees report most favourably. There is a promising anti-foot-binding movement on foot. The number of Christians educated in schools is greatly increased. There are more men of reading among our native preachers than there were before. The native newspapers are coming more under our control. The number of our converts who can write instructively in our journals is increased. There are more good preachers than there were. It was possible to send recently from a Shanghai mission an able speaker in the English language to take part in the anti-opium campaign. Men join us now who have studied mathematics and surveying, and appear to see things with the European eye. The number of our converts is increasing in an accelerated ratio.

#### *8. Conclusion.*

The days of the martyrs are recalled by the event of Kucheng. The death of Williams, the martyr of Erromanga, the faithfulness of the Malagasy who were burnt to death and thrown from a high precipice for their religion at the command of a cruel queen, are impressively described in the story of the London Missionary Society by Sylvester Horne. I think too that Heber's martyr's hymn beginning, "The Son of God goes forth to war," is sung oftener in our assemblies than it formerly was. The last verse says :—

A noble army, men and boys,  
The matron and the maid ;  
Around the Saviour's throne rejoice,  
In robes of light arrayed.

It began to be sung as a hymn about 1860, I think, possibly because of the Madagascar martyrdoms. Now we have a new exemplification of it. Among the martyrs were little children that had gone out to pick flowers for their little brother's birthday.

Among the ten persecutions, that of Diocletian was the severest, the bitterest and the last. May we not hope that we have arrived at the beginning of the end? Is not the hand of God seen in the course events are taking? Never before was mission work spoken of in leading London newspapers with so much of sympathy and goodwill. Colonel Denby's tribute to the usefulness of the missions is worthy of appreciative remembrance.

The missions are to continue, and Christian women will still take part in the good work of teaching China how to become a truly moral nation with a truly worthy creed. It is possible there may be no more slaughter of missionaries or of missionaries' wives and children. God grant it may be so. But it is a long process to leaven so vast a population with brotherly kindness and charity, and there may be troublous times yet. But as I passed along the way to-night\* the moon was shining brightly in the sky. I thought, Here is an emblem of what will be in China. The light of the moon typifies the natural knowledge which the Chinese possess. To-morrow the sun will rise. Who is the sun? It is Jesus, the sun of righteousness, who will rise upon China with healing in His wings.

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### *The Spread of Vernacular Literature.*

BY REV. J. A. SILSBY.

[American Presbyterian Mission.]

THE reign of High Wên-li in the literature of China is nearing its close. The "Classical" style is yielding to that of the more simple and sensible Easy Wên-li; but this also must yield—is yielding—to the still more simple and sensible Mandarin and other vernaculars. The progress of vernacular literature in China, as in Europe, will, in all probability, be closely connected with the circulation of the Scriptures. The Bible in China will, no doubt, in time become as great a power in literature, morals and religion as it has already become in England, America and Germany, and it is a matter for thanksgiving to know that the Bible is being extensively printed and circulated in the language of the Chinese people. The circulation of the Mandarin Bible is already very much larger than that of the Classical and Easy Wên-li combined, while considerable progress has been made in other vernaculars. The publications of the past year by the three Bible Societies are as follows:—

\* This paper was read at the monthly meeting of the Shanghai Missionary Association.



*Bible Publications for 1894.*

|                      |     |                     |       | Bibles. | Testaments. | Portions. | Total.  |
|----------------------|-----|---------------------|-------|---------|-------------|-----------|---------|
| Mandarin             | ... | ...                 | ...   | ...     | 15,900      | 539,000   | 554,900 |
| Easy Wên-li          | ... | ...                 | ...   | ...     | 5,100       | 191,600   | 196,700 |
| Classical            | ... | ...                 | ...   | 2,700   | 9,120       | 173,000   | 184,820 |
| Character Vernacular | }   | other than Mandarin | ...   | 3,875   | 275         | 42,450    | 46,600  |
| Romanized Vernacular |     |                     | ...   | ...     | ...         | 6,700     | 6,700   |
|                      |     |                     | 6,575 | 30,395  | 952,750     | 989,720   |         |

The chief agent in this reform is the American Bible Society, which published 333,000 of the 554,900 Mandarin Scriptures and 49,200 of the 53,300 other vernacular Scriptures. Next comes the National Bible Society of Scotland with 128,000 Mandarin Scriptures; the more conservative British and Foreign Bible Society publishing only 93,900 Mandarin Scriptures during the year, but excelling the others in its classical publications. While the number of Scriptures published by the Societies exceeds the actual circulation, yet the proportion of sales would give a still more favorable showing on the side of the vernacular as opposed to the Wên-li. The exact numbers cannot be given.

The Bible Societies have published the whole Bible in Mandarin, in Foochow and Canton character vernacular and in Amoy Romanized. The New Testament has been published in Shanghai, Soochow, and Hakka character vernacular, and nearly all in that of Swatow. *Romanized editions* of the New Testament have been published in Ningpo, Shanghai, Taichow, Hakka and Mandarin vernacular, and portions of the New Testament in the dialects of Swatow, Foochow, Soochow, Hainan, Hinghua, Wenchow, Chaochow, Shantung and Pekin.

There are no data at hand for a full exhibition of the work done in other lines than that of Bible publication, but a complete catalogue of literature published in the various vernaculars would open the eyes of our sinologues with astonishment. Educational works, as well as religious books and tracts, have long been published in the vernacular, and now comes the weekly newspaper in a language that can be read with pleasure and profit by those of limited education as well as by the scholar, influencing the hearts and lives of the people as Wên-li can never do. The time is rapidly drawing nigh, if it has not already come, when the wise man who wishes to reach the largest number of Chinese and influence them for good will write, not in Wên-li, but in Mandarin, or even in some less extensive vernacular, in preference to the Wên-li.

## *Topics suggested for the Week of Universal Prayer.*

*January 5—12, 1896.*

*Sunday, Jan. 5.*

SERMONS.

*"But the Comforter, the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*—John xiv. 26.

*Monday, Jan. 6.*

THANKSGIVING AND HUMILIATION.

*Praise and Thanksgiving:* For all temporal and spiritual mercies in the past year; to individuals and families, as known only to themselves; to nations, in the very general prevalence of peace and the close of the great Eastern struggle; to the Church of Christ, in the continued spread of the Gospel.—Ps. ciii. 2; Ps. cxvi. 12; Eph. v. 20; 1 Chron. xxix. 13.

*Humiliation and Confession of Sins:* Of omission and of commission; of heart sins.—Rev. ii. 4; iii. 15.

*Prayer for Forgiveness* and for growth in grace and in the experimental knowledge of our Lord and Saviour, Jesus Christ.—2 Peter iii. 18; Ps. xxv. 7.

*Tuesday, Jan. 7.*

THE CHURCH UNIVERSAL.

*Prayer* for the whole Church of Christ, that she may be evermore rooted and grounded in Him, and thus attain more fully to a perfect unity of faith and knowledge through the indwelling power of His Spirit, and thus be separate from the world which lieth in the Wicked One; that the rationalism and superstition now so prevalent may be arrested, and the Church be prepared to welcome her returning Lord.—Eph. iii. 14—19; Gal. v. 22.

*Wednesday, Jan. 8.*

NATIONS AND THEIR RULERS.

*Thanksgiving* for the special blessings enjoyed in many lands by the Church of Christ during the last half-century.—Ps. xcv. 1—7.

*Prayer* in each nation for its ruler and for those who make and administer the laws.—1 Tim. ii. 1—4.

*Prayer for subjects*, that they may honour God in the observance of the Lord's Day, that they duly render unto Cæsar the things that are Cæsar's, and that they seek the advancement of temperance and purity; special prayer on behalf of all who are suffering for Christ's sake; that righteousness may be promoted in all lands; and that thus the time of universal peace may be prepared.—Titus iii. 1; Rom. xiii. 7; 2 Peter i. 5—6; Rom. xii. 10—15; Isa. ii. 2—4.

*Thursday, Jan. 9.*

## FOREIGN MISSIONS.

*Praise* to God for the increasing recognition, among all branches of the Church of Christ, of their obligation in this matter; for readiness on the part of individuals to obey the call of the Holy Ghost; for the fidelity of some even unto death; for many open doors and tokens of the Divine blessing.—Rev. vii. 9—17.

*Prayer* for the “Messengers of the Churches”; for the manifested Presence and power of the Holy Spirit; for all on whom the responsibility rests of sending forth Missionaries; and for increased liberality and sympathy among the Home Churches.—John iii. 6—8.

*Friday, Jan. 10.*

## HOME MISSIONS AND THE JEWS.

*Praise* for enlarged interest shown in these Missions, and for the Divine blessing attending them.—Mark. xii. 36—37.

*Prayer* for all Christian Evangelists, City Missionaries, Bible Colporteurs, and for Missions among Soldiers and Sailors.—Matt. xxii. 9—10.

*Special Prayer for God's Ancient Israel*, that there may still be “a remnant” saved, until the fulness of the Gentiles having been brought in, “all Israel shall be saved.”—Rom. xi. 5—8 and 25—27.

*Saturday, Jan. 11.*

## FAMILIES AND SCHOOLS.

*Praise* for the blessings of family life, and for the young who have given their hearts to the Lord.—2 Tim. i. 1—5 and ii. 1—2.

*Prayer*, that much grace and wisdom, with humility, may be granted to all members of professing Christian families, that, obeying the precepts of Scripture, they may richly inherit the blessings promised to children brought up in the fear and love of God.—Gen. xviii. 19; 2 Tim. iii. 14—17: For Sunday Schools; for Christian Associations of young people; for Schools, Colleges and Universities.

*Sunday, Jan. 12.*

## SERMONS.

“*Let him take hold of my strength, that he may make peace with me.*” —Isa. xxvii. 5.

“*The greatest of these is Charity.*”—1 Cor. xiii. 13.

*Is this Antagonism against the Missionary because he is a Missionary or because he is a Foreigner?*

BY REV. W. ASHMORE, D.D., *Swatow.*

**I**T makes a deal of difference which end of a broomstick comes first. The question can be answered. No reasonable man need be in doubt. We appeal to the common sense and fair-mindedness of our countrymen to face the problem and be candid in the answer.



It is said that it is the missionary's unpalatable doctrines which are at fault. Granting freely that the missionary has some truths to utter not in themselves acceptable, it must be admitted that even these are attended with other truths fitted to turn bitter waters into sweet, and they always go together. For a man to be told to repent, and to be told that he has something he needs to repent of is not soothing to be sure, but to be told to repent for the reason that if he does so, for him the Kingdom of Heaven is at hand, and what occasion for irritation is left. The missionary is a bearer of a good tidings message—"good tidings of great joy which shall be to all people" is the way an angel straight from heaven once put it. Unhesitatingly we affirm that the predominant staple of missionary preaching in China is just that.

But in preaching their Gospel of Salvation the missionaries may run across the popular view of idol worship, and ancestral worship, and of Confucianism in so far as it is a religion, or a substitute for one. Yes, there is that possibility. But here let the missionary be heard in his own defence. It is assumed commonly that missionaries go smashing around like a bull in a China shop, thrusting and punching in all directions, as if bent on giving the greatest amount of annoyance possible. That is a calumny. It is true that, now and then, here and there, may be found some ill-balanced, ill-tempered talker who violates the rules of common missionary courtesy, but these are few in number and feeble in influence compared with the body of solid, sober and sensible missionaries. Now note what we affirm in connection with them. Their moiety of influence, though defective so far as it goes, has not sufficed to stir up the anti-missionary feeling that has been manifest in these recent years. Why saddle the missionary body with such an awful charge as would make them all out to be ill-bred and inconsiderate disturbers of the public peace?

We affirm that missionary policy is not to irritate but to make friends, and the missionary going into the towns and villages does make friends. He is politic and civil, he is friendly and affable, he is courteous and dignified, he pays for what he gets, and soon finds he can get credit for anything the shops offer if he has occasion to ask it. In his preaching and argumentation he seeks to be fair-minded and to avoid arousing animosity. Animosity is the very thing he is most anxious to avoid. He wants to conciliate, to gain a candid and hospitable hearing for what he has to offer. He is not such a blunder-head as to spoil his own case by coarseness and vituperation.

And yet, somehow, there is the anti-missionary feeling. So it is—or rather it gets there, from some other quarter. It has a genealogy of its own, and the register is well kept. It is not a case of spontaneous generation but of systematic propagation, and that by the same class of men—the Literati and the Yamèn men. If these disturbers of the peace would keep their hands off the missionaries would get along well enough with the villagers.

Be it observed next that it is not zeal for their own religion that animates these Yamèn underlings; it is not wounded sensibility for the honor of Confucius that fires up these literati to insatiate hate. The missionary may not have said a word about Confucius. The charge is not made against him that he has. Note that point. And note another one along with it: Yamèn officers and literary aspirants and “expectant” officials are not given to religious sentimentalism; it would surprise themselves very much to have such a character imputed to them. They are not zealots, they are not even Pharisees. They are Sadducees. They do not trouble themselves about either angel, spirit or resurrection from the dead. For such doctrines they have a supercilious disdain. If the common people are so stupid as to swallow such things, let them do it—they are only *T'u-jin*—“Men of the Soil,” clod-hoppers or “Country Jakes”—as Western people say—any how.

So far as these specific notions are concerned the Confucian scholar does not care a rap. If occasion requires he can hobnob with a Parsee or a Shinto all day long. At the open ports he does not trouble his brain to ask what men believe. Nor would it be different in the interior if it were not that it is a foreigner that is doing it. It is the foreigner himself that he wants to keep out. If a native were to pass along the street telling a story about a resurrection from the dead of somebody eighteen hundred years ago he would simply curl his lip and hurry on; but when a foreigner does the same thing his wrath is aroused. These foreigners! these hated foreigners!! they have come here also. Missionaries they call themselves, but what is a missionary one way or the other? Allow them to stay and others will come, and by and bye we shall have Consuls, and Consuls will have gunboats, and trouble with the foreigners will begin. It is along that line that a true explanation is to be sought.

“Spiritual agents for spiritual work” is the first qualification to be laid down by every missionary society, says Edward A. Lawrence:

A sound body, a trained mind, linguistic talent, and common sense, a rounded character and a loving heart, clear, firm faith and consecrated piety—these constitute fitness for the mission work.—*Edward A. Lawrence.*

## *The Need and Training of Native Agents for Mission Work.\**

BY REV. WM. H. LACY, A.M., B.D.

[Methodist Episcopal Mission.]

**I**N considering the question before us to-day it is not in my thought to discuss the question as to whether we need Native Agents, but rather to emphasize this need as being omnipresent in our work.

I. It is axiomatic that the millions of China who now sit in a darkness of which we foreigners have but little conception must be brought into the light of the Gospel by converted Chinamen. In the early conditions of our work the foreign missionary necessarily worked alone and at great disadvantage, but in Fuhkien that time is now past, and if we are wise we shall utilize to the fullest extent possible native agents for carrying on the work.

Recent issues of the *CHINESE RECORDER* and other missionary journals have contained articles deprecating the amount of time and energy given by missionaries to educational work. This is not a new movement however. In 1869 the *RECORDER* contained an article from which I quote the following: "Preaching . . . is now . . . and ever shall be during this dispensation the greatest power in God's hands for the conversion of sinful men . . . There is a tendency to undervalue its importance and to delegate some of its work to hospitals, or schools, or to make it dependent on these for its success. . . None of us should shirk the duty by accepting in lieu of it some other work." To the first of these statements I respond a hearty amen, for I believe the Chinese, like the Americans and Europeans, are to be brought to Christ by the preaching of the Gospel in all its fullness, depth and breadth. To the second statement I answer a doubt. But from the conclusion expressed in the last statement I most emphatically dissent. I believe the day already has come when too much time is given by foreigners to the preaching of the Gospel to the heathen Chinese. I seriously question whether the most important work of the foreign missionary is the preaching of the Gospel. His most important work is, I believe, to train and equip natives to do this work. I believe this for two reasons. First, the work is so immense that foreign missionaries cannot be provided in sufficient numbers to do more than make a surface impression on the mass of heathenism. Secondly, because of the immense chasm which those most learned in the language and customs of the people find it impossible to bridge.

\* A paper read before the Foochow Missionary Union, and published by request of that body.



If I may judge from what I hear from both natives and foreigners successful preachers to heathen audiences are very rare in the ranks of missionaries. This is not due to any neglect or fault on their part, but to the insurmountable difficulties of the language and the very contrarieties of human nature as we find them in the Chinese and foreigner. Few, very few, foreigners understand the Chinese nature, and in an average crowd of heathen listeners very few understand much of what the foreigner says to them. Did I speak from my own experience you would not doubt my words, but this is the testimony of men who have given years to this kind of work. The late Dr. Nevius after over thirty years of labor said: "We soon find that the natives throng around us not so much to hear us as to stare at us. . . . We soon learn. . . . that the crowd we have been addressing have in reality understood but a small part of what we have said." Rev. Arthur Smith, out of a varied and extensive experience, gives his testimony to the same fact. He says that in an average heathen audience "95% are farmers, small tradesmen, coolies and loafers. . . . The presumption is always against the foreigner. It is supposed *of course* he cannot be understood, that what he says is *of course* of no practical importance. . . . There is invariably a total lack of any sympathy between speaker and hearer. . . . The bulk of the audience are in a condition of perfect intellectual torpor. . . . The Chinese rustic. . . . knows something about eating and something about the struggle for existence. . . . upon other topics his mind is bare. . . . was apparently created bare." Both of these workers also bear testimony to the disadvantages the foreigner meets with because of the language. The former says: "The difficulty which the Chinese have in understanding our preaching is further increased by their entire ignorance of Christian ideas and terminology." The latter says he finds in the language a "lack of capacity for conveying Christian truth, owing to its being full to the saturation point of heathen associations."

For these reasons therefore the Chinese are better adapted to preach the truth to their own countrymen, and the sooner they are properly prepared for this work, by so much the sooner shall this nation acknowledge the King of kings and Christ the Saviour. Even in pioneer work I doubt if there are now any fields within the empire where the evangelistic preaching cannot best be done by Chinese missionaries. In some places the presence of the foreigner with the native will be advantageous; in others, especially where opposition to Christianity as a foreign religion is strong, the native can better carry on the work.

I shall not enter into a discussion of the question as to whether it is wise to employ native agents supported by foreign money, but will most emphatically take the affirmative. Excesses may occur, as

they do in all methods of work, but I believe we must guard against excesses and press forward to the further development of our present system of supporting native agents more or less by foreign funds. The time is most opportune for a large development of our work, and for the present this is possible under no other method.

For some time the conviction has been growing on me that our work is too diffusive. Until the body of foreign missionaries can be considerably increased I believe less efforts should be made towards extending our work, but much more towards intensifying and developing the work within the ground already covered. Dr. Sheffield was once asked how long it takes to convert a Chinaman, and the reply was, "four generations." If you doubt the accuracy of the reply there is nevertheless enough of truth in it to suggest the importance of more thoroughly developing and training the thousands of nominal Christians within our Churches and bringing the Gospel to the millions of heathen who are accessible from the present centres of our work. This can be done only by greatly increasing our force of native workers and giving them better training for their work. Many of the miserable failures that might be recalled can be attributed to careless training or utter neglect of the workers after they were dismissed from the schools in which they were supposed to have been trained.

II. From a study of Church History one cannot but be impressed with the thought that the spiritual life of the Church is dependent on education; the decline of the latter is sure to be followed by the decay of spirituality. Let us see to it then that the young Church in China shall be an educated Church, and this by all means through a Christian education. For the sake of convenience I would divide our schools into three classes: Primary Schools, Training Schools, and Colleges, giving special attention to the training schools.

1. Perhaps all will admit that the native system of primary schools should not be tolerated by our Christians, even though they were able to meet the expense of them. Christian day-schools are necessary, and these too in large numbers for the training of the children of the Church and as evangelizing agencies. If they do not reach out and take hold of heathen families, getting at the children as we can in no other way, they answer but half their purpose. For this two-fold object they must be attractive and Christian. If they are attractive, because of the ability of the teacher to instruct the children in the elements of Western education as well as in the Chinese classics, they will be popular among the heathen, in spite of their Christianity; and if they are thoroughly Christian they will be of untold value in moulding the plastic minds of the children and teaching them not only to commit but also to follow Christian truth.

Such schools we cannot have without properly trained teachers. It is not enough that they teach Christian books; these books should be taught by Christian teachers. I have not yet recovered from the shock which I received soon after I arrived in Foochow (I hope I never may), when I learned that we were employing heathen teachers in our mission schools. Permit me to quote in this connection from a paper presented to the Foochow Missionary Conference in 1868 by Rev. L. B. Peet. He says: "The employment of non-Christian teachers with their heathen books in mission schools is a compromise on the part of the missionary which does discredit to him and to the Christianity which he professes to teach." He goes on to say that after twenty-five years' experience with such schools he can but look upon all he had done for them as "to a great extent lost labor." He says: "When I call to mind God's declared hatred of idolatry and of heathenism in all its forms I feel deeply convinced with a most solemn conviction resting upon my soul that here is mainly the cause of all our disappointment in respect to our mission schools, viz., the employment of this heathen element in teaching God's word to sinful men. Therefore as I value his favor and blessing I should not dare to repeat the course which I formerly took, so far at least as to employ a heathen or non-Christian teacher to commence or to carry on for any great length of time a mission school." I am more and more convinced that this is the right position. The rule of the Methodist Mission that we employ "only Christian teachers or those well disposed toward Christianity" is a doubtful experiment. I consider it as an unholy compromise. What is the influence of such a teacher on the pupils? It is difficult to tell, but I fear it cannot be helpful toward Christian development. A heathen's love for the "foreign dollar" will deceive the most careful into thinking he is "well disposed towards Christianity." I believe a heathen teaching the classics in our school of theology would be less injurious to the cause than in a school of children where there are no Christian teachers associated with him. Neither do I favor the employment of merely nominal Christians,—raw material. They will often prove equally hurtful, or at most no more helpful to the cause. Every teacher placed in charge of a mission school should be a *trained* teacher, a *tried* Christian. Even then we shall be deceived occasionally by some unfaithful ones who may have won our confidence; but the evil will be reduced to a minimum. Our day-schools are far less under the missionary's care than are our boarding-schools, and for this reason even greater care should be exercised in the selection of the teachers appointed to them.



2. Too much importance therefore cannot be placed upon the necessity of a training school for day-school teachers,—a normal school, if you wish to call it such. With the small supply of trained teachers in our own mission I question whether it would not be wiser to close some of our day-schools and use the funds in maintaining a proper training school.

In having failed to develop a first class school of this character I believe the Mission has made a serious mistake. I am not fully informed as to what our sister missions are doing along this line, but I believe our Anglican friends take the lead in the training of day-school teachers. We planned such a school in our mission six years ago, but it is not yet a reality, though I believe a beginning has been made this year in sending out a few pastor teachers from the so-called preparatory department of our theological school. But I believe this school should be entirely distinct from the theological school, having the normal idea most prominent. I must congratulate our W. F. M. S. sisters that they are far ahead of the gentlemen in the training of Christian teachers and developing genuinely Christian day-schools. The higher department of their boarding-schools for girls is a good suggestion as to what our normal schools should be for boys. They have labored under special disadvantages in a land where popular prejudice was against the education of women, and yet they have been eminently successful in the development of schools in which girls are trained to go out and take charge of the country day-schools.

The day-schools scattered all through our work and the district or lower grade boarding-schools should be feeders to the normal school, the brightest boys being sent there for further training. In grade it should be a genuine "high school." The course should include instruction in all the Christian books used in the day-schools, including a thorough study of such portions of the Bible as are generally taught. The students should be given a clear understanding of the vital truths, so that the Bible study in our day-school should not be a mere memoriter exercise. Besides this the elementary branches of Western education should be taught, including arithmetic, geography, physics, physiology and history. Such a course will enable our teachers to command respect in the villages where they may go to labor, and will make the schools attractive to many heathen who would otherwise discard them, if they did not *despise* them as "foreign religion schools."

Let the pupils attending these training-schools provide a large part of their own expenses. Let there be no attractions for such as seek "free rice." Invite only those who have a desire to fit themselves for future work and are willing to pay a large part of

their personal expenses,—no tuition or room rent but all personal expenses. Special provision might be made by a system of scholarships for needy students who are eminently worthy. A forcible illustration of the possibilities of this method was given in the *RECORDER* last year in the account of the Hang-chow High School, which was established nearly fifty years ago, in which all instruction is given in Chinese. This report stated that the students pay \$25 a year for tuition, including board, and in addition they “find their own clothing, bedding, traveling expenses, writing material and native books; text-books on Western studies are furnished at half price.”

A mission as large as ours should have at least one large school, or two or three smaller ones to supply the teachers we need. Not only this, but if it be properly managed God will call from among its pupils some whom He would use in the ministry, even though they may not have entered the school with any other idea than to prepare for teaching. Less often will improper candidates present themselves for admission to the theological school if the preparatory training be done in a so-called normal school.

3. For theological training I would suggest a three-fold course, so arranged as to meet the wants of three classes of students.

(1.) A Biblical course for the training of evangelists, pastors, teachers and colporteurs. This should provide perhaps one or two years' special instruction in the Bible and kindred subjects for such persons as are clearly called to do special work for God, but who for some reason cannot take a full theological course. Some who would go out as pastor-teachers need such a course to supplement the normal training course. Others who might work as colporteurs or evangelists need special training which would largely correspond to the training our ladies give to their Bible-women and deaconesses. Some who are too far advanced in life, or lack sufficient mental ability to take a full theological course, might thus fit themselves to be abundantly useful in the Lord's work. Two such young men were in our preparatory class two years ago, and though lacking sufficient mental calibre to take the full theological course, are now doing excellent work, and are efficient and zealous.

(2.) Another special course should be provided for the preparation of Chinese scholars for the Christian ministry. The day is not far distant, I believe, when we shall see numbers of degree men within the ranks of the Christian Church. Let us pray and believe that many of these may be called of God to enter the ministry. Already in our own Mission two or three have felt the call, and give evidence that God is leading them. We should at once make provision for such in our theological schools, so as to give them the

advantages of a thorough Biblical and theological training. The fear has been expressed that the tendency of such men as pastors and preachers will be to "amalgamate the higher truths of Christianity with the lower truths of Confucianism, and so drag Christianity down." There may be this danger, but we cannot afford to shut the ranks of the Christian ministry to the literary classes. It should be our ambition to make it possible for those who have apprehended some of the Gospel truths and offered themselves to Christ to enter upon a course of training which shall enable them to comprehend the blessed truths in all their fulness and potency. Let us then bring them into a training school where a thorough Biblical course under the direction of a devout and zealous foreign missionary may lead them into a personal experience of the deeper truths of Christianity and send them forth trained to wield the sword of the Spirit and do genuine religious work. Proper training can do this under the Spirit's help.

(3.) The third course should extend over at least four years, and should include all that is provided in the two courses already mentioned, and besides a proper amount of instruction in the Chinese classics, as well as some instruction in at least the elements of the Western sciences for such students as may not have passed through the normal school, though that course, as a preparation, would be most desirable for all candidates for admission to the theological school. Let us not fear that a thorough course of training will cool the ardor or destroy the zeal of our enthusiastic young men. This same fear has been felt at home, but the Church there demands trained men, and they are equally necessary amidst heathenism. Whatever may be done towards developing training classes, or even Biblical training schools in different stations, there should be one central theological school for every large mission where a first class, complete and thorough training in Biblical and theological literature may be given by a foreign missionary.

Let me emphasize the importance of special and liberal provision being made for the faculty of such a school. Believeing that the preaching of the Gospel is the most important work that is entrusted to man there surely can be no department of our mission work so important as the theological school, and into such a school the best that we have of foreign and native workers should be put to train our preachers and pastors. I believe it will be disastrous to the Church of the future if the responsibilities of our theological schools are placed upon men loaded down with other duties. The position demands, and is worthy of, the full time and energy of at least one missionary and a highly educated and thoroughly consecrated native.



4. Upon the subject of colleges,—high grade schools for the teaching of the sciences, etc., whether in Chinese or English, such as Dr. Mateer's school at Tung-chow or our own Anglo-Chinese College, I cannot now enlarge. Our aim should be to make these colleges training schools in the highest sense of the word; training young men for all available positions in the mission, and outside as Christian business men. If we are wise missionaries we will plan to use the young men whom we have trained wherever it is possible to do so, and save the time and strength of foreigners for work which the Chinese cannot do. Already in our college, theological and boarding-school, the Mission Press, hospitals, editorial work and the ministry, we are realizing good results from the employment of young men trained in our Anglo-Chinese college. So long as the students of the college continue to go out regularly, as they now do, to teach in our ragged Sunday-schools and preach in our street chapels, and at the same time pay all their expenses in the school, I shall have no fear of their proving failures as native assistants in the great work of evangelizing China.

5. Before leaving the subject of schools allow me to mention one more means for increasing the efficiency of native agents; this might be termed a district training class, a thing not altogether new in any of our missions, but an agency which might be used far more than it has been thus far in the Foochow missions.

Is it not possible for every missionary who is in charge of a district to call together once or twice a year, possibly once a quarter, all the workers on the district, lay and clerical, for a week or more of study and instruction in Christian work? This should be something more than a business meeting or district conference; it should be a training class. The preachers who have passed through the central theological school, or the district Bible training school, one, five or twenty years previously, need continued instruction and training such as they cannot get from an occasional visit of the missionary to their station. The colporteurs, local preachers, catechists, helpers and school teachers are deficient in many respects, and a ten days' session once a quarter, or possibly two or three weeks during the New Year holidays, if regularly maintained, would prove of untold value in the equipping of our native agents to be more efficient workers. These suggestions apply equally well to our lady missionaries and their native workers.

6. One subject more, and then I shall be done. A few words as to native agents in relation to medical work. There is a constantly increasing demand for physicians and hospitals in all parts of our work. As the skill of foreign surgeons, the success of foreign trained natives and the efficacy of foreign medicines become wider known the demand will be still greater. The multiplying of our foreign workers in the

out-stations makes an additional demand for physicians. Already the need is beyond the possibilities of the supply for years to come. Our own mission greatly needs physicians for Hing-hua and Ing-chung. Besides this the native Church for two years has been urgently asking for hospitals in Hok-chiang and Iong-bing. The Church at home is slow about sending out physicians. The supply of acceptable medical men seems sadly inadequate, and the home committees know that generally a physician means a dispensary, a hospital, students, etc., involving large and constantly increasing expenditures. The results thus far do not encourage us to believe that our present methods will ever measure up to the demands. Something more must be done to meet the demands of missionaries, the native Church, and suffering millions in heathenism.

Is not the solution to the problem in a better system of training and enlarged plans for using native medical workers? Must not some better plans be adopted for carrying on the medical work, so that the time and strength of the foreign physicians may be more economically used, that there may be fewer constitutions ruined, better assistants trained, more medical centres of work maintained and more medical literature prepared?

Is not much precious time and strength of foreigners wasted in dispensary work? Cannot all dispensary patients first be seen by one or two of the best trained assistants, who shall take in hand all ordinary cases of old sores, ulcers, boils, decayed teeth, common skin diseases, etc., etc., and refer special, difficult or extraordinary cases to the foreign physician at a later hour of the day? Does not the average missionary physician spend more time in the hospital wards than is necessary? Is he not too ready to respond to outside calls which constantly interrupt his hours of study and rest? Can he not entrust more of this work to native assistants? True the patients want the care of the foreigner himself; human nature wants many things it cannot have, and the Chinaman is no exception in this instance. If the missionary be given more time for study and special cases which come to him his fame will spread, and though the hospital at first may be less popular, as his name becomes known the Chinese will be satisfied to come to the hospital which he superintends, to be treated in ordinary cases by assistants which he trains. Broken rest, invaded study hours, constant wear and tear, unfit the foreign physician to do what the natives cannot do, because he too often does what they can do, perhaps as well as himself.

As we look over the field covered by the three missions having their centre in Foochow, what do we find in the line of trained natives as the outcome of all these years of medical work in our many hospitals? Perhaps a respectable supply of tolerably good assistants in the

hospitals with the foreigners; two or three graduates (perhaps one for each mission) who are able to carry on a small hospital temporarily; and scattered here and there a few graduates who are practising medicine on their own account in an unsatisfactory way and entirely independent of the missions which trained them. *These things ought not so to be.* If these graduates from our hospitals are worth the time and money spent on them they are worth more to the mission that trained them than they are to themselves for independent work. If the demand for foreign medicines and foreign trained physicians is sufficient to give these natives a support it need not be a heavy draft on the missionary societies to employ them.

Cannot medical out-stations be opened, a trained assistant placed in charge, and one or two students be given him as assistants as the necessities of the work demand? Let a proper salary be paid and all receipts go into the hospital treasury. If these out-stations are within easy reach of the medical missionary let him give them systematic supervision, make regular visits to them and attend to special extraordinary cases. If they are too far from the hospital for the physician to regularly visit let the station be in charge of the evangelistic or educational missionary who may be in charge of the district. Such missionary may not have had any medical training, but he can see that bottles are labeled, and that the place is clean; he can at least supervise, and the native being in the employ of the mission will recognize his authority, appreciate the responsibility and be benefitted thereby.

Though I am not fully informed as to what the other missions are doing in this respect I am glad to know that the Methodist Mission has made a right beginning, and again it is the *ladies* who are taking the lead. The newly-opened hospital in the city, under the superintendence of Dr. Carleton, is under the care of a graduate of the woman's and children's hospital. She has charge during the absence of the missionary, is paid a regular salary, and the fees go into the hospital fund.

This is a long step in the right direction; but more steps should be taken at an early day. Other graduates are now in different parts of our field, and one or more are about to go out into districts where the demands for medical work are imperative. Let us then all take an interest in this matter and help our medical friends to do more than they can alone.

I wished to say something as to medical workers as evangelizing agencies and the value of native assistants in the preparation and publishing of Christian literature, but the time forbids, and I leave these and other lines of thought for your kindly consideration in the general discussion of the subject which shall follow.



## Missionaries and Reprisals.

BY THE REV. R. H. GRAVES, D.D.

*Missionary of the Southern Baptist Convention.*

THE papers are full of criticisms on Minister Denby, the American navy and the missionaries in China, on account of the destruction of property and loss of lives of missionaries through Chinese rioters. One would almost think that the less acquainted with China an editor is, the better qualified he feels himself to be to give advice. I do not believe that any blame attaches to Minister Denby, who is a most efficient officer and friendly to missionaries, nor to the navy, for, whatever their personal feelings toward the mission work may be, our naval officers are always ready to do their duty in protecting the lives and property of American citizens. Missionaries, too, have counted the cost in going to such a people as the Chinese, and know very well that being in the advance wave of Western influence, they must bear the brunt of the anti-foreign hostility of the ignorant masses of the Chinese.

Some papers are calling for reprisals, and a telegram is published saying that the American residents of Tientsin are demanding reprisals on China. By reprisals I suppose they mean that when American lives are lost, or property in the interior is destroyed, some place accessible to our gunboats should be seized or some Chinese property captured. Even if some missionaries under excitement of the dastardly murder of their brethren should sign such a demand, I do not believe that it is the conviction of the missionaries as a body.

What is needed is *local punishment*. Let the Chinese learn that "who breaks, pays." The Chinese government is under a great strain at present, and those best acquainted with the facts know that, owing to its deep humiliation from the late war with Japan, its own subjects have become alienated. The riots are probably as much anti-dynastic as anti-foreign or anti-Christian. The enemies of the Tartar dynasty are anxious to have the present government involved in difficulties with foreign nations. By attacking missionaries they gratify at once their cowardly instincts of injuring the weak with no risk to themselves and their anti-dynastic as well as anti-foreign and anti-Christian feelings.

What is needed is *local coercion*. This may best be accomplished by insisting on several things from the Chinese government.

1. That all trials for the destruction of foreign lives and property should be before a *mixed commission* composed of Chinese officials sent direct from Peking and the diplomatic or naval repre-

sentatives of the nation whose nationals have suffered. This is a just demand ; for the Chinese officials have proved themselves so full of duplicity and anti-foreign feeling that they have forfeited all claims to be trusted. Witness the conduct of Chang Chi-tung in the case of the Sung-po massacre. Even the higher authorities issue proclamations which they know will be seen by foreigners, while they may issue *secret instructions* to the officials of a very different tenor.

2. Indemnity should be demanded from the local officials. The Chinese way of dealing with an official whose accounts are short is to deprive him of rank, but retain him in office for a stipulated term until he makes up the deficiency. Let an official understand that if he permits an anti-foreign riot in his jurisdiction he immediately forfeits his rank and chance for promotion until he pays over the amount sufficient for indemnity for loss and cost of investigation, and he will be slow to encourage or allow riots, as so many mandarins do now. If he fails to make the reparation within the required period, let him be degraded and be forever ineligible for office. Where the people of a town know that they themselves must pay for the destruction of lives or property in a riot, just as an American city would have to do, they will be slow to permit one. But when the general government pays indemnity the villagers or people of a town or city are none the worse off, and do not feel the punishment.

3. Let the local literati who are proved to be connected with the riot be at once degraded and forever excluded from attending examinations. The gentry or literati are usually at the bottom of most of the anti-foreign difficulties. They represent the old conservatism, and are much less advanced in their ideas than even the mandarins who know that foreign nations have some power.

A life of nearly forty years in China has given me some acquaintance with the Chinese, and I feel that reprisals are not needed, but I am persuaded could create much unnecessary ill-feeling. The Chinese are very clannish and provincial, and could never understand the justice of a policy by which the innocent would suffer while the guilty would escape. They have seen enough of this under their own officials. Let the pressure be brought to bear on those who are guilty either of active participation or blameworthy negligence, and the demands of justice will be satisfied.

Missionaries take risks, relying on God for protection ; but while we are required to take passports, and the government guarantees our safety, we cannot ignore the fact altogether. I am persuaded that general reprisals would work injury to the mission cause.—*N. Y. Independent.*

## In Memoriam.

THE REV. R. S. AND MRS. STEWART.

THE terrible blow which has fallen on missionary work in the Fuhkien province, and which has almost stunned every English heart in China, has brought into prominence one of the most retiring and at the same time one of the most able and useful men in China.

Robert Stewart was reading for the bar with no thoughts of Sinim nor many of Sinim's God when he was drawn one evening into the Rev. Evan Hopkins' Church at Richmond; here he met God, and in one short hour the aims of his life were changed. Nowhere was the news of the conversion of Robert Stewart more welcomed than in the Singly family in Dublin.

Mrs. Singly is well-known throughout Ireland for her love and zeal in earnest work among the Roman Catholics, and her orphan homes have been the salvation of thousands.

In scenes of work such as these Miss Louisa Singly, who afterwards was so well-known to many as Mrs. Stewart, was brought up.

Mr. Stewart after his conversion gave up his reading for the bar and took a brilliant course through Trinity College, Dublin, and then consecrated his all to the Master for China.

Mr. Stewart was married shortly before leaving England, and sailed in the autumn of 1876.

When he arrived the work of the C. M. S. was still in its infancy. During Archdeacon Wolfe's absence, and while the mission was seriously undermanned, many districts were under his charge, and he was indefatigable in his itinerations.

Mr. Stewart had charge of the educational work for some time, and many a man, who was then a boy in the school, acknowledges his deep debt to his firm but loving hand.

After an illness that brought him close to death's door he went home, and had a long tedious recovery, but as soon as he was at all fit he was about hither and thither pleading for China, and was greatly used to draw out personal offers. Mrs. Stewart too was a constant speaker, and those who have heard her once could never forget it.

It was entirely owing to the representation and influence of Mr. and Mrs. Stewart that the Church of England Zenana Society took up women's work in the province. At present, counting our sisters who have just laid down their lives, there are thirty lady missionaries of this Society in various parts of the province, and a



large proportion of these have first consecrated themselves for China at one of either Mr. and Mrs. Stewart's meetings, or as the result of personal conversation.

One of our lady missionaries told me the other day that the Stewarts used to keep a prayer-list to remember in earnest prayer those who, while willing to come out were prevented through opposition of parents or other causes, and added that she herself was on this list for over two years before she came out. After a short time of further work in China the Stewarts were again obliged to return, and so severe was his sickness that it seemed that, even if spared, he could never again do any hard work; but much prayer was made in many places, and he firmly believed his wonderfully complete recovery was really owing to this.

After Mr. Stewart's recovery many greatly interested in the work of the Church Missionary Society in the Australian colonies asked the home Society to send out a deputation, with the result that Mr. Eugene Stock, the editorial secretary, and Mr. Stewart went.

Following in the steps of the Rev. G. Grubb, the well-known missionary, and his party, their appeal to practical consecration was specially well timed, and God greatly used their visit. "Associations" sprang up in every colony, and seven or eight are actually now in the field as the result; among the Australian missionaries were the two Miss Saunders, who were killed at Hua-sang, and who first decided to offer for China on hearing Mr. Stewart's first sermon in Melbourne. Mr. Stewart returned from this difficult service none the worse in health, and this clearly pointed to the door being open once more for China. On their way to China Mr. and Mrs. Stewart took a tour through Canada on behalf of the C. M. S., with the result that here too "Associations" have been formed, and the first Canadian C. M. S. missionary to China (D. V.) sails this autumn. Only a short time ago Mr. Stewart was talking to me about deputation work; his idea was that a deputation should certainly tell of the work being done in his field, for it was not fair to call a meeting, say, to hear about China and then hardly say anything about it; but still personal consecration of self, money, and work must be the meeting's ultimate aim. With no pretensions to be a popular speaker he was perhaps one of the most useful because resultful of any deputation the C. M. S. ever had.

On again arriving in China Mr. Stewart was appointed to take up the important districts of Ku-cheng and Ping-nang in the southern part of the north of the province, districts over half the size of Wales and more populous, where there was an important native Church, numbering over two thousand. Mr. Stewart was led on coming out this time to adopt native dress and to do everything

in his power to bridge the chasm between native and foreigner as had the lady workers who were already there.

In his quiet earnest way he threw all the enthusiasm of his being into the Ku-cheng work ; doing everything in his power to press self-support, believing firmly that foreign money was more often a curse than a blessing to the native Church.

With a happy mixture of firmness and love his administration of the Church in Ku-cheng must leave its mark there for all eternity.

His interviews with natives about the work always sent him to his knees, and his power in prayer was the greatest secret of his life.

While being an excellent judge of native character he relied not a little in trusted natives, and was greatly influenced by them.

People who met him at first were apt to think him a little stern, but this was merely manner; while never allowing himself knowingly to be humbugged, few, if any, missionaries had a deeper love for the Chinese.

A special feature of his work was the interest and pains he took about day-schools ; in England he collected funds to support a large number ; there are nearly two hundred of these schools connected with the C. M. S. in the Fuhkien province.

He was a warm supporter of the Romanized, and to him Foo-chow Romanized, as far as it has advanced, owes more than to anyone else.

In addition to his work at Ku-cheng he was the Hon. Corresponding Secretary of the Zenana Society's ladies, and in this he indeed excelled; he had the work of each sister at heart, and what was more he regularly took the work of each to God.

The home at Ku-cheng was indeed a happy one; anything like friction among the missionaries being unknown.

It was my happy privilege to spend the last week with the Stewarts, and I have never had such a breath of heaven on earth; all seemed so full, so ready, so taken up with the King.

Mrs. Stewart had a peculiarly sympathetic nature, which made her a real mother in Ku-cheng; she seemed so essentially to make her own the troubles of another, hers was indeed a heart at leisure from itself to soothe and sympathise. I never heard a Christian, native or foreigner, say one word against Mrs. Stewart. She threw herself heartily into the work of the boys' boarding-school in Ku-cheng, and her influence was felt there indeed.

Perhaps humility was the grace that shone more than any other in our dear friends who have gone ; both had extraordinary natural abilities and many gifts, but their lives were spent only to reflect their Master.

One felt in their conversation it was God they took you to, not themselves. Mr. and Mrs. Stewart believed firmly in divine guidance, and wonderfully they were led. "God holds the key of all unknown" was a special favorite of Mr. Stewart's, and he delighted to sing, "Then we shall be where we would be." Then we shall be what we should be, etc.

But while God was always first he took a keen interest in the events of the world.

He was specially interested, after the news of the dissolution came by telegram, in reading in the papers the events that led up to it, saying we are like the people behind the scenes and know what is coming.

For the last month he was a keen photographer, finding the relaxation he thus got a wonderful relief to an overcrowded brain.

Any one who ever heard Mr. Stewart say grace could hardly forget it; he used to say, "Bless, oh Lord, this food to our bodies and use us in Thy service;" the emphasis he put on use would linger on the ear long after.

He only desired for himself and others that they should be instruments kept for the Master's use.

We remain, is the thought that is flashing through the minds of most Chinese missionaries at the present. Does not the thought of such lives, crowned with such a death, for aye there is the glorious side to it, call us to look away from the things that shall be shaken, to live more than ever to win for our Saviour in China that which can never be shaken.

Let these lives so lovely in life, and in death not divided, send us to our knees in a fresh consecration, and to our work in an earnestness we have never known before.

"They rest from their labours, and their works do follow them," and their Saviour remains with us.

HUGH STOWELL PHILLIPS.

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### *The Late Miss Cooke.*

We take the following from the *Singapore Free Press*, kindly sent us by the Rev. J. A. B. Cook, of Singapore. It is interesting as showing forth the labors of one who was doubtless almost unheard of in China, but who yet has had her part in the great work of rescuing this people.—ED. RECORDER.

WE deeply regret to record the death of Miss Sophia Cooke, who has been for a very long period a missionary in the East. This took place at 5.30, on Saturday morning, the 14th Sept., at the Chinese girls' school, Government Hill, at the advanced age of 78, the immediate cause of death being erysipelas.



The venerable lady, who had been ailing for some time past, was attended to, during her last illness, with unremitting care by Drs. Tripp and Fowlie. When her malady assumed its more serious phase Dr. Simon was called in for consultation. The best efforts of medical skill were used, and although these were effectual in combating the disease for a time, the patient passed peacefully away on Saturday morning, September 14. Miss Cooke has died at a ripe old age. It will be difficult not only to fill her place here in Singapore, but also to form an adequate estimate of the unique place which, for so long a time, she has filled. Only time itself will avail to generate in the public mind a true conception of Miss Cooke's life work here, extending over a period of forty-two years among the many classes of the community in which her large heartedness found an interest.

Miss Cooke arrived in Singapore for the first time in 1853 as an agent of "The Society for Promoting Female Education in the East." That Society is probably the oldest of such as have for their specific aim the Christian evangelisation of women in the East. Miss Cooke came out as successor to Miss Grant, who had begun the Society's work in Singapore in 1843.

Throughout her long and honourable career Miss Cooke has been engaged in mission work amongst the Chinese women and girls, and has been a warm supporter of almost every charitable enterprise in Singapore. Indeed, Miss Cooke was the first to move towards direct evangelistic work among the Chinese. She it was who induced the Rev. W. T. Humphrey to get St. Andrew's congregation to begin mission work in the year 1856, though, some months earlier than the time when the Presbyterians were actually at work, a St. Andrew's Committee to carry out Mission enterprise was formed on June 25th, 1856, but previous to that Miss Cooke had done good work. In addition to the management of the girls' school (Chinese),—the special work of her own Mission carried on more recently with Miss Ryan as her colleague, Miss Cooke has been engaged in many other departments of Christian endeavour. The soldiers, the sailors and the policemen have been Miss Cooke's special care. Those who have been resident in Singapore during the last decade will recollect something of Miss Cooke's work in the Sailors' Rest, Kreta Ayer, which, really founded by her, was carried on until the foundation of the Boustead Institute, when, there being no further need for the earlier institution, it was merged into the Boustead Institute. With the help, in that special connection, of several leading citizens of Singapore, among whom may be mentioned Colonels Dunlop and Tuck, and Major Watson, Miss Cooke's efforts were eminently successful in raising the moral and religious tone of the community.

A loyal member of the Church of England, the deceased lady was also intensely evangelical in spirit and had friends among all Churches and creeds in this cosmopolitan city.

Miss Cooke is believed to have been a native of Bury St. Edmonds, in Suffolk, her father being in business there, and during her 42 years'

stay in the East she had been home only four times, the last occasion on which she visited England being in May, 1893, returning in the early part of 1894. It was known that she had been in failing health for some time, and her end, though not entirely unexpected, came all too soon.

*The Life Labour of the late Miss Cooke.*

From a number of the *Malaysia Messenger* published over two years ago we quote a full reference to the labours of this deeply-regretted lady:—

It is not generally known in Singapore that the work of this Society in Malaysia was begun as early as the year 1827, when, at the suggestion of a missionary then on the field, a lady named Miss Newell was sent to open work in Malacca. Subsequently another lady missionary joined Miss Newell to assist her in the work, but Malacca has long since been abandoned as a Mission station of the Female Education Society.

Six years later a school for Chinese girls was opened at Singapore, and as China was at that time closed to mission work, a most important outpost was thus gained, for through Singapore China could be reached. To this very day the school then commenced by Miss Grant and continued by Miss Cooke, proves itself an invaluable help to Chinese Missions by training up a body of Christian Chinese women, able to do good work either as teachers and Bible-women, or as wives and mothers of Christian families. Two years after Miss Grant's school was commenced she had the joy of seeing three of her pupils baptised into the Church of Christ. At that time the Chinese were greatly opposed to Christianity, and Miss Grant was often in actual danger of her life. During the ten years of her stay in Singapore, however, a great change was wrought, and when Miss Cooke arrived, in the year 1853, all these difficulties had been removed, and she found not only a peaceful and secure home established, but also a staff of native girls fitted to be teachers, and many houses open to be visited. Three girls were baptised the Sunday after Miss Grant's departure, and the work went forward rapidly in Miss Cooke's hands. Making use of her native girls as interpreters, she commenced Bible-reading in some of the houses, and many women came to these meetings. Noticing that men would often stand outside listening to the Gospel, Miss Cooke was stirred to consider what could be done for the men. The London Missionary Society, which for many years had flourishing Missions in Malaysia, had removed their last man to China about seven years before Miss Cooke's arrival, and the work among the Chinese had entirely ceased, although Mr. Keasberry was still carrying on his work among the Malays and to some extent among the Malay-speaking Chinese. The entire field therefore was unoccupied, neither the Church of England nor the Presbyterian Church making any attempt to reach the Chinese. Accordingly Miss Cooke began to teach two men in her school-room, with the assistance of a Christian Chinaman, the men walking twelve miles there and back every Sunday. The number soon increased to twelve men, and the Church of England chaplain, the Rev. W. Humphrey, becoming interested in the movement advised Miss Cooke to

fit up a small bungalow in her compound (originally built for a billiard-room) as a chapel. Services were held regularly, and the congregation soon increased to seventy or eighty. The simplest Church prayers were selected, and were read by the interpreter, who was required to prepare his notes for the sermon in English, so that Miss Cooke might know what he was preaching. These services were continued thus until the chaplain persuaded his English congregation to employ catechists, after which Miss Cooke gladly relinquished this branch of her work, that it might be carried on by other hands. In like manner the Scotch Church was stirred up to undertake work of a similar kind.

In the meanwhile the work of the Chinese girls' school was progressing, and waifs and strays and various cases of distress were frequently brought to the school by the police and others. At one time six young women were brought to the school from China; two of these became Christians, of whom one died after twelve years of bright Christian life, and the other remains a consistent Christian. In the year 1860 seven little children who had been bought in China by some Malay sailors were taken from them by the police and brought to Miss Cooke's school, where they grew up and became true Christians, and they are now the wives of Chinese catechists belonging to the Church Missionary Society—five working with their husbands in Foochow and two in Corea. Of another batch of six infants, who had been bought for slaves in China, one died soon after her arrival from the effects of the cruel treatment she had received on board ship, and the other five grew up to be true Christians and earnest workers, so that any case of distress could be taken into the school to be put under their care, from whatever scene of wickedness it might come. One of these five workers died of cholera in 1873, and the other four are now the wives of C. M. S. catechists in China. One of the girls who was in the school in Miss Grant's time is now the wife of a missionary to the Chinese in Melbourne. Another girl married a Chinese shopkeeper in Batavia fourteen years ago, and her consistent life has been such as to cause others to bring their daughters, begging that they might be educated here. One native catechist sent to a peculiarly difficult and arduous Chinese-speaking station, where he met with continual opposition, said he could hardly have stood his ground without the support and courage and sympathy of his Christian wife, who has been trained as a pupil in the Chinese girls' school.

Such have been a few of the wonderful influences for good which have gone forth from a school which has never been able to boast of more than about forty pupils, but where the great aim of the teachers has always been to bring the pupils to a saving knowledge of Jesus, and early to instil into their hearts that simple piety for which so many of them have been conspicuous in after life.

In 1861 the beautiful Mission house which still stands on the slope of Government Hill was built. The writer of this sketch as he sits at his study table can see over the paling into the spacious grounds which



surround the house; yesterday the foreground was just a bare patch of brown earth—this morning nearly half the patch is covered with young arrowroot plants which have just been put out, for this useful article of diet is grown and prepared by the girls themselves. Nor is this all, for further back, half hidden by the trees, are evidences that this is washing day; and any morning soon after dawn the girls may be seen busy with their brooms, sweeping the leaves away from the playground and corridors, and busy with the general work of house-cleaning. The cooking and the making and mending of clothes cannot be seen from the outside, neither can the studying be seen, but later in the day when the children come out to play, the familiar choruses of the homeland remind us of our childhood's days, and the evening hymn is borne on the silent air.

Miss Cooke left Singapore for England in May, 1893, and there were many who feared that we might never see her face again; latest reports, however, tell us that she is expecting to return about Christmas. In her absence Miss Cooke has for the second time left the school in the hands of Miss Ryan, who for many years has been with her as a devoted teacher and assistant.

The school is entirely free, the parents being too poor to pay anything towards the support of the children, and the chief source of income is from the sale of articles of clothing and needlework which are sent from England by the friends of the Society.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors*  
 REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Notes and Items.*

WE regret to learn of the resignation of Rev. W. A. P. Martin, D.D., LL.D., from the Presidency of the T'ung Wên College, Peking. Dr. Martin came to China about forty years ago, and first became connected with the College in 1864 as Professor of English. In 1867 he was made Professor of International Law. Soon the College was re-organized, and in 1869 Dr. Martin was appointed President, taking the general oversight of the institution and giving instruction in physics and political science. Since that time his connection with the College has been continuous, so that he has given more than thirty years of service to the build-

ing up of an Imperial University in the capital of the empire. His work has been difficult, and has been prosecuted in face of the fearful odds which an effete civilization and an indifferent, if not opposing, officialdom has offered. Only a man of remarkable tact and great executive ability could have succeeded in doing what has been done in this College. A less brave man would have given up long ago in despair, but Dr. Martin has, through his own strong personality, compelled a certain degree of prosperity. Had he been properly supported with money, buildings and appliances he would now have had in Peking a university of the magnitude of the Imperial University at Tokio. No more brilliant or capable educator has ever labored in China, and it is a pity that the government has not rallied to his support. He has published many books, none of which has been more popular or attained a larger sale than his "Evidences of Christianity," which was written during his early life in China. His other books have been: "Natural Philosophy," a translation of Wheaton's "International Law," Fawcett's "Political Economy," "Mathematical Physics," "Chinese Students' Manual," and several additional books translated by students under his direction. This is a faithful record of which no true workman need be ashamed. While ill-health prevents his return to China we are sure that China's cause will be well represented by his voice and pen in his old home. One of Dr. Martin's co-laborers has been elected to succeed him in the Presidency—Prof. C. H. Oliver, M.A.—who has been connected with the College since 1879 as Professor of English and Physics. We heartily congratulate President Oliver, and wish him unbounded success.

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It is surprising that the general unrest of the country in consequence of the foreign war and the internal rebellions has not affected the attendance upon mission schools more seriously than it has. In the disturbed regions schools have been of course abandoned for the present, but in other places there seems to be an universal interest on the part of the people and increased applications for admission. This general disturbance, while working great disaster to certain sections, cannot but set the thinking portion of the people to a serious consideration of the advantages of the new education. Something must happen to awaken the lethargy of the people in educational matters as in other things, and these disturbances may be occasion of a large increase in the attendance of our schools.

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Rev. J. S. Whitewright, of the English Baptist Mission, Shantung, has sent us a "Compendium of the Classics" which he published about ten years ago at the request of his Mission. This book

was printed for the use of scholars in village day-schools and also in the training college for pastors and evangelists. It includes extracts from the Four Books—the Shu-king, the Shih-king, the I-king and the Hsiao-king. Its aim is to select the best teachings of the classics on religious, moral and political questions. The plan of the book has met with the hearty approval of Prof. Legge, of Oxford, and of many other prominent sinologues. It is printed in large clear type, and covers eighty-three sheets of the usual size of the ordinary editions of the Classics. No explanation of passages is given, and no introduction explaining the purpose of the book. Much space is left vacant in the separation of paragraphs, which might well be utilised. The author has in hand a revision of the compendium, and intends to add to it a short Christian compendium. This will meet a great need in mission schools and colleges, and if prepared with great care, and in consultation with other educators, is bound to have a great sale.

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The study of history has been more or less neglected in nearly all of the courses of study in our mission schools. This has been partly due to the paucity of text-books, but chiefly to the slavish adherence to the models of home curricula. However, the conditions of China demand a much larger attention being given to this branch than in western lands, where popular works on the history of one's own country and other countries, are to be found in every home. Most Chinese are poorly informed as to the history of their own country, but are wholly ignorant of the history of other nations. Their contempt for foreigners does not seem to be mitigated by a knowledge of present inventions, which they are ready to accept. Only a knowledge of the growth and development of these nations can give the Chinese a proper estimate of the foreigners with whom they are forced to associate. When they study Egyptian and Babylonian civilization and compare it with their own golden age, when they understand the condition of Grecian art and literature contemporaneous with their own sages, when they carefully examine the growth of constitutional government in European lands and of democracy in America, when they study the religious tendencies and developments of the different nations, then only are they in a position to appreciate their own position in the great family of nations. Hence history ought to be given a prominent place in our colleges and schools, and good text-books ought to be multiplied. Carlyle says that the historian ought "to be gifted with an eye and a soul." Such a historian in our midst would do much to allay prejudice and dispel superstition just as the recently published *History of the Nineteenth Century* by Rev. T. Richard is already doing.



It is with much pleasure that the following four names are added to the list of members of the Educational Association of China:—Rev. J. N. Hayes, of Soochow; Dr. H. T. Whitney, of Foochow; Miss Marietta Melvin, of Shanghai; and Rev. D. S. Murray, of Tientsin. The Association now numbers nearly one hundred members.

## Correspondence.

USE THE CHINESE DAILIES.

*To the Editor of*

"THE CHINESE RECORDER."

Huchow, Chekiang.

DEAR SIR: Some of the Chinese daily newspapers have an immense circulation. At present there is no other reading matter which so mightily influences the masses of native business men, whose goodwill it is all important for the missionary to retain. Such a paper, for example, as the Shanghai *Sin-wen-pao*, with a circulation of 30,000 copies daily, reaches perhaps 100,000 readers.

Let missionaries in outports and inland cities get from among mission teachers or preachers men who will act as occasional correspondents,—incognito, if possible, as giving the missionary better opportunity to influence the correspondent. Let the absurd stories of Chinese valor be accompanied by judicious notes in the correspondence calling attention to the secular benefits to China from missionary work. Hospitals, schools, the reformation of bad men and many details of Christian life could be sparingly worked into the correspondence, and thus reach a thousand minds where the tract or the sermon reaches but one. False notions of the West and of Christianity could be corrected and truth stated about our work.

The proprietors of the papers pay

for correspondence. A little time spent in the tea-shops' would be sufficient. A wide awake native preacher who mingles as he ought among the people would collect many news items without any waste of time or interference with his oral preaching of the Gospel.

Mr. Ferris, 24 Boone Road, Shanghai, proprietor of the *Sin-wen-pao*, would like to have in many more cities good native correspondents under the supervision of a local missionary, provided the identity of the correspondents is not made known to the public. In this way reliable news would be sent, and frequent opportunity given also for a word in favor of Christianity or of Western education.

Is not this a matter worthy the attention of missionaries now?

G. L. M.

AN EXPLANATION.

*To the Editor of*

"THE CHINESE RECORDER."

Nankin, October 6th, 1895.

DEAR SIR: I recently published a tract on the subject, "What must I do to be saved." Rev. T. W. Houston, of Nankin, gave the tract a well-worded, and in the main, quite satisfactory review. Though this review was unsolicited I am none the less obliged to Mr. H. for his kindness. May I be permitted,

however, to say to those who are interested in such matters that Mr. Houston's criticisms, in some measure, fail to do me and the body whom I represent full justice, or perhaps I had better say that they do us injustice. It was not the object of the author in any part of the tract to give a list of the Commandments. In answer to the question "what is sin" it is stated that the breaking of God's Commandments constitutes sin, and then follows a brief epitome of the Commandments which, as it happens, does not specifically mention the fourth Commandment . . . It was not the intention of the author to pass lightly over any of the Commandments, nor to intimate that any of them are unimportant. I do not keep the Sabbath mentioned in the 4th Commandment, nor do any of my brethren. If there are any missions in China save one (and to that Mr. Houston and myself do not belong) who do observe the Sabbath I have not met them, nor heard of them. I keep the Lord's day in memory of the resurrection of Jesus as do all of my brethren so far as I know. But this question is not raised in the tract. Then again, that I argue for the peculiar position of the Church to which I belong on the question of the *action* of baptism, is not strictly correct. No mention is made of any one's peculiar views on this or any other subject. Several passages of Scripture are quoted and certain conclusions reached from the exact wording of these Scriptures and not from any special exegesis. This is done in explanation of the term *Si Li*, which the average Chinaman, untaught, takes to mean some kind of a bath. I submit that the tract is not controversial, and that it is undenominational because it is scriptural.

Respectfully,

F. E. MEIGS.

#### MISSION TO THE CHINESE BLIND.

##### *Meeting of Committee.*

Glasgow, 8th July, 1895.

#### INTER ALIA—

The Committee have received with much regret a printed copy of a letter addressed to them, dated Swatow, 13th May, 1895 (which seems to have been printed and published in China before being sent to them, and the original of which has not yet reached them). The printed copy before them bears the names of fifteen out of the seventeen members of the Conference Committee on Vernacular Versions.

The Committee find that this paper takes up largely the ground traversed in a letter recently received from the Rev. John C. Gibson, of Swatow, Secretary of the Conference Committee, in which similar complaints—the first that had reached the Committee—were submitted.

The Committee agreed to assure the Conference Committee that they are cordially interested in all efforts to bring the Scriptures within the reach of the people of China, that they gladly recognise the service rendered in this respect by the publication of versions in Roman letter, and have individually done what they could to show their interest in such publications. Nothing was further from their intention or wish than to 'take the responsibility before the Christian public of condemning the use' of the Romanized system. They observe with pleasure that in the letter of the Conference Committee the practical value of the Murray system for teaching mandarin-speaking blind Chinese to read and write is not questioned; while the Committee have ample testimony to the remarkable results which have followed the use of Mr. Murray's adaptation of the same system for the

benefit of illiterate sighted persons.

The Committee do not profess to have any personal acquaintance with the intricacies of Chinese dialects, or with the comparative merits of different systems of reducing them to writing. Friends in China may possibly appreciate better their difficulty in such respects when they compare the two following statements. The printed letter before them says: 'In the Shanghai, Wenchow, Foochow, Amoy, Swatow, Hakka, Canton and Hainan dialects the tones are fully and accurately indicated by a simple set of accents.' But in the CHINESE RECORDER for June, 1891, a statement appeared from the pen of one of the signatories of this letter, signed also by seven other missionaries, affirming that 'in Southern and Central China the tones are ignored in all Romanized books,' to which is added 'on account of the expense.'

At the same time, in view of the statements now made to them, which they receive with great respect, the Committee readily own that their warm appreciation of Mr. Murray's work, both among blind and sighted Chinese, has led to their placing it in exaggerated contrast with the Romanized systems. They sincerely regret if by so doing they have in any degree injured the work which the Conference Committee desire to further, and will guard against any such mistake in future Reports.

Extracted from the Minutes.

WILLIAM J. SLOWAN,

*Secretary.*

#### FALSE ACCUSATIONS.

*To the Editor of*

"THE CHINESE RECORDER."

Foochow, Sept. 21st, 1895.

DEAR SIR: Last spring while touring at the backside of the Fukien province in the southern part of

the Shao-wu prefecture I noticed here and there pasted upon the fronts of the Chinese inns certain printed sheets. Some were from some famous shrine in Shantung, others were from a like place in Sz-chuen. One large sheet was an exhortation against slaughtering the cow; but there was a smaller sheet, which was of a more questionable character. It purported to give an account of a vision which some one had seen, in which the God of War appeared in mid heaven and announced that terrible calamities had been decreed for China during this year. It also stated that through the intercession of the Goddess of Mercy these calamities had been averted. During that tour there passed near by where I was a man dressed in a peculiar garb and bearing a sort of standard, who prophesied that on the birthday of the God of Thunder disasters would occur. He also stated that in a certain village, where there are a few Christians, such and such persons had been hired to embrace a foreign religion, and ought to be killed. His idea seemed to be that the gods were angered by this embracing of a foreign religion. Such things all help to disquiet the minds of the people. The vegetarians who committed the Ku-tien massacre seem to have been a mixture of rascality and fanaticism. The same person can be both a fanatic and a rascal.

But one of the hateful things about the way mandarins deal with all cases of attack on missionaries is the unfailing certainty with which they attempt to throw the blame on the victims of their inefficiency or malice by inventing some wicked slander against them. Thus when some years ago the Rev. Dr. Sites was assaulted by a hired mob in the city of Yen-ping in this province the mandarins reported to the American Consul that Dr. Sites had shot a man, and so provoked



the attack; and they even went so far as to hire a man who had once received a gunshot wound to personate the man who had been shot. This is the regulation thing; and in the case of the Ku-tien massacre there is reason to believe that the prefect who went up to Ku-tien to investigate prepared a despatch which threw the blame of the affair on Mr. Stewart and the native Christians, but afterward recalled it. These attacks are hatched in slander, nourished by slander and defended by slander. The father of these slanders was a murderer from the beginning, and abode not in the truth.

To my mind one of the most serious mistakes made by foreign officials in dealing with such cases is the manner in which they have lightly passed over this detestable conduct of the mandarins. If I am correctly informed, according to Chinese law it is a capital offence to lodge a false accusation against an innocent person. If our officials could make it dangerous business for the mandarins to thus falsely accuse any foreigner it might go a long way toward forestalling further attacks. As it is now the mandarin's first move is to insult the foreign consul with an atrocious slander of his fellow-countryman; and the consul is expected to tamely submit to it, and do nothing more than reply in polite and diplomatic terms that the mandarin lies.

J. E. WALKER.

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DEMON POSSESSION AND ALLIED  
THEMES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the October RECORDER "J. C. G." has a very appreciative and, in many respects, a very good review of Dr. Nevius' latest book. But one must dissent from the opinion "that the narra-

tive of facts is the best part of the book," and hold that the cautious induction made from the facts is more valuable, and that, to the *Christian* scholar, the masterly review of the teachings of God's word in chapters 14, 15 should be the most impressive part of the book.

The question is not merely one of evidence, that is, of testimony as to certain alleged facts of the present time; it is also one of authority, of the testimony of Christ and of his first followers as to demon possession in their day. No testimony could be more direct and more unequivocal yet more varied in form. The Scripture writers, like intelligent Chinese, draw a clear line of distinction between idiocy, epilepsy, lunacy and demon possession. Dr. Nevius points out the remarkable resemblance between modern cases in many lands and those recorded in the Bible. It is for the doubters, then, to show that demoniac possession was to cease with the apostolic age.

For their induction Dr. Nevius and his editor marshal a long array of well attested facts, including those given in the Scriptures. And why should the latter not be included? Does it weaken the author's argument to charge him with "tacitly relying on a mass of observations which are not within the author's reach"? By no means. Every book-writer does so, and must do so, or write from a very narrow range. A physician sets out to maintain some theory of medicine. Nine-tenths of the phenomena from which he argues is 'a mass of observations beyond his reach.' But he trusts to what other eyes have seen and other pens recorded.

Dr. Nevius appears to cite solid facts. What, for instance, can be done with the recent experience of Pastor Blumhardt, whose statements are confirmed by the testimony of prominent educated men, officials and physicians? The critic

says: "Now not one in a hundred of educated people among ourselves is competent to tell a simple story of facts as they were, without error, color or *material* omission"! It is time, then, for some one to order a pause in the indiscriminate praise of Western education. If the above statement is not sadly exaggerated then good-by to Christian Evidences; for, surely, the Gospel writers and the apostles were not trained to observation and logic as is the modern college and seminary graduate, and the New Testament records must be consigned, as some have consigned those of the Pentateuch, to the limbo of "idealized history." *If not one in a hundred of educated missionaries is competent to tell a correct story of what he has seen, then it is folly to think we have learned the truth about the riots in the West and in Fuhkien, and foreign residents have made much ado about nothing, for they have believed the reports of a mere dozen or so of probably incompetent witnesses.*

As to the case seen by Dr. Nevius personally, related on page 37, it should be distinctly noted that the woman was a professional. She had long courted and sought the demon for gain. It was a very different case from those of persons possessed *involuntarily*. This woman had had the claims of Christ fully presented. She had rejected them, and in her normal intervals, too, when she had mental struggles between right and wrong. She had chosen evil for the sake of gain. Further, the family did not ask Dr. Nevius, so far as we know, to do anything for her. He wanted to see her, indeed, but he records no hint that the Holy Spirit gave him the least encouragement to pray for her. Believers do not cast out demons; *but the Holy Spirit does so through believers*. The Spirit is sovereign. In some cases he does not lead the Christian to

exercise faith. But in cases where the possession is involuntary, and when the afflicted one or his family *invite* Christians to go and pray, to go and cast out the evil spirits, is the part of humble faith and loyal obedience, born of the Holy Spirit and honoring to many promises of the unchangeable word. "And these signs shall follow them that believe."

Further, the cases that come under the cognizance of missionaries' eyes and ears may not be so rare as the reviewer supposes. Missionaries are slow to report them to an incredulous public which assumes, without evidence, that demoniac possession ceased with the first Christian century,—if indeed such a weird and unscientific thing ever really existed at all! But now and then a case is printed. In the *Christian Alliance*, August 28th, is the following from Mr. Aug. Karlsson, of the China Inland Mission:—

"In the afternoon at the close of our service in the street chapel one man came and asked me to go with him to a family where the husband has lost his reason and pray for him. He was kept bound by the hands and feet, and beside that two men kept him on the bedstead. At our entrance he burst out in fury and cried so loudly that one word could not be heard of what we were talking between ourselves. We, some of our Christian men and myself, knelt down in prayer to God through Jesus Christ to restore the man and cast out the evil spirit. After some public and silent prayers for quite a while the man seemed to get somewhat better, so that we could speak to him. After we had gone the sick man fell into a sound sleep and slept the whole night till late the following day. Awakened from sleep he was perfectly well, dressed and went out to tell his neighbors that God and Jesus Christ, through the worshipping of the foreigner, had made



him whole. Not only that, but he walked out on the streets and told his friends the same thing. He and his whole family did praise God, and sent a man to let me know about the great change which had taken place. To-day it is the ninth day, and the man is very well."

Now let us inquire whether Chinese evidence is worthless. *Heathen* Chinese testimony, when selfish interests are involved, is one thing. *Christian* Chinese testimony, when no selfish interests are involved, is quite another. If it is not, what is your mission work good for? Dr. Nevius has shown that the ordinary Chinese, both heathen and Christian, have the same natural aversion to have anything to do with persons supposed to be afflicted with demons. So far, then, their testimony is more probably true. It may be that there are a few native hangers-on in mission employ who are so nearly feeble-minded that "their ideas fall promiscuously under the head of 差不多," but such is not the character of the native Christian leaders named in Dr. Nevius' book, or of many in other missions, who through long study of the Bible and through conscientious search for truth from all sources, have become the peers of their Western teachers in ability to note carefully and report exactly what they see and hear. Not of such flimsy fiber of brain and heart are the natives made, who through faith have wrought righteousness, obtained promises, received physical healing through prayer, endured persecution, opened and held for God cities that were strongholds of Satan, and, in spite of overwhelming odds been the means of winning tens of thousands of their countrymen to a new and nobler life. In one province of China there are a number of recent cases of apparent demoniac possession permanently restored through the use by native Christians of the mighty

Name of Him who is 'yesterday, to-day and forever the same. To attempt to discredit the disinterested testimony of these Christians is to cherish an incredulity not unlike that which animates many of the self-styled higher critics in their purpose to break down the credibility of the Biblical records. Let the man of God beware of imbibing their spirit or playing with their sophisms. The Jews, like the Chinese, were Orientals, separated at a great distance in time as the Chinese are in space from the Great Western Nineteenth Century. The Jews were untrained in analysis, strangers to deduction and induction, and had not so much as heard whether there be any Scientific Method. They were therefore incompetent to record what they saw or imagined they saw. But they were fond of telling a good story "for religious ends," of course, and thus quite capable of being deceived or even of deceiving others—for "a moral purpose," to be sure. In page after page of such utterances of skeptical sophists one might substitute the term "Chinese" for "Jews" without any other change. The same line of argument that undermines faith in the Biblical narratives may be used in discrediting the evidence brought forward by Chinese Christians to the existence of the supernatural.

Is it not most fitting for the Christian missionary reverently to believe what the spirit-taught apostle said, that in his time Satan was transforming himself into an angel of light, and to believe, in the absence of evidence to the contrary, that he still has power to do lesser wonders—to personate the spirits of deceased mortals and usurp control of human bodies? Against the assumption that such things passed away with the first Christian century we are told: "But the Spirit expressly says that *in later seasons* some will revolt from the faith, giving heed to seducing spirits and



to teachings of demons in hypocrisy speaking falsehood, of demons cauterized in their own conscience, etc."—*Rotherham's translation*. The final message of the Lord Jesus to the Churches is in Revelation, the only book of the Bible which begins with a special blessing promised to the reader. In chapter 16 John was not beholding in vision symbols of

events contemporaneous with himself. He was looking at some scene down the ages when he saw "three unclean spirits, as it were frogs; for they are spirits of demons, working signs, which go forth unto the kings of the whole world to gather them together unto the war of the great day of God, the Almighty."

G. L. M.

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## Our Book Table.

The first edition of the Philosophy of the Plan of Salvation, by Rev. W. M. Hayes, Tungchow, having been exhausted, a new edition is being printed, and will be ready shortly.

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*The Golden Horned Dragon King; or The Emperor's Visit to the Spirit World.* Translated from the Chinese by Rev. Samuel I. Woodbridge. Printed at the *North-China Herald* Office, 1895.

The time of the story is that of the T'ang dynasty, and seems to be as true a representation of the Chinese mind as the *Arabian Nights' Entertainments* are of that of the Moslem. It is a fiction of the hobgoblin order, and seems to give a true picture of the course of justice in Chinese courts and among Chinese magnates. It well illustrates that outward respect for forms of law and justice, and that crafty, unscrupulous and constant disregard of all those correct principles which are eulogized in literary essays. The pamphlet is well written, in a free and easy style, and is well worth reading. It is a fiction that is a truer representation of the official life of China than much that passes for history.

J. A. S.

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*Luther Halsey Gulick*, by Frances Gulick Jewett. Boston and Chicago: Congregational Sunday School and Publishing Society.

This beautiful story of Dr. Gulick's life comes as a happy surprise

to many of the friends who knew him best. Not a few of our readers had the privilege of counting themselves among this circle, and yet even they knew little of the varied experiences of his remarkably useful life. How delightful it was to sit and listen to him! His conversation had a fascination all its own. He was a true word painter, and dipping his pencil in the flow of his pathos, humor, or wit, he enlivened the picture of his life experiences, or pointed the moral of the wise lesson he taught in a way peculiar to himself.

His daughter, who writes thus entertainingly the story of his life, says in the Preface: "It may perhaps be asked whether there were no other side to the character which has been pictured. The answer to the query is that every human life has its stronger and its weaker side, but that a daughter writes this history, and though she has striven to be honest, her father is its hero." Not to this daughter only was Dr. Gulick a "hero." Many other lives in far away places in the world drew much of their inspiration and help from this same life. From the time the love first "beamed upon him from his mother's eyes" in 1828 until the Glory Gates opened for him in 1891 he was a helper and a worker in the wide worldfield.

In his early boyhood he was the one of whom mothers said: "We always felt perfectly safe when our

boys were with him," and a little later he became the industrious, plodding student; sorry when extra play time was granted because his teacher was sick. This moral and mental prophesy of his life was more than fulfilled as the years went on.

But the very superiority of his character, the high plane upon which he lived and from which he viewed all men and things left him, in a certain sense, in solitude. From the time the boy of twelve left the home-nest in Honolulu, and after a voyage of eight months, reached what he pathetically calls, "the land of my forefathers, but not my home;" until his marriage, he seems to have lived a peculiarly lonely life; but through it all the noble, brave boy developed into the nobler braver man.

It has fallen to the lot of few to labor in so many lands among people of such divergent character and to fill so many positions of usefulness as did Dr. Gulick. Whether as missionary and physician in the Caroline Islands, risking his very life in his efforts to rescue the people of Ponape from the scourge of small-pox, at a time when, not

having any vaccine, he voluntarily innoculating himself with the virus of small-pox itself, and then retiring to his little hospital alone to watch the process of life or death, so to speak laid down his life for the Ponapeans; or as Secretary of the Hawaiian Evangelical Association; or laboring in Spain and Italy; acting as Assistant Secretary to the Board in Boston, or as Agent of the American Bible Society in Japan and China; as editor and preacher; he manifested everywhere that versatile talent which made him a marked man wherever he turned.

All these are graphically portrayed in the volume before us, making the work one of no ordinary interest and attraction. The principal fault we have to find, which yet we suppose is accounted for by the desire of the living daughter not to say too much, is that more is not told of the life in Ponape, and especially of the incipency of the work there. Of the work of Dr. Gulick in China many of our readers are already familiar. The RECORDER is much indebted to him for his faithful and efficient services in its conduct during the time he acted as editor.

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## Editorial Comment.

A CIRCULAR issued by the Secretaries of the British and Foreign Bible Society, announces the appointment of Rev. G. H. Bondfield as the Agent of this Society for China, in succession to Mr. Samuel Dyer. We understand that Mr. Bondfield takes up the duties of the Agency on the 1st inst.

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Our attention has been drawn to an error in last issue, page 470.

Mr. Hogg, as we have been reminded, does not belong to the China Inland Mission, but is working with other unconnected brethren in Shantung.

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NEARLY a year ago the Rev. John Ross passed through Shanghai on his way home, and in the Shanghai Missionary Prayer-meeting gave some account of the work among the people of Manchuria. The work

had been very encouraging, but on account of the war with Japan the missionaries had had to leave the field, and the native Christians would be under the necessity of looking after themselves. Dr. Ross at that time expressed himself as confident as to the manner in which they would abide the trial. A few days ago he again passed through Shanghai, and in the same prayer-meeting told how the Christians had not only remained firm, the women, even, in cases where it was not possible for them to meet with the men, coming together and holding meetings by themselves, but in one congregation they were able to report an addition of twenty members during the year. Though the foreign "Pastor" was far away meetings had been regularly held, and the outlook was most hopeful. We have great faith in the "staying" qualities of the Chinese, and are more and more convinced that while mission work may seem to advance more slowly here than in some other lands—Japan, for example—yet it has come to stay, and future generations will see a stronger and more satisfactory church here than in Japan.

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IN addition to the testimony from Dr. Ross we have received from various quarters encouraging particulars as to how the native Christians have stood the recent winnowing. Of course we must remember that in most cases the throwing back upon themselves has been a throwing back upon God, whom they have found by trying although blessed experience that they can trust. One friend reports that the war proved more help than hindrance to the work of his station. In another instance we hear of a native brother who took joyfully the spoiling of his goods. We are glad also to report that whilst recent dangers showed how

the native Church could be depended on to carry on the work, they brought out many tokens of friendship and goodwill from unlikely quarters.

In a letter published in *The British Weekly*, from Dr. Griffith John—whom we cordially congratulate on the completion of his fortieth year of missionary service in China (see *Missionary News*, page 548)—we find the following with regard to the Szchuen riots: "Almost to a man the converts behaved splendidly, in the midst of their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His name. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble. But we will not forsake the assembling of ourselves together.'"

\* \* \*

MANY of our readers will be familiar with the excellent service rendered by Rev. A. Foster in his "Christian Progress in China." In the chapter on "The Church in China," containing memorials of Christian life and character, zeal and endurance, he brought a conclusive, although seemingly indirect, answer to many of the charges brought against missionary effort—charges which question the motives and frequently impugn the character of our native brethren and sisters. We trust something will be done to record these later instances of zeal and endurance. Not only do they answer the sneers against missionary effort, but they, if more widely known, would call out the more frequent prayers of God's people in more favored lands. Here for instance is an incident reported by Rev. P. F. Price and published in *The Missionary*: "One of our Church members, a painter, told me two days ago that his head



employer had tried to get him to work on idols. He refused. The headman pressed him, telling him it would make no difference, since the foreigners would not find out what he was doing. The Christian told them that he was serving the God of Heaven, and not the foreigners." Seeing that many other instances might be quoted we trust something will be done to keep the record compact and up to date.

\* \* \*

THE Rev. Timothy Richard writes us under date of Oct. 29th: "I write to inform you of much progress in Pekin. A Hanlin Reform Society has been formed. The leader of it called upon me and placed the following order for books in my hands . . . . . This promises to be a fine beginning. The Hanlins of Pekin are going to undertake to sell our publications! (Society for the Diffusion of Christian and General Knowledge.) Don't be afraid. Though this has come to pass the heavens have not yet fallen, nor has the earth opened up and swallowed them." In another letter he says: "You will be glad to know that we are making decided advances every day since I arrived here, now a month ago. Hanlins and Censors have met me very cordially. I have seen most of the higher mandarins, and they are inclined to be very friendly. Therefore Dr. Wherry and myself, to whom the work of representing Protestant Christianity to the government was committed, feel very thankful for the kindness received so far, and hope and pray that it is an earnest of some good to be got by our representation, but it is too soon to report as yet."

And so "the world does move," though slowly, almost imperceptibly. The Hanlins of Pekin have descended so far as to take note of outside barbarians to the extent of admitting them to their presence

and agreeing to make trial of some of their books and literature. It is a hopeful omen, and Mr. Richard is remarkably well adapted for the work to which he has given such patient and self-denying labors. He had contemplated returning home months ago; his wife and children having preceded him for a few weeks as it was supposed. Call after call, however, has come, and now Mr. Richard is in Pekin and with apparently less prospect of getting away than months ago. It is most earnestly to be hoped that his efforts will be crowned with abundant success.

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MR. RICHARD has also sent us a copy of the Pekin *Wan-kuoh-kung-pao* (Review of the Times), concerning which he writes: "This is our Society's child, born in Pekin two months ago. It is issued every other day, in the same office as the *Pekin Gazette*, and has a circulation of 2,000. This is a significant sign of the times. May it grow and prosper." Considering the title and origin of the paper we must confess that its appearance is rather disappointing. It is a small pamphlet, 3½ by 9 inches, on Chinese very thin paper, printed apparently from blocks, and the copy we have is numbered twenty-three. The whole amount of letter-press is just three leaves, or about twelve hundred characters, and discourses solely about railroads, not an item about anything else, and no date. Considered from a westerner's point of view this would scarcely be termed enterprising, but as an indication of an awakening from the lethargic sleep of what are considered some of the wisest men of the Chinese empire it is encouraging.

\* \* \*

A BOOK has recently appeared in Japan, written by a Japanese, in English, and printed by a Japanese

press. It is full of typographical and grammatical errors, but is nevertheless one of the most remarkable books we have read in a long time. We would recommend every missionary to get a copy and read it. Dr. Faber says: "Every missionary could read it with profit." The title of the book is, "How to become a Christian, by a Heathen Convert." Aside from the intrinsic merit of the book in portraying the rise of a soul from darkness to light—the first "seeing men as

trees walking," because of only half opened eyes, through the gradual growth up to earnest Christian manhood, it affords an insight into the Japanese character and the motives which have actuated many, at first, in making a profession of Christianity. It has been country first, and Christ for country, until as in the present case it turns round and becomes country for Christ. We understand copies will soon be had for sale in Shanghai.

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## Missionary News.

—Rev. J. E. Walker writes from Foochow, 27th September, 1895: We are now at Ku-liang, the mountain health resort near Foochow. We came down from Shao-wu, the latter part of August, at the request of the American Consul, and shall remain here for some time yet.

All in our Mission are well. Mildred Stewart is steadily improving, but for nearly a month it was doubtful whether she would recover or not. There are now two young ladies sick on the mountain, who were themselves out caring for her.

At last reports 34 convictions had been secured out of 41 cases tried. Seven have been beheaded, and more are to be beheaded. We hold daily prayer meetings at 9 a.m. here on the mountain.

Letters have been received from Mrs. Saunders, Miss Marshall and Mr. Stewart's mother; all speak of being wonderfully sustained in the terrible bereavement. Such precious blood, such consecrated resignation and such earnest prayer cannot but bring rich showers of blessing to the work and workers in China.

"And some of you shall they cause to be put to death . . . And not a hair of your head shall perish" (Lk. xxi. 11-18).

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### CHINA MISSION CONFERENCE.

*M. E. Church, South.*

This conference met at Shanghai, 9 a.m., Sept. 25, 1895, Bishop Hendrix presiding, and was organized by the election of T. A. Hearn, Secretary; Sz Tz-kia, Chinese Secretary; and B. D. Lucas, Statistical Secretary. The regular order of business of an annual conference was followed. The conference met in the forenoon of each day from Wednesday till the following Monday inclusive; the ladies of the Woman's Board held their meetings in the afternoons, and the Mission meetings to consider estimates, etc., were held at night. The business was put through with despatch, and the meeting was one of great profit to all. Bishop Hendrix's talks on various occasions and his sermons on Sunday were indeed feasts of fat things to all who heard them. A devout and careful student of the Word of



God, a man of wide reading and close observation of men and things, Bishop Hendrix brings to the pulpit and platform an abundant store of matured thought and accurate information that is always happily and forcibly expressed to the pleasure and profit of all his hearers.

In 1876 Rev. (now Bishop) E. R. Hendrix came to China with Bishop E. M. Maroin on his episcopal visit to the China mission. At that time there were only five members of the Mission—three gentlemen and two ladies—and one of these had only been a year in the field. Sixty (60) native members was all that the Church records could show as to actual results of labor already expended. There was a girls' boarding-school in Shanghai of some twenty pupils and a boys' boarding-school in Suchow of twelve pupils. Stations for native preachers had been opened at Nan-siang and Ka-ding, and a single foreign missionary was stationed at Suchow.

Now after the lapse of nearly twenty years Bishop Hendrix comes on an episcopal visit, and is thus in a peculiarly suitable position to mark progress, or as he happily expressed it, to drive down another stake at the foot of the glacier, and by comparing it with the stake driven down twenty years ago he can mark the movement of the glacier.

The glacier does move. Progress in China, though slow, is nevertheless sure and manifest. This mighty mass of congealed heathenism is moving down to meet the conquering sunlight of a Christian civilization, whose disintegrating effects shall be no less certain than that which awaits the Alpine glacier under the all-powerful sunlight of an Italian sky.

Our statistics show a membership of 604 communicants and 812 probationers, a total of 1,416 adherents. Of this number 132 members were added this year, and also

567 probationers. There are 1,270 pupils in our schools. More than 15,000 patients were treated the past year in our hospitals. We have just fifty missionaries, men and women, belonging to our Mission. Our staff of native workers consists of about thirty preachers and helpers and some fifteen Bible women and female school teachers. The total Church collections the past year, for all purposes, was \$1,825. Of this amount \$590 was given by the native Christians.

In accordance with our Methodist system the appointment of all the workers, native and foreign, men and women, is made by the bishop after consultation with the presiding elders and the agents of the Woman's Board. Some important changes were made in the appointments of the foreign workers at this session of the conference. Dr. Y. J. Allen was relieved of the presidency of the Anglo-Chinese College and appointed editor of the *Methodist Advocate*, a newspaper that is soon to be started in connection with our Mission. Dr. A. P. Parker was changed to Shanghai and appointed President of the Anglo-Chinese College, and Rev. T. A. Hearn was appointed Principal of Buffington Institute at Suchow. H. L. Gray was granted leave of absence for a trip home on furlough. Miss. L. A. Haygood was appointed Superintendent of the Woman's Work of the China Mission. The rest of the foreign workers remain about as they were before, and only a few changes were made among the native preachers.

Bishop Hendrix has now gone to Korea to look out a place for a mission of our Church to that country. This mission will probably be opened within a year from this time. Mr. Yun, a member of our Church, who was educated in the Anglo-Chinese College and our Vanderbilt University, Nashville, Tenn., is now



Vice-President of the Board of Foreign Affairs in the Korean government. Being a devout Christian and a progressive man he will be in a position to give very considerable assistance in the work of establishing a mission of our Church in that land. Dr. C. F. Reid accompanies Bishop Hendrix on his tour of exploration.

Four new missionaries—Revs. W. B. Nance, E. H. Pilley and O. E. Goddard and wife—have arrived to join our Mission, and others are to follow soon. Mr. Nance will go to Suchow to teach in Buffington Institute. Mr. Pilley is appointed to Nan-zing with Mr. Lucas, and Mr. Goddard is appointed to Shanghai as Vice-President of the Anglo-Chinese College.

The past year has been the most prosperous in the history of our Mission, and we look forward confidently to a still greater measure of success in the year upon which we are now entering.

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“THESE FORTY YEARS.”

(From *N-C. Daily News*, 15th Oct.)

Many will be interested to learn that on Tuesday, September 24th, the Rev. Griffith John, D.D., completed his fortieth year of missionary service in China. The number of Chinese missionaries who have remained on the field for so long a period is, unfortunately, very small, and Dr. John now takes his place amongst a very few honoured veterans who came out in the “fifties,” or earlier. It would scarcely be true to say of Dr. John “that his eye is not dim, and his natural force is not abated,” but he is still full of fire and energy, and there is reason to hope that he may be spared to celebrate his Jubilee in the land where his name is so widely known, and where, by God’s blessing, he has been enabled to accomplish so great a work. The popular tracts

prepared by Dr. John have been circulated by the million for many years past, and the demand for them is growing every year. As one result of this wide distribution of his tracts the name of Yang Keh-fei (John Griffith) has become familiar to thousands of Chinese who have never seen or heard him. His translations of the New Testament, the one into easy, scholarly Chinese, the other into mandarin, are being increasingly used and appreciated. His sagacity and large experience combine to make him a safe and trusty counsellor, and his kindness and courtesy make it easy for all classes to avail themselves of his ever-ready assistance. His intimate knowledge of Chinese official methods, and close acquaintance with the intricacies of Chinese thought and subterfuge, have been signally useful in enabling him to bring to light abuses which might otherwise have remained concealed for years,—notably the anti-foreign Hunan literature which Dr. John traced to the author. His enthusiasm has been a constant source of inspiration to both missionaries and native Christians, and to none more than to his own colleagues. It is almost an education merely to hear Dr. John describe the various changes which have taken place in this empire since the year 1855, when he arrived in Shanghai. As to the work for God which he has done in Central China, during these forty years, no brief record could adequately deal with it, and it must suffice to say that it is a matter for congratulation that so valuable a life has been spared to the Central China Mission of the L. M. S., and to the work in China generally, for four decades.

It will be gratifying to the hosts of friends in all parts of the world who love and esteem this veteran missionary, that so important an occasion as his fortieth anniversary of service was not allowed to pass

without notice. At a small gathering of those of his colleagues who were able to be present, Dr. John was asked to accept as a memento of the occasion a handsome album containing a collection of portraits of past and present colleagues and room for more, and also a lately published work on China. The speeches delivered at this little gathering were of altogether too sacred and private a nature to admit of

their being reported, but it may be remarked that they all bore evidence to the fact that his own colleagues yield to none in the respect and affection which they cherish for their venerable leader.

ARTHUR BONSEY.

Hankow, 30th September.

[We regret that pressure on our space prevents us giving particulars of a more representative gathering to congratulate Dr. John.—Ed. C. R.]

## Diary of Events in the Far East.

October, 1895.

1st.—From advices received from Peking we learn (says the *N.-C. Daily News*) that the demands of the British Minister, Sir N. R. O'Connor, have been complied with. An Imperial Decree was issued on Sunday night cashiering the ex-Viceroy of Szechuan, Liu Ping-chang, and ordering that he shall never again hold office, on the ground that he failed to protect the missionaries, and as a warning to others. The punishment of the subordinate officials is ordered by the same decree.

3th.—The Tai-won-kun at the head of two battalions of troops forced an entrance into the palace at Seoul this morning.

—The *Novoe Vremya* publishes a telegram from Vladivostock which states that three companies of engineers have started for Manchuria in order to make surveys for the Trans-Siberian Railway.

12th.—Japan agrees to a reduction of the supplementary indemnity, in consideration of the evacuation of Liao-tung, to thirty millions of taels, and has promised to evacuate three months after payment of the indemnity. China undertakes to pay very shortly the first instalment of the war indemnity. We understand an assurance has also been received from Japan of the freedom of navigation of the Formosa Channel. Japan also promises not to cede Formosa or the Pescadores to any other power.

13th.—Kagee (Ohia-i, a large town in the interior of the island, some forty miles N. E. of Tai-uan-fu) has been taken by the Japanese forces advancing southwards by land. Thirty Japanese ships having arrived off An-ping, Mr. R. W. Hurst, H. M.'s Consul, went off on

H. M. S. *Pique*, taking the terms of surrender proffered by Liu Yung-fu, the Black Flag leader.

14th.—Steamer *Kung-pai* destroyed by an explosion near Kin-chou, the prefectural city near the north-west corner of the Gulf of Liao-tung. A large proportion of the 700 soldiers on board when the explosion occurred, as well as the captain, two officers, two engineers, and a passenger were all killed or drowned.

15th.—The Japanese demand the unconditional surrender of the Black Flags, which Liu Yung-fu refuses to agree to. The bombardment of An-ping is hourly expected. The land forces are close to Tai-nan-fu. The foreigners are on board H. M. S. *Pique*.

18th.—General Miura, Japanese Minister to Corea, having been found responsible for the late *coup d'état* at Seoul, has been recalled.

—Takao was taken on Wednesday (the 16th inst.), and the refugees are flocking to Amoy.

21st.—Fourteen more of the Wha-sang murderers were executed at Ku-cheng this morning.

—Liu Yung-fu, the Black Flag chief, escaped by junk on the 19th with some followers. His soldiers are surrendering. The Japanese fleet is off An-ping.

—At five this morning the Japanese men-of-war approached the fort at An-ping, but the Chinese did not fire. Then the Japanese landed a force of marines, and the Chinese fired a few shots, which were returned by the Japanese men-of-war, on which the Black Flags retreated. The foreign residents and their property have suffered no injury. The southern



army now occupies Tai-nan-fu. Five thousand Black Flags have surrendered.

—An agreement has been made by Japan with Spain which fixes the twentieth parallel as the boundary between the Philippine Islands and Formosa.

25th.—Telegrams from Kan-su saying that Lan-chou is in imminent danger. Hsi-ning is reported captured by the

Mahommedan rebels. Tsin-chou, a prefectural city 180 miles from Lan-chou, reported safe.

29th.—The rebellious movement at Canton was discovered by the officials, who are on the alert. Six hundred men arrived at Canton yesterday from Hong-kong, and the same steamer brought a secret shipment of arms. There is now little fear of danger.

## Missionary Journal.

### BIRTHS.

At Boulder, Colorado, U. S. A., Sept. 7th, Mrs. HENRY KINGMAN, of a daughter.

At Hangchow, 10th Oct., the wife of Rev. GEO. HUDSON, Southern Presbyterian Mission, of a son.

At I-chow Fu, 11th Oct., the wife of Rev. W. P. CHALFANT, American Presbyterian Mission, of a son.

### MARRIAGES.

At Ningpo, 3rd Oct., Mr. WM. F. BEAMAN, of Kia-ting, and Miss FRANCES C. BLISS, of Ya-chou, both of the American Baptist Mission, Western China.

At the Cathedral, Shanghai, 11th Oct., Mr. W. L. THOMPSON, to Miss EVELYN STODDARD, both of C. I. Mission.

At the Cathedral, Shanghai, 22nd Oct., J. A. ANDERSON, M.D., to Miss A. ROSS, M.D., both of C. I. Mission.

At the Cathedral, Shanghai, on the 28th of October, 1895, by the Rev. H. C. HODGES, M.A., GERALD STOCKWELL WALTON, M.B., of Hiao-kan, to KATHERINE JANE TUNNA, of Wem, Shropshire.

### DEATHS.

At Wenchow, 7th Oct., Mr. ALEX. MENZIES, of C. I. Mission, of cholera.

At Wenchow, 9th Oct., Mr. and Mrs. J. F. WOODMAN, of C. I. Mission, of cholera.

### ARRIVALS.

At Shanghai, 1st October, Mrs. MORGAN and two children, English Baptist Mission (returned); Miss REYNOLDS, for Dr. Parrott's Mission, Lao-ho-keo.

At Shanghai, 5th October, Rev. A. F. H. SAW and wife (returned), For. Christian Mission; Rev. H. S. NICHOLS and wife, I. M. Alliance (returned); Dr. GEO. A. STUART, wife and four children (returned), M. E. Mission; Rev. D. H. CLAPP and wife and Mrs. WILLIAMS, A. B. C. F. M. (all returned); Misses A. E. TODD and PHOEBE C.

WELLS, for M. E. Mission, Foochow; Rev. J. F. NEWMAN, wife and child, for M. E. Mission, Nankin; Miss OVIATT and Miss HATTIE OVIATT, for I. M. Alliance; Miss GRACE LOWRY (returned) and Miss M. CROUCHER, for M. E. Mission, North; Rev. F. OHLINGER (returned), unconnected.

At Shanghai, 13th October, Dr. J. A. ANDERSON (returned), Mr. CHAS G. LEWIS, from America for C. I. Mission.

At Shanghai, 14th October, Mr. W. SCHANTZ and Mr. E. D. CHAPIN (returned), for I. M. Alliance.

At Shanghai, 20th October, Rev. W. H. MURRAY, wife and family (returned), for National Bible Society of Scotland, Peking.

At Shanghai, 24th Oct., Misses J. W. RAMSAY (returned), C. LITTLE, E. J. H. WAKEFIELD (ret.), C. W. FLEMING, J. G. GREGG, A. E. TEEBOTH, A. A. GRINT, A. TRANTER, E. ANDERSON, MILES and MABEL FISHE, from England, for C. I. Mission.

At Shanghai, 27th Oct., Mr. WM. LAUGHTON (returned), American Bible Society; Rev. C. WILFRED ALLEN, for Wesleyan Mission; Rev. and Mrs. PARTON and Miss SILVER, for Am. Presbyterian Mission, Shanghai; Rev. Dr. ROSS (returned), Scotch Presby. Mission, Manchuria; Rev. and Mrs. WALLACE WILSON (returned), for L. M. Society, Chungking; Mrs. STONEHOUSE and family (returned), for L. M. Society, Peking.

### DEPARTURES.

FROM Shanghai, 5th Oct., Mrs. STOTT. Miss A. BARDSLEY, Dr. and Mrs. WILSON and 3 children, of C. I. M., via Canada, for England.

FROM Shanghai, 16th Oct., Rev. H. L. GRAY, M. E. Mission (South), for U. S.

FROM Shanghai, 19th Oct., Mr. and Mrs. E. MURRAY, Mr. F. HISCOCK, Mr. G. A. HIBBARD, Miss A. ESAM, Miss E. BRADFIELD, of C. I. M., for England.

FROM Shanghai, 24th Oct., Mr. G. AHLSTRAND (S. C. A. M.), for Sweden.



# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *Foot-binding ; Two Sides of the Question.*

[This article has more than usual interest. Mrs. Archibald Little, of Chung-king, whilst on a visit to Shanghai in March and April, started a crusade against foot-binding, and got most of the leading ladies in Shanghai, including the wives of the consuls of different nationalities, to form a society called 天足會 (Natural Feet Society). Rev. P. Kranz prepared a draft of a tract on the subject, the ladies' committee made some additional suggestions, and Mrs. Little re-wrote the whole as below. Rev. Timothy Richard translated it into Chinese. The Chinese writer on the day he translated it took the copy home and read it to his wife. She was deeply interested in it, and said at once, I have now made up my mind I will not bind my girls' feet any more ! May this be the first fruit of many more.—ED.]

#### PART I. REFUTATION OF THE REASONS BROUGHT FORWARD IN

#### SUPPORT OF FOOT-BINDING.

1. "*It is an old custom.*"—No ! In Chinese history the time *before* the introduction of foot-binding is longer than the time *after* its introduction.\* Some say that the custom originated in the Imperial harem during the Tang Dynasty, and became a general custom 1400 years *after* Confucius.† Whilst others say that the custom was begun under Han Chu, of the Chin Dynasty, A.D. 583. Thus foot-binding is contrary to the customs of the ancients.

2. "*It looks nice.*"—No ! the natural form of the foot is far more beautiful, especially where, as in China, the women have especially pretty feet by nature. Besides, think of the ugliness and even the *bad odour* of the bound feet if not covered !

3. "*All the high class ladies bind their feet.*"—There was a time when no high class ladies did so. Even now the Empress of China and all the ladies of the court have feet of the natural‡ size,

\* Dr. Faber. RECORDER, 1893, page 156.

† Williams *Middle Kingdom*. I, page 167.

‡ Dr. Edkins has enquired and ascertained this for a fact from very well informed Chinese.

nor is any woman with deformed feet allowed within the court. It is for all you ladies in the eighteen provinces to follow this good example and return to the good customs of your ancestors.

4. "*It preserves the chastity and modesty of the women.*"—No! Or are all women with bound feet chaste and modest? Certainly not. Chastity and modesty are not preserved by *outward forms* but by moral principles in the heart.

5. "*Should I in my family begin to give it up everyone would laugh at me.*"—They might do so for a little time. But already in many parts of China women are beginning to unbind their feet; sometimes to please their husbands, sometimes because they are themselves convinced of the hurtfulness of the practice. Besides it is the truest honour to endure the mockery of foolish people for right principles. And if you tell your friends your reasons they also will probably soon follow your example, and afterwards praise and thank you for your courage and faithfulness.

#### PART II. WHY FOOT-BINDING IS A BAD CUSTOM.

1. *Because it is contrary to nature.*—Nature makes no mistakes. If the feet ought to be so small they would have been made so by nature. You must not try to correct nature. Or else, why do you not bind your hands, or your heads? You will soon feel the loss and the danger of this. Why then can you not understand the injury caused by binding the feet?

2. *Because the wives of all the sages and the old ancestors did not bind their feet.*—Think of the innumerable women in China who lived before this custom arose. Think of the mother of Mencius! Is it not good to return to and conform to their example?

3. *Because it hinders the free movements of the body.*—Thus it spoils the growth and development of the body, often causes sterility, and is the principal cause of many of the diseases of women. In Kiukiang where every woman has deformed feet lady doctors find nearly every woman who consults them suffering from one or other of the diseases peculiar to women.\* In Chinkiang where the greater number of dispensary patients have natural feet, out of 868 patients only 26 were found thus afflicted.

4. *It sometimes causes death, for instance, by fire or in floods.* At Ting-chow-fu † in the province of Fuhkien, 250 miles from Amoy, no fewer than seven or eight departments formed a league against foot-binding at the time of the T'ai-ping rebellion, because

\* See Lucy Hoag, M.D., of Chinkiang, in Symposium on Foot-binding. *Woman's Work*, 1892.

† Dr. Edkins. *Messenger*, August, 1894.

the women suffered so severely through not being able to escape quickly from the enemy.

5. *It is in the way of women earning money.* Foreigners in Shanghai object to employing small-footed Chinese women, because they cannot trust them to carry their children or their crockery. Whilst in the factories managers try always to employ women with natural sized feet, as for the others it is necessary to provide seats, and they often remain seated when they ought to be attending to their machines.

6. *Because it has very bad consequences in the social relations.*—Women with bound feet are always dependent on the help of others. GIRLS cannot run quickly to carry out the orders of their father and mother. WIVES cannot fulfil their household duties as they would be able to do with unbound feet. MOTHERS cannot watch and look after their children properly when they are playing in the open air. WOMEN cannot clean their houses, thus the houses remain dirty and become unhealthy. The houses of the Hakkas in Canton province, whose women do not bind their feet, are far cleaner.

Husbands often engage slave girls and concubines, the cause often of great misery, simply because their wives cannot move about freely.

7. *It is a cruel custom, making the hearts of mothers hard even to their own children.*—It inflicts a great deal of pain and suffering among young girls. Parents have no right thus to cripple their little girls for life, and doing so must\* harden and brutalise the whole family, making mothers cruel to their children, and fathers and the other children indifferent to suffering. Parents loving their daughters should protect them against this bad fashion of later centuries.

The mother of Confucius and the mother of Mencius had unbound feet. The wives and daughters of *all the other nations* in the world have unbound feet, and are happy. Therefore ye Chinese fathers and mothers, ye ought not to bind the feet of your daughters, but follow the example of the mothers and wives of the Chinese sages and ancient Emperors.

\* Paper on Foot-binding by native preacher. *Woman's Work*, 1887.

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# *The Nü Erh Ching,\* or Classic for Girls.*

TRANSLATED FROM THE CHINESE

by ISAAC TAYLOR HEADLAND, *Professor in Peking University.*

This instruction for my sisters,  
I have called the Nü Erh Ching,  
All its precepts you should practice, all its sentences should sing,  
You should rise from bed as early in the morning as the sun,  
Nor retire at evening's closing till your work is wholly done.

Then by wrapping in a towel,  
So that clean your hair may keep,  
You should early take your brushes and should neatly dust and sweep,  
Pay particular attention that the dust may not arise,  
Clean your own apartments neatly, and 'twill glad your parents' eyes.

Then your hair comb smooth and shiny,  
And your face no dirt should show,  
To your needle-work and cooking very early you should go,  
And embroider well the pheasant and the phoenix and the drake,  
Idle visits to your neighbors you should very seldom make.

Though the Changs may all be perfect,  
And the Lis imperfect be,  
Their perfection or their failings you should never deign to see,  
And your relatives and neighbors, if on you they ever call,  
With politeness entertain them, and converse with one and all.

Don't say, "Father's sister's ugly,  
But my mother's sister's good,"  
Though your neighbors thus discuss them, you most surely never should,  
And as long as you're a maiden, you at home should always stay,  
And be very, very careful, of whatever you may say.

\* In the following translation of the 女兒經, Classic for Girls, an attempt has been made to preserve the rhythm of the original, in which the first two lines have three characters each, and the third, fourth and fifth, seven each. It takes the place in the education of women, that the 三子經 takes in the education of men.

I am inclined to believe that a 女孝經, or Three Character Primer, is used in place of this in South China, a copy of which I have in my possession. It is not so rhythmical as the one here given, though the teaching is much the same. It is an introduction to the (女四書) "Four Books for Girls," a translation of which I have made, and hope to publish later.

It will be noticed that the reason given in this for foot-binding, is that women may be kept from going gadding. As an index to what is considered proper conduct for women, and the character of woman's education, it may be of some value. With the 弟子規 it is the foundation of all that is proper in the conduct and intercourse of Chinese men and women.

We know nothing of the author, or the time when it was written, unless the reference to 巫山 might indicate Ssu-ch'uan, though we hardly think it does.

The 女孝經 used in Peking is a prose composition and not at all like the one from the south.

Besides these books we have others prepared for the education of women, such as the 女學 by Lu-chou (鹿洲), the 列女傳, the 閨範 and others, all of which indicate that the desire for education among women in China is more common than is usually supposed.

When the day is dead and buried,  
 And the moon is very small,  
 As a maiden in the darkness you should never walk at all,  
 If to go is necessary, you should summon as a guide,  
 A good servant with a lantern, who will linger by your side.

Let your laugh be never boisterous,  
 Nor converse in noisy way,  
 Lest your neighbors all about you hear whatever you may say;  
 Then be dignified in walking, and be orderly in gait,  
 Never lean against a door-post, but when standing stand up straight.

*From Seven till Twenty.*

When the wheel of life's at seven,  
 You should study woman's ways,  
 Leave your bed when day is breaking, early thus begin the days.  
 Comb your tresses smooth and shiny, keep yourself both clean and neat,  
 Bind your "lillies" \*tight and tidy, never go upon the street.

When the wheel's at eight or over,  
 While you gradually grow,  
 Both your old and younger brothers you should intimately know,  
 And while peacefully partaking of the tea and rice and wine,  
 About eating much or little never quarrel while you dine.

When the wheel at ten is turning,  
 You should never idle be,  
 To the making of their clothing and the mending you should see,  
 Your position should be daily sitting at your mother's feet,  
 Nor excepting on an errand should you go upon the street.

When the wheel has turned eleven,  
 You have grown to womanhood,  
 And all culinary matters should be clearly understood,  
 If for fancy-work from cooking you can save some precious hours,  
 You should spend them in embroid'ring ornamental leaves and flowers.

When the wheel has turned to thirteen,  
 You propriety should prize,  
 When your presence people enter you politely should arise,  
 Toward your aunts, your father's sisters and his younger brothers' wives,  
 You should not neglect your manners from the nearness of your lives.

When the wheel has turned to fifteen,  
 Or when twenty years have past,  
 As a girl with home and kindred these will surely be your last,  
 While expert in all employments that compose a woman's life,  
 You should study as a daughter all the duties of a wife.

\* The small feet of a Chinese woman.

*A Wife's Virtues.*

First, though not the most important,  
 Is that *filial* you should be,  
 Filial piety and honor heaven naturally will see,  
 For the favor of your parents is as deep as earth and heaven,  
 You should recompense their kindness just as long as life is given.

Then *respect* your elder brothers,  
 And your elder brothers' wives,  
 For disturbance has no foothold in a home where virtue thrives,  
 For a girl possessed of virtue, when no jealous thoughts can come  
 To her well-developed nature, is the jewel of the home.

Then a third important virtue  
 Is to *save the rice and flour*,  
 For economy in trifles such as oil and salt has power,  
 When provisions are abundant think of when they will be scant,  
 And prepare in time of plenty for a future time of want.

You should *well prepare the cooking*,  
 Be the food however plain,  
 And be able in receiving to politely entertain.  
 Things when first they come to market, though you purchase do not eat,  
 But your own and husband's parents with such dainties you may treat.

It is also quite important,—  
 Listen, girls, to what I mean,—  
 That your old or new-made garments all be scrupulously *clean*,  
 For if, diligent and tidy, you yourself do not neglect,  
 Who of relatives and neighbors such a one does not respect?

If again I may advise you,  
 'Tis that *evil thoughts are sin*.  
 Love no other one's possessions, covet not a single pin,  
 If you slight your neighbor-duties and their love you do not prize,  
 You, your parents and your brothers, all will utterly despise.

Then a *meek and lowly temper*,  
 Is restriction number seven,  
 Your relation to your husband is the same as earth to heaven,  
 Where the hen announces morning there the home will be destroyed,\*  
 You from lack of woman's virtue neighbor's scorn cannot avoid.

This the eighth you may rely on  
 By you all it should be known,  
 If you diligently *manage* you can make a happy home.  
 As a filial son will never house and home from parent's tear,  
 So a wife her wedding garments should not always wish to wear.

\* This sentence is found in the Book of History—*Shu-ching*. Legge, vol. iii, Part ii, p. 302.



Ninth, a girl should prize her virtue,  
 And of goodness never tire,  
 For, a jade that's pure and flawless, who does not with joy admire ?  
 Anciently a girl was guarded, from her virtue would not part,  
 Pure as diamond was her body, firm as iron was her heart.

Tenth and last that I would offer  
 Is, be *cautious* all your life,  
 Once you marry 'tis forever, once you may become a wife,  
 Three dependencies, four virtues, let them all be perfect; then  
 Who can say that amongst our women, there are no "superior men?" \*

### *The Three Dependencies.*

"Girls are difficult to manage."  
 This is often said as true.  
 So from youth till grown to teach them is the best that we can do.  
 If she disregards instruction and refuses to be good,  
 Husband's parents will abuse her, as indeed they often should.

Girls have three on whom dependent,  
 All their lives they must expect,—  
 While at home to follow *father*, who a husband will select,†  
 With her *husband* live in concord from the day that she is wed,  
 And her *son's* directions follow if her husband should be dead.

### *The Four Virtues.*

There are four important virtues,  
 Which a maiden should possess.  
 I will one by one rehearse them that your minds they may impress.  
 First like lady T'sao be perfect, and your happiness secure,  
 Who in *virtue* and *deportment* and in *words* and *work* was pure.

First of all a woman's virtues  
 Is a chaste and honest heart,  
 Of which modesty and goodness and decorum form a part.  
 If in motion, or if resting, a becoming way is chief,  
 You should guard against an error as you guard against a thief.

In your personal appearance,  
 You should ever take delight,  
 Ne'er depend upon cosmetics, whether they be red or white,  
 Comb and bathe at proper seasons; all the dirt remove with care,  
 In the washing of your clothing no exertion should you spare.

Of the virtues of a woman,  
 Conversation is the third,  
 By your friends 'tis often better to be seen than to be heard.  
 But to speak at proper seasons will incur no one's disdain  
 And one fit word o'er a thousand will the victory often gain.

\* I give the ordinary translation of the words *Chün-tzu*.

† The father selects his daughter's husband.

Fourth, the duties of a woman,  
You should never dare to shirk.  
Know that drawing and embroidering is not all of woman's work,  
You should labor at your spinning all the time you have to spare,  
And the flavorings for cooking you should constantly prepare.

*Duties Toward Others.*

As the favor of your parents  
Is as great as heaven's joy,  
To be filial to your parents you should all your strength employ,  
As *Ti-ying* that filial maiden, who, her father's life to save,  
By presenting a petition him thus rescued from the grave.

All your father's elder brothers,  
And his younger brothers too,  
Are your intimate relations the same bone and flesh as you,  
You should ne'er expression utter which would break the fam'ly chain,  
Thus denoting you forget those who in youth did you maintain.

To the wives of these your uncles,  
Old and younger just the same,  
If unfilial in your girlhood you will surely be to blame.  
Though they manifest no anger if you thus unfilial prove,  
All your faults will be detected, you will lose your neighbor's love.

You should honor elder brothers,  
And their wives you should respect.  
Nor should treat them badly, hoping you your parents will protect.  
All the members of your household should in peace and quiet dwell,  
Then no wrangling nor disturbance will your disagreements tell.

With the fam'lies of your neighbors,  
Whether Chang or whether Li,  
Let your intercourse exhibit fellowship and harmony,  
Do not constantly require that your wishes they indulge,  
Do not carry idle gossip and their secrets thus divulge.

*Reasons for Certain Customs.*

Have you ever learned the reason  
Why your ears should punctured be?  
'Tis that you may never listen to the talk of Chang and Li,  
True the holes were made for ear-rings that your face may be refined,  
But the other better reason you should always keep in mind.

At your throat you wear a button,  
It should teach you as a guide,  
That you never should, while walking, turn your head from side to side.  
And the layers of your clothing have a lesson for you too,  
They should decorate your body as the clouds adorn Mt. Wu.

Then a woman's upper garment,  
 And her skirt should teach again,  
 That, though living with her husband, she is on a different plain.  
 She should follow and be humble that it ne'er be said by men,  
 That "the morning there is published by the crowing of the hen."

Have you ever learned the reason  
 For the binding of your feet?  
 'Tis from fear that 'twill be easy to go out upon the street.  
 It is not that they are handsome when thus like a crooked bow  
 That ten thousand wraps and bindings are thus bound around them so.

*Duties as a Wife.*

As a wife to husband's parents,  
 You should filial be and good,  
 Nor should suffer imperfection in their clothing or their food.  
 Be submissive to their orders, all their wants anticipate,  
 That, because his wife is idle they your husband may not hate.

Be submissive to your husband,  
 Nor his wishes e'er neglect,  
 First of all in this submission is his parents to respect.  
 Economical and active you should ever strive to be,  
 Nor complain that Chang has nothing, and that few are poor as Li.

With his brothers' wives be peaceful,  
 And his sisters all respect,  
 And affectionately treat them, nor their company neglect.  
 Let not sisterly affection be by servants' stories killed,  
 Nor with smiles your face be covered while with hate your heart is filled.

Though your husband may be wealthy,  
 You should never be profuse,  
 There should always be a limit to the things you eat and use.  
 If your husband should be needy you should gladly share the same,  
 Being diligent and thrifty, and no other people blame.

For your guests arrange in order,  
 Both your table and your dress,  
 Be not stingy in providing, nor yet lavish to excess.  
 Ne'er in treatment of your callers over-closely count the cost,  
 But if lavish in expenses, all your wealth will soon be lost.

*Duties as a Mother.*

Of pre-natal education  
 Be attentive as a mother,  
 For the influence is mutual of each upon the other.  
 Whether walking, standing, sitting, or reclining, have a rule,  
 E'en in eating and in drinking have a care yourself to school.



Ne'er by fondness spoil your offspring,  
Whether it be girl or boy,  
By indulgence soon its temper you will utterly destroy.  
Tho' in youth it matters little, yet the time will surely come,  
When your offspring is indifferent to itself and to its home.

When he grows to years of boyhood  
Then a teacher call at once,  
Who will books and manners teach him that he may not be a dunce.  
Lazy habits in his study will good people all annoy,  
And his indolence the prospects of his future life destroy.

For your daughter in her girlhood,  
To learn fancy-work is best,  
Ne'er allow her to be idle,—lolling to the east or west.  
If in youth you do not teach her, when full-grown 'twill be too late,  
When she marries it will bring her only shame, disgrace and hate.

When your son arrives at manhood,  
Then a wife for him secure,\*  
Never mind about her parents, whether they be rich or poor.  
If the maiden have but virtue, if the maiden have but health,  
She will manage well her household, she will bring her husband wealth.

When your daughter weds she then is  
To her husband's family brought,  
To be frugal in the household she by parents should be taught.  
To his parents, as a daughter, she should kind and filial be,  
And submissive to her husband, to his home should gladly see.

If your sons, when you are aged,  
Other people's daughters wed,  
If impartially you treat them they will easily be led.  
Don't because the one is wealthy and the other one is poor,  
Treat the one as though a goddess, and the other as a boor.

And the children of your children,  
Boys or girls no matter which,  
You should love them as your jewels, whether they be poor or rich.  
To your neighbors be a neighbor that no person may declare,  
That you love your kindred only, but for others do not care.

Thus we end the Woman's Classic,  
You should learn it part by part,  
And should practice it and keep it always living in your heart.  
If you learn but do not heed it you will simply be, of course,  
Though arrayed in woman's garments, as a cow or as a horse.

\* The mother selects her son's wife as the father his daughter's husband.

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## *A Remarkable Proclamation.*

 PROCLAMATION of a most peaceful and appreciative tenor has just been sent to this country (says the *N. Y. Evangelist* for September), accompanied by a letter of explanation by the Rev. T. W. Houston, of Nanking, China. The letter is dated July 12th, and shows the folly of the opinions expressed in many newspapers, which form judgments of the whole of China from conditions existing in one section. No proclamation issued by Chinese officials with reference to the missionary work in years past has been more comprehensive or outspoken than this one issued by the Magistrate of the Nanking district. It is the more significant, because Nanking has always been a more or less turbulent centre. This proclamation is, in fact, nothing less than the most conclusive reply thus far made to much that passes for well grounded judgment as to missionary work and influence. It will serve also to re-assure the friends of missionaries in other parts of China than those in the provinces of Sz-chuen, Fuh-kien and Kwang-tung, where the troubles of the past year have occurred. We call special attention to it, for it seems nothing less than a distinct official welcome of the labors of our missionaries :

In Sz-chuen, 2,000 miles to the west, wholesale destruction of mission property has taken place ; but here we are sought after by the officials. Three weeks ago our district magistrate invited all the men of our mission community to a dinner, treating them with all honor, and now comes, unsolicited, one of the best proclamations which has been issued in China since the eve of modern missions. Translated, it is as follows :—

“ Given by Li, by the grace of the Emperor, Commissioner of Salt Revenue, Expectant Intendant of Circuit and Prefect of the Jieng-ning (Nanking) Circuit, being advanced three steps in office and having one brevet rank, having thirteen times received honorable mention in official records :

For the purpose of publicly and strictly charging the people concerning foreigners, who have in whatever points of the interior established chapels, schools or like places. For a long time these have been permitted by the emperor's commands. Now, having examined the doctrine halls in every place pertaining to the prefecture, we find that there have been established free schools where the poor children of China may receive instruction ; hospitals where China-

men may freely receive healing ; that the missionaries all are really good ; not only do they not take the people's possessions, but they do not seem to desire man's praise.

Already the Prefect, with the magistrate of the provincial capital, has personally visited each hall and has commanded the magistrates of outside districts to personally visit each station of the Churches and talk with the missionaries. They have personally observed the hospitals, school-houses, etc. They are for good, established with the sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these (missionaries).

We think it right, therefore, to put forth this proclamation, plainly charging soldiers and all people. Be it known that foreigners here renting, or otherwise setting up halls, do so to save and to help the poor, and that there is not the least under-handedness.

Let it not be that you, on the contrary, wrongly invent false reports, and even commit crimes and misdemeanors. If there should be shameless villains who, thinking to "fish for wealth" (*i. e.*, take by violence), invent reports and create disturbances, falsely accusing the missionaries of offences, they will first be thoroughly examined, then strictly dealt with. They will be punished to the fullest measure, certainly not leniently. You have been informed and warned. Do not disregard this proclamation.

Given on the 12th of the Intercalary 5th month, twenty-first year of Kuang Hsü." (July 4, 1895.)

I had a very pleasant interview last week with the Hon. Yung Wing. He will be remembered as the man in whose charge 12 Chinese boys were taken to New England in 1872 to attend school. Owing to misrepresentation they were recalled in 1881 before their education was completed, but after they had imbibed very many advanced ideas which caused them to be severely discountenanced by Chinese officialdom, mouldily conservative. But in the late war they were found to be the only officers of the navy who could be depended on to fight. They were plucky, capable and loyal. This has advanced them in favor with the officials who are inclined to be progressive, and our Viceroy, Chang Chi-tung, cabled to Yung Wing, who is now an American citizen, and has been living at Hartford, Conn., for thirteen years, to come out.

The object is to consult in regard to an educational system for China. The Northern Great Viceroy, Li Hung-chang, has also invited him to Tientsin for the same purpose, and the Secretary of the Board of Revenue wants him to go to Peking on the same business. These are China's most powerful men, and while all that we would like to see in an educational plan may not be brought about, we



may certainly hope to see some significant results. Mr. Yung Wing is a thoroughly educated and wide-awake Christian man. His plans are very wide, embracing the requiring of a knowledge of sciences and English in the competitive civil examinations, which are the foundation of China's civil service; compulsory education of both sexes, the establishment of high schools and universities, and the education of large numbers of Chinese boys in the United States, England and Germany. He does not include France in the last list, because he fears the effect of the French upon the moral character of his former countrymen.

He believes that the Chinese language is too cumbersome for the future needs—that the wine of new thought must be put in new bottles—and that English will be the vehicle of the new education for this country.

Whether he will be able to bring the zealous viceroys and high officials to unite upon a scheme and to overcome moss-backism and the all pervading canker of corruption sufficiently to put it into operation, remains to be seen.

T. W. HOUSTON.

Nanking.

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### *Home for Chinese Women and Girls.*

BY REV. W. S. HOLT, D.D., PORTLAND, OREGON.

IN the year 1885 the Northern Presbyterian Church opened a mission to the Chinese in Oregon and Washington. The headquarters were made at Portland, Ore. In this city there are about 3,500 Chinese, while in the entire district there are more than 12,000. The writer and his wife, who had spent nearly twelve years in China, were placed in charge of the mission. There are in Portland more than one hundred Chinese women and girls. Some of them are married women, having their own dwellings; but more of them are chattels, brought here by brothel-keepers, and used for purposes of gain. Naturally, efforts were made to reach these women and girls, without regard to their family or their relatives. Familiarity with the Chinese language, and a disposition to be friendly, facilitated the effort, and nearly all doors were open to the missionary woman. In the course of her visits it was soon learned that not only were women kept there for immoral purposes, but little girls also were owned by disreputable men and women, and these girls were living in brothels, and were destined to a miserable life. Not only so, but occasionally

women were found who were weary of their lives, who would be glad to leave the awful places and live respectably in a decent home. But what could be done with them? There was then no refuge for women in our city. Little was known of the Chinese. There had never been a white woman there before who could talk Chinese, or who had been among the Chinese, or who had any special interest in their welfare. Nor was there any place where Chinese children could be cared for. The subject of aid for these poor, depraved captives was laid before our Christian women. At once they recognized the need. How could it be met? While under discussion a crisis came. A poor woman in San Francisco was married to a worthless man. They had an adopted daughter. They also had a friend. The adopted father had threatened to sell the girl. This alarmed the mother. She lent a willing ear to the friend of the family, and ran away with him, taking the girl. The trio came to Portland. The enraged husband got track of them and followed. At the instigation of a Chinese acquaintance the runaway pair were married here in Portland. When the original husband arrived there was trouble. Shooting was freely threatened. The new husband was a stranger and alone, as his family has scarcely any representatives here. During the contest Mrs. Holt was sent for, whereupon both parties agreed to make no further trouble if the woman would go home with Mrs. Holt and stay with her one year. She consented, the child remaining with the first husband. In the coming of this woman into the shelter of our home the Chinese Home had its beginning.

Not long after, upon returning from services at the mission one Sabbath evening, we found a poor, disconsolate, diseased woman. She had escaped from a house of ill-repute. She was told by some Chinese acquaintance that we would receive her. She was taken in and cared for, three of our own children being put in one room to accommodate our two Chinese guests.

Not long after a message came to Mrs. Holt that a Chinese woman was detained in a bad place against her will; would the missionary come to her relief? Of course she would. A writ of *habeas corpus* was applied for. It was given to a sheriff. The officer, the attorney, the missionary woman, and one lady friend went to serve the paper. The street in front of the building was crowded with Chinese. The officer went upstairs, but could find no one. He returned to the sidewalk, saying he could find no one. The women started upstairs with him. A Chinese friend rushed out of the crowd and whispered to Mrs. Holt, "Don't you go up there." But she went with the sheriff. The hall above was full of excited Chinese, armed, as we learned afterward. The room was found, the sheriff burst open the door; there was the Chinese woman in the grasp of a

man, who held one hand over her mouth to prevent any outcry. She was taken to the court and allowed to join the other refugees in our home.

These events, happening in quick succession, showed that something must be done for such cases. Action was promptly taken. A society was organized within the North Pacific (Woman's) Board to take charge of this work. A house was rented, a matron secured, and the three women already mentioned were transferred to the Home, now organized and in operation, according to law.

Then followed a new and most interesting chapter in the history of the Home. The laws of Oregon authorize duly incorporated societies to take children away from immoral parents or guardians or improper surroundings, and take charge of their training. To help Chinese girls who were in such surroundings was one of the aims of the society mentioned above. Three Chinese girls were known to be in places which brought them within reach of the society. Accordingly, one day the matron of the Home and one officer, and Mrs. Holt and another officer visited the abodes of these girls and took them to the Home. Two of the girls lived with a widowed stepmother, who was a notoriously profligate woman. The other child belonged to a man and woman who lived together illegally. These children were made the occasion of the fiercest legal battle the Home has ever been forced into. In the case of one girl it was proved in court that the people who controlled her were not man and wife, and that she was not their child. The judge decided that if they would marry and remove to a decent residence they should have the child. They complied with these requirements. But over the other girls the battle waged long and fiercely. Efforts were made to show that the children had good care, and were happy. But there was abundant evidence to establish the reputation of the stepmother. Then a plea was set up that a poor old grandmother in China was pining for her grandchildren. A letter was produced from her, expressing the desire that they might be sent back to China to her. Finally it was decided that they must be sent to China, although they were American born. Their passage was taken on a vessel sailing from Portland to Hong-kong. They were put on board; the ship sailed. But the attorney for the Home had not exhausted all his resources. He went in person to the capitol, where the State Supreme Court was in session, urged his case with such zeal as to secure a mandamus upon the Circuit Judge. He in turn issued orders to the sheriff of the county which borders the Pacific Ocean, and through whose bounds the ship must sail. These orders were entrusted to Mrs. Holt and a warm-hearted lady friend. They took steamer for Astoria, which the ship must pass. Arrived in the small hours of the morning, roused the



sheriff, chartered a small steamer, went out and met the sailing vessel, stopped her, removed the girls and took them ashore. Then, when the vessel sailed out to sea the girls were returned to Portland. The case went to the Supreme Court, and the children were given over to the Home, where they still are—bright, happy, Christian girls, well on the way to useful womanhood.

The sequel to this incident is that not long after the termination of the suit the Chinese beset the stepmother to refund the large expense incurred in trying to keep the girls. She fled to the Home. There she became converted, married a Christian Chinese, and at the World's Fair at Chicago she posed as the "Chinese Beauty." She is now in China with her husband, and, so far as we know, living a consistent life.

Nearly 40 women and girls have enjoyed its shelter and care. To most of them has come a saving knowledge of Jesus Christ, to all of them an uplift such as they had never imagined in the days of their degradation. Its existence is a constant menace to the traffickers in women. Its door opens at the gentlest touch, night or day. But it only opens inward. No cunning of man or trick of misused law has ever been able to swing that door outward. It is a noble enterprise, carried on in His name, and is doing excellent service for those for whom it was inaugurated.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *The Latest Educational Trend in Japan.*

BY PROF. M. L. GORDON,

*Of the Doshisha University, Kioto, Japan.*

IN an article of mine on "The Recent Educational Revolution in Japan" after giving an outline of the frequent and radical changes that have occurred in the education world of Japan during the past quarter of a century, I called especial attention to the reforms just inaugurated by the then Minister of Education, Mr. Kü Inouye. Externally, the principal reform was the conversion of the five Higher Middle Schools, established by Viscount Mori and intended by him to resemble the better American colleges,

into schools where special technical instruction was to have the place of honor. This change went into effect in the Kioto Higher Middle School last September, the plan being for the other schools to follow suit as soon as practicable. The chief internal reform was indicated in an emphasized statement I made concerning the Kioto school, viz., "*The English language will not be taught, and students with no knowledge of English will be admitted to the school.*" Had I been writing of the general state of education at that time I would have added to this marked depreciation of the value of the knowledge of foreign languages, a tendency which for years had been gaining in breadth and force to disparage the higher education of girls.

Since my article was written three events of great importance to Japanese education have occurred. The first is the revision of the treaties with Western powers, whereby Japan takes a recognized place in the family of civilized nations. The second is the war with China, in which continual victory has been crowned by honorable peace. The third was the removal by death of Minister Kū Inouye and the appointment of the Marquis Saionji, a nobleman educated in France, as his successor. "After the war, what?" is now the question most frequently heard in Japan; and the new Minister of Education, fully recognizing the increased responsibilities which rest on the newly recognized and enlarged Japan, has recently been giving his views as to the education of the future. In an address to the principals of the higher and the normal schools, whom he had called together, he dwelt upon the following three points:—

"1. *Physical Development.* If we wish to increase the strength of the country we must make a strong, healthy people, and to do this, physical development must be fostered. In the West physical development and hygiene have made great progress, but in Japan this progress has not been satisfactory. It is, therefore, our duty to foster physical education.

"2. *The Education of Girls.* In making a good people we must have the help of woman. This is why female education is made of the first importance in the countries of the West. That girls as well as boys should receive an education sufficient to develop the powers bestowed by Heaven upon them is also beyond question. This, also, needs especial attention in Japan.

"3. *Foreign Languages.* As we live in a time when intercourse with foreign lands is very intimate, and active foreign inventions and foreign knowledge are being introduced into our country, we not only see the value of a knowledge of foreign languages in this, but also in making Japan known to foreign peoples, and in increasing our foreign commerce the necessity of these languages clearly appears. I hope, therefore, you will foster these studies.

“In conclusion let me say that while it is a fact beyond question that Japanese civilization has made great progress in recent years, it is also true that the progress of the rest of the civilized world has been simply astonishing. As compared with the eighteenth century the present is an immense advance, so the twentieth century will undoubtedly see still greater progress. And as the education of the men and women of the twentieth century is in our hands we should be prepared to discharge that responsibility with fidelity and success. I do not hesitate to condemn the spirit which, resting satisfied with the achievements of one's own nation, utterly disregards foreign lands, and, which, failing to discern the great power of the world's civilization, is content with the simple repetition of the phrase *Yamato damashi* (spirit of old Japan). A famous French educator has said, ‘He who in a distorted love for his own country shuts out all knowledge of foreign lands is no real friend to his country!’ This is a sentiment well worthy of the attention of educators.”

In the above extract we notice (1) that the study of foreign languages and female education are brought forward in a way that quite reverses the policy of the former minister, and (2) that an unusually sober and even modest view of Japan's achievements is taken, and (3) that the point of view is cosmopolitan, not to say Christian. It is the *Christian* centuries, the eighteenth, nineteenth and twentieth, that are compared with each other. It is no longer Japan of the Orient; but as an officer of the Department of Education said in an address before the nearly three thousand educators who recently gathered in Kioto, it is “*Sekai no Nippon*”—“Cosmopolitan Japan.” At this same meeting Mr. Shinji, President of the National Educational Society and a former vice-minister of education, emphasized the two points above mentioned, and urged that in order to avoid possible inconveniences from the mixed residence allowed by the new treaties which go into operation in 1899, a knowledge of English should be possessed by petty local officials, even down to policemen.

The great national events above referred to make it probable that these new tendencies will be more permanent than some of their predecessors. If so it will mean, for one thing, an increased attendance in mission schools, especially in schools for girls, which for several years past have had a diminishing popularity.

Another thing which came out at this National Educational Convention was the fact that the need of a simpler language is strongly felt. Principal Kano, of the Higher Normal School of Tokio, even took the Quixotic position that they must have not the “Romanized Japanese,” nor a language written in *Kana* alone, nor



yet the present mixture of Chinese and Japanese, but "a new and specially constructed oral and written language"! Indeed, I am told that it was seriously suggested that this about-to-be-constructed language might not only become the language of Japan, but take the place of English as the language of the world!

Another new trend is toward "maritime education." This is said to be intended, if not to counteract, to supplement the commercial education, which is now in the ascendant. It includes the development of marine products, the training of men for emergency service as marines, navigation in all its aspects, the general aim being to increase the mutual acquaintance of Japan and the world at large. One feature of the national convention already referred to was an able address by Prof. B. G. Northrop. Here, as in many other places, Professor Northrop was enthusiastically received, and did good service to the cause of education.

Another feature was an address, two and a half hours long, by Prof. Manjiro Inagaki, a graduate of Cambridge University. It was in many respects most admirable; but I was not a little surprised to find even him advocating loyalty to the throne as a sufficient basis for national morality.—*N. Y. Independent.*

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### *Notes and Items.*

THE time for the next Triennial Meeting of the Association is near at hand. The first session will be held on Wednesday, May 7th, 1896. Already the Executive Committee have made plans for the various sessions, and have sent out circulars inviting opinions as to the subjects for discussion. The desire is to make the meeting a complete success and a stimulus to our general educational work. May we be allowed to suggest that the members of the Association begin at once to make their plans to attend this meeting so that nothing may interfere. At the last meeting there was a fairly good attendance, but some of our adjacent coast provinces were without a single representative. The coming meeting ought to have one delegate from every city in which mission schools are located, and if possible every one in charge of schools ought to be present.

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One of our oldest educators recently called our attention to the necessity of making our mission schools not only a help in the general evangelistic work of China but also of making them models of good Western schools, after which the Chinese government could pattern

when it begins to establish schools of its own. Happily there seems to be no need of urging upon those in charge of schools the necessity of keeping them in touch with the general work of the Church, for without an exception this is the aim and method of all. It is feared, however, that in the commendable zeal of making schools strictly evangelical the other opportunity may sometimes be lost sight of, and no attempt be made to call the attention of leading Chinese to the purely secular advantages accruing from them. In some instances schools have been established for years without once having had a visit from local officials, gentry or literati. Of course any of these classes would have been welcome at any time and would have been shown the work of the schools. Many teachers have contented themselves with the knowledge that they had this kindly feeling and have made no attempts to make it known to others. Our thought is that the first duty is upon us to invite such visits and be as aggressive on this as on any other good line. In many cases we would find that these parties are only waiting for invitations which they gladly accept. Surprise at what is being done is soon followed by admiration, and the name of the school is passed on from friend to friend with commendatory remarks. In this way the school can exert not only a religious influence but a general influence on the educational problems of the community in which it exists.

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The study of Chinese child nature holds the key to the easy adaptation of Western methods of education to the mass of China. Any attempt to use methods which have proved successful in Western lands with the hope that without any change they will be adapted to Chinese children will be a failure. The success of the kindergarten system has been due to its careful study of child nature. While the underlying principle has been the same, the methods of developing that principle have varied according to the different circumstances of children. Thus we have a German kindergarten system, an English system and an American one, all with their own peculiar methods suited especially to the surroundings of the children of these several countries, and unsuited to those of other lands. None of these systems could live if transplanted. In the same way any system of kindergarten for China cannot use the peculiar methods of any Western country with success, but must be worked out from a study of the habits of thought and life of the Chinese child. His likes and dislikes are different, and any system which will tend to bring out all the good in him must be adapted to his nature. Things that would be considered foolish by the Western child may be wonderfully instructive and helpful to the Chinese one; and other things commonly known to the Chinese child might have need of careful explanation to

the Western one. Dr. Eitel in his paper published in these columns in July last remarks, "So long as you apply an English standard of thought, feeling and volition to the judgment and treatment of your boys you do not understand the working of their minds, and you will unconsciously misjudge and ill-treat them. So long as the boys continue to feel that their teachers do not understand them there cannot possibly spring up that bond of sympathy between teacher and pupil, which is the great secret of educational success, and which is so lacking in the relations which most of you have with your Chinese scholars." The different traditions and customs of the two parts of the world have developed different styles of character, which must be studied and understood by the successful educator. Bad as the existing methods of Chinese education are they are better than any system borrowed *in toto* from the West. Western food taken by the average Chinaman is apt to produce nausea, not because it is not *per se* better than what he has been accustomed to, but simply because it is not adapted to his taste. In like manner educational methods borrowed from the West and unadapted to Chinese child nature, will produce no good results. The principles at the root of those methods are universal in their application, but their development must be on lines specially suited to individual needs.

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The "up to date" Missionary Educationist cannot afford to be without a copy of the "Proceedings of the International Congress of Education," held at Chicago during the World's Columbian Exposition. It is a volume of over a thousand pages, and is published by the National Education Association of the U. S. A., New York. Though so bulky it only contains a selection from among the many excellent papers written and the spirited discussions that grew out of them. Many of the speeches could not be reported or noticed at all. The onerous task of editing this valuable record of educational views and methods was entrusted to Dr. N. A. Calkins, and how well he has succeeded is manifest at a cursory glance. A more detailed notice will appear in the RECORDER later on.

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Rev. Dr. Sheffield, who has been laid aside from work for three and a half months through the severe injuries received, is now, to the joy of his many friends, once more able to take up his usual lines of educational work, though still under various limitations. When injured he was hard at work in the revision of Chapin's Geography in preparation for publication. There was no one to



take it up and complete the work, and so it has awaited his recovery. He is now going forward with it, and will soon finish the task. As it is necessary to add a good deal on North and South America, as well as on Africa, it will hardly perhaps be ready for circulation earlier than the opening of navigation in the spring.

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### *A Christian Statesman in Japan, Ansai Takeichi.*

BY K. YABUCHI.



REMARKABLE life reached its earthly close and its heavenly beginning, when on December 2, 1894, the Hon. A. Takeichi suddenly died at Hakodate in Hokkaido.

Mr. Takeichi was born at a country village in Kochi Province, in 1847. At the age of eighteen he entered the service of his feudal lord, with whom he often went to Kyoto, the capital at that time. For some time he studied at Kyoto, but was obliged to cut his course short on account of the straitened circumstances of his family. He did not give up his study, however, but spent every spare moment in reading. He also acquired skill in military arts. He conducted himself as a calm and clever young man.

After the restoration he occupied several important positions as a magistrate, until the first Provincial Assemblies were opened, when he was elected a member of the Assembly of Kochi Province, of which he was first chosen Vice-Chairman and then Chairman. His political views were in accord with the principles of the Liberal Party, which organization he joined in 1881.

The year 1888 was one of great political excitement. The popular parties were opposed to treaty revision as formulated by the then Minister of Foreign Affairs, Count Inouye. They also asked for freedom of speech and a reduction of the land-tax. To plead for these three great objects there came to Tokyo many political leaders, among whom was Mr. Takeichi, representing the several thousand people of his province. But the government not only refused to grant their petition, but in order to quell the excitement passed a regulation banishing the petitioners from the capital. Mr. Takeichi regarded the regulation as unlawful, and considered it wrong for him to return to his province without accomplishing the purpose for which he was sent, merely through fear of getting into trouble. The result was that he and three

other elders and another earnest member of the Kochi Church were seized and put into jail.

After two years, on the day of the promulgation of the Constitution by the Emperor, he was set free. When he returned to his native village there was great rejoicing. Old and young went out to meet and welcome him. During his imprisonment his neighbors showed their sympathy by tilling his farm and gathering in large harvests of rice and wheat for him.

In 1892 he was made a candidate for election to the first National Diet, and, in the face of great obstacles, was elected. After the adjournment of the third session of the Diet he went on a tour of inspection to the northern island of Hokkaido. There he became deeply impressed with the necessity and advantage to the country of opening up this northern wilderness. He accordingly resigned his position as a member of the Diet, and chose to retire to this remote place and live among poor farmers rather than continue among people of high society. He preferred to work toward the laying of foundations for the future wealth of his country to living a life of ease for his own gratification.

What influenced Mr. Takeichi most largely in this course was undoubtedly his Christian faith. He became a Christian in 1885, and was a faithful follower of Christ to the day of his death. At first there was only one other Christian in his native county. But a preaching-place was established as a result of his earnest efforts, and he himself worked in his own and the surrounding towns and villages. He was so earnest that he often went to preach at a village thirty miles distant from his home, where there is now a good harvest of believers.

As a Christian Mr. Takeichi was a man of prayer. One time in Hokkaido while visiting the prison at Tsukigata, he obtained permission to see two men from his native province who were imprisoned there. They had been in prison a long time, and had become Christians while there. They had comfort and peace in their hearts, and their faces beamed with joy when Mr. Takeichi came to see them. His surprise and joy in finding them thus were so great that before speaking a word to them he knelt down and heartily thanked God for His great mercy toward them. Whenever he spoke to others about Christ he began with prayer. If any one objected that he could not join him in prayer on account of not yet knowing God, Mr. Takeichi answered that if a man cannot pray sincerely, he cannot find God, and that if anyone desires to find God, the true way is to ask God for a humble and penitent heart so as to learn to pray aright. Every one was moved by the earnestness of his prayer. He was a timely riser, and the quiet hours of the early morning were spent

in prayer, and the source of his power was these hours of secret communion with God.

His many bitter and gloomy days in jail were relieved by an almost constant study of the Bible, and his imprisonment thus became to him, as to Bunyan, the source of an invaluable spiritual experience. He kept the Sabbath conscientiously. He once said: "It is very difficult to keep the Sabbath when one is actively connected with a political party: almost every important meeting is held on Sunday, and if one absents himself, he is censured and criticised. Yet a Christian's conscience does not permit him to attend to worldly business on the holy Sabbath. I therefore finally concluded to do more on week days, so that I might be free on Sunday. But after a little while my friends began to understand me, and for my sake discontinued the practice of holding political meetings on Sunday. So the day was freely left to me as a day on which to obtain my spiritual food."

The farm which Mr. Takeichi laid out in Hokkaido is at Uraushinai along the banks of the beautiful Ishikari, the longest river in Japan. Along the north of it extends a mountain range, which shields it from the cold winter winds. It covers over fourteen hundred acres, of which two hundred are already under cultivation. Living upon it there are fifty-six families, numbering altogether two hundred and thirty-five souls. Mr. Takeichi named it the *Seiyen Buraku* (Hallowed Garden Community.) His desire was to build up an ideal community under the influence of Christianity. Everybody that joined was required to sign a temperance pledge. A church was built upon the farm in 1893, and a common school was opened at the same time. Looking toward the enlargement of his plans he, shortly before his death, made an additional lease of three times as much land as he already had. He also planned in connection with Rev. Oshikawa to establish a school for higher education. He said: "I want to make this a happy abode where there will be need neither of police-stations nor of pawnbroker's shops." Alluding to Mr. Takeichi's death, the Governor of Hokkaido said: "I shall greatly miss Mr. Takeichi; I had a great work in store for him. I hoped to make his farm a model for many others, and to entrust the management of the cultivation of the island entirely to him. But now he is gone, and my disappointment is great."

With such plans and prospects looking toward the future welfare of his country, and enjoying the love and respect of all, he suddenly passed away. He is now quietly sleeping on a hill-top of his farm, which he had selected from among his many acres as the "God's acre" of the "Hallowed Garden Community."—*The Japan Evangelist*.



## Correspondence.

KOREAN NEW TESTAMENT.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The Rev. Mr. Appenzeller in a kindly reference to the Korean New Testament, already published, stated his desire that it should have been re-published after a careful editing of the spelling. Now that this matter has been noticed in public it may be interesting to a few readers of the RECORDER to know how that spelling was adopted.

The first Gospel printed in Korean was in the spelling of the province of Pingan—as far, that is, as any place can be said to have any particular mode of spelling Korean. But the spelling and speech of the capital I soon learned were different. Classical books in Chinese were therefore secured, issued in the capital by royal imprimatur. These books are read throughout all Korea, and therefore, it was stated by all scholarly Koreans consulted, the spelling of Korean words in the translation and notes incorporated in these books was everywhere understood. Great was my disappointment, however, on discovering that not only did these books differ from each other in spelling the same sound, but the same book differed on different pages. But all these literary Koreans—and they were many and from many diverse cities—treated these unsightly differences as of no consequence whatever. After very careful study of these classics

published by government I selected those forms of spelling which preponderated in the books and, with the hearty concurrence of the Korean literates, adopted them into something like uniformity.

Such is the origin of the spelling of the Korean New Testament with which I have never heard a Korean find fault, but which I understand has been freely anathematized by others who are not Koreans. Seeing, however, the system originated as it did, it seems somewhat curious that the learned critics have apparently failed to discover the source of inspiration; for it is not surely for a moment to be supposed that they are ignorant of the classics issued in Seoul.

JOHN ROSS.

APPEALS FOR REDRESS, ETC.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: A valued and experienced missionary correspondent writing to me on the subject of appeals to Consuls and Ministers for redress in cases of violence in connection with the prosecution of our mission work, says: "Knowing the attitude of yourself and your mission I have wondered if you would not prepare an article on the subject. It is a serious question in my mind whether our work suffers most or gains by asking the interference of our governments in such cases as Ch'en-tu and Ku-cheng. It is true that pecuniary compensation may be obtained and the mis-

sionaries re-instated in their work; but what of the effect of all this on the work, not only in that region, but in all other places which shall hear of it? Shall we have gained in the long run? And how does God regard it all?"

I understand that the questions are not, Are good government and governmental protection in themselves a help to us? but, how far are we wise in *claiming redress*? and whether, in so doing, we are acting in accordance with God's revealed will? Let us then first consider the lower question of gain or loss. Are such appeals even good policy?

The result of many years' careful observation has brought me to the conclusion that they are not. Often the result of the appeal is not gained, or is so imperfectly gained, that one comes to the conclusion that one would have been better off had the appeal not been made. But where the object is fully gained, what, as my correspondent asks, is the effect of it? Is it not that the missionary, if more dreaded, is also more disliked and less likely to succeed in winning souls, and that his converts also are more hated?

In a recent sketch of Li Hung-chang, written by a former American Minister to China, which appeared in the May number of *The Review of Reviews*, the Minister says: "The theory of any body of men and women coming over the seas to a strange land and enduring hardships for the good of the people was something that no Chinese intellect could comprehend, not even the intellect of Li Hung-chang. There must be some ulterior purpose. And he would insist upon associating the Gospel with the sword,

and see in the devoted persons who stood on the highways and preached CHRIST, the men who had battered down the Ta-ku forts and forced opium on China." Must not the effect of appeals necessarily strengthen the belief of the *litterati* that missions are a political agency designed, together with opium, to facilitate the absorption of China by foreign Powers? And if in their efforts to secure justice the power appealed to is compelled to parade gun-boats and threaten war, will not both the misconception and the irritation be increased and confirmed? Nor can we be sure that the threat of war will always suffice; should it not, and bombardment follow, numbers of poor heathen Chinese, both innocent of, and unconnected with, the outrage complained of, may be hurried into an awful eternity; and this to avenge the inconvenience and loss of property of servants of the Prince of Peace! Nor is even this all; missionaries too far in the interior to be recalled might be imperilled, and perhaps in some cases massacred by an excited people. Were such a sad contingency to take place, would the Chinese who murdered innocent missionaries be more blameworthy than those who had caused the bombardment of innocent Chinese?

Another reason for considering appeals bad policy is the increasing opposition which they cause to the opening of new stations. A Chinese official must almost necessarily look upon a foreign resident as a source of danger and difficulty. He never becomes a source of emolument; but he may become a cause of loss or ruin, even when he has done all that lay in his power to show kindness

to the missionary. Difficulties may arise in which the mandarin must either take the side of the foreigner and offend the gentry, or be reported to his superiors and involved either in heavy bribing or loss of position. If, therefore, a mandarin can keep us out it must appear to him good policy to do so.

Again, let us consider the effect of appealing on the native Christians; is it not to lead them to lean upon man rather than upon God? We seek to inculcate trust in God in our teaching; are not difficulties an opportunity for emphasizing in our practice the same truth? That difficulties met by prayer and patience have strengthened the faith of converts more than months of teaching, must have been the experience of all observant missionaries. It seems well, too, to refer incidentally to the danger there is of men coming round us for political protection apart from true religious feeling—a very real and widespread source of weakness.

Turning, however, to the far more important question of what is the teaching of Scripture on the matter we are not left in any uncertainty. The life, and suffering, and death of our LORD, are very fully recorded; and He tells us that *as His FATHER sent Him so did He send us*. Lest we should think that His sufferings were excepted, we have the express teaching of the Apostle Peter that "*CHRIST also suffered for us, leaving us an example that ye should follow His steps*," who "*when He was reviled, reviled not again*."

We have not only His example, but also His express command. In the Sermon on the Mount He

gives us the law of the present dispensation. "*Ye have heard that it hath been said an eye for an eye and a tooth for a tooth*"—in other words, demand and obtain justice and adequate punishment—"But *I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat,*"—not, enter a counter-suit against him, but—"let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your FATHER which is in heaven*"—acting as did the Firstborn among many brethren. If we seek to have those who wrong us punished, what do we more than others; "*do not even the publicans so*"?

In sending out His disciples, He warned them of the dangers and persecutions they would meet with, and told them, "*The disciple is not above his Master, nor the servant above his Lord; it is enough for the disciple that he be as his Master, and the servant as his Lord.*" "*Fear not them which kill the body.*" "*He that taketh not his cross and followeth after Me, is not worthy of Me.*" I submit that our SAVIOUR's command, "*Be ye wise as serpents and harmless as doves,*" distinctly forbids the carrying, or use of firearms or other deadly weapons for self-protection; if it is not intended to use them, then to display them is to act a lie; to



use them would not be being harmless as the dove. Does not the same rule forbid appeal for ships of war?

The Holy Spirit, through the Apostle Peter in his first epistle, very distinctly teaches us what is the character of our three-fold calling, viz.:—

1. To do good.
2. To suffer for it, and
3. To take it patiently.

And the whole teaching of the epistle on the point is most emphatic and well worthy of special study; see especially Chapter II. 19-23. III. 13-18. IV. 12, 13, 16, 19. Our MASTER would not allow Peter to defend Him, but “committed Himself to Him that judgeth righteously.” We are commanded to tread in His footsteps, and the same protection is sufficient for us.

Our position is a much easier one than that of the apostles when they first received the commission. He who had forewarned them of their danger, prefaced His last charge with the words, “All power is given unto Me in heaven and in earth. Go you therefore...and lo, I am with you alway even unto the end of the world.” No riot takes place without His permission; no persecution is beyond His control. He may use the action of governments, or He may raise us up helpers among the heathen, or, independently, may deliver in providential ways beyond our thought.

“Sufficient is His arm alone,  
And our defence is sure.”

We are on safe ground when we can say with the Apostle Paul, “Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare

are not carnal.” When Israel of old trusted in the LORD they were safe; when they sought help from the surrounding nations they were put to shame. In Isaiah xxx. and xxxi. we see what GOD said to Israel when they sought help from Egypt, and did not trust in Him alone. May it be ours to inherit the blessing promised in Jeremiah xvii. 7, 8: “Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

What course then should we pursue in times of difficulty and danger? We have the example of St. Paul in making known to the local governor a threatened danger; and, therefore, have warrant for obtaining the friendly help of local officials, in so far as we can secure it. We have the further example of the apostle in pleading his Roman citizenship on three occasions:—1. To prove that he had been punished wrongfully at Philippi. 2. To prevent his being wrongfully beaten at Jerusalem; and 3. For the protection of his life by appealing to Cæsar at Caesarea; but in none of these cases did he demand the punishment of the wrong-doers. Should we fail, however, to secure the friendly help and protection of the mandarin we still have GOD to depend upon; and may count on grace to enable us to bear whatever He permits, knowing that, “All things work together for good to them that love God.”

We have much to be thankful for, in that without making any appeals we have so many facilities for the evangelization of China. When the apostles commenced their mission, so far from having governmental protection and redress, they had governmental prohibition, and were ordered not to speak at all in the Name of JESUS. But they did not feel that this compelled them to either flee or to be silent: to them the MASTER'S commission was supreme, and was to be carried out at all costs. "Whether it be right in the sight of GOD to hearken unto you more than unto GOD, judge ye. For we cannot but speak the things which we have seen and heard." Instead of being silent they prayed specially for boldness to speak the word, and were strengthened to do so with great power.

The martyrdom of Stephen and of James, and the persecution of many by Saul, did not cause the apostles to retire or to desist from their labours. They might die: not a few did; but death to them meant heaven, while when death should come to the unsaved it meant perdition. The multitude were scattered abroad; but the shepherds proved they were no hirelings by risking their lives for the flock.

Yours faithfully in Christ,  
J. HUDSON TAYLOR.

P. S.—The following extract from a letter of the Rev. M. H. Houston, of the American Presbyterian Mission (South), which appeared in the *N.-C. Daily News* on Nov. 14th, is so valuable that I venture to quote it:—

"As regards a proclamation, or any other aid, from any government, I think that the position

taken in the olden time by Ezra is the true one for a missionary to take. He received a proclamation from the government of Persia. He even accepted a contribution of money which the government made to the enterprise in which he was engaged. But, when it came to ask protection in the face of danger, he said that he was 'ashamed' to do it; 'because we had spoken unto the King, saying, The hand of our God is for good upon all them that seek Him; but His frown and His wrath is against all them that forsake Him.' And the result justified his position of high trust. Doubtless the missionary who declines to ask protection of government may fall under the hand of violence (and so he may, though a thousand proclamations are issued on his behalf); but I think he does honour to the KING of kings, under whose commission he serves; and he will in no wise lose his reward."

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GENERAL CONFERENCE, SHANGHAI,  
1890.

COMMITTEE ON VERNACULAR  
VERSIONS.

Swatow, 21st November, 1895.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the November number of the RECORDER, p. 537, there appears a Minute of the Committee of the "Mission to the Chinese Blind" referring to the letter addressed to them by this Committee.

Will you kindly find room for the insertion of my reply to Mr. Sloman's letter forwarding this minute, of which I send you a copy.

Yours very truly,  
JOHN C. GIBSON,  
*Secretary.*

GENERAL CONFERENCE, SHANGHAI,  
1890.

COMMITTEE ON VERNACULAR  
VERSIONS.

Swatow, 20th November, 1895.

MY DEAR MR. SLOWAN :

In August last I received the finding of your Committee in regard to the letter of this Committee referring to statements made in your Reports as to supposed relative advantages of Mr. Murray's system of writing Chinese for the seeing over the Roman letter. On receipt I sent you an acknowledgment, but it was necessary to communicate with others before sending you a fuller reply.

Let me now thank you in the name of this Committee for your kind attention to their letter, and especially for your Committee's assurance "that they are cordially interested in all efforts to bring the Scriptures within the reach of the people of China, that they gladly recognise the service rendered in this respect by the publication of Versions in Roman letter," and for their promise that they "will guard against any such mistakes in future Reports."

With this expression of thanks I might close, but for some points raised by your Committee which require a word of explanation.

1. Your Committee rather complain that the letter sent was a printed one, and later that it had been "published in China before being sent to them." I am anxious to say that we were not guilty of this discourtesy. The letter was printed for sending round for approval to the scattered members of this Committee, seventeen in number. Printed copies were then sent home solely

for the convenience of your Committee. It appeared to me that it would be more convenient for the gentlemen addressed to have a copy each than to have only one in manuscript in the hands of their Secretary. It was not published either in China or at home until after your Committee had received it and agreed to their finding upon it, as advised in your letter to me of 20th June. I may say that that finding has not reached me, but I suppose it is superseded by the later one of 8th July. The "original," which you say had not reached you, was also in print, differing from the others only in being authenticated by my written signature. It was sent to you as Secretary at the same time as the other copies for your Directors.

2. Your Committee say that our letter is contradicted by a statement published in the RECORDER for June, 1891. They say: "But in the CHINESE RECORDER for June, 1891, a statement appeared from the pen of one of the signatories of the letter, signed also by seven other missionaries, affirming that 'In Southern and Central China the tones are ignored in all Romanized books,' to which is added "on account of the expense.'"

Allow me to correct this statement in the following points:—

(a.) The words "on account of the expense" do not occur in the statement in the RECORDER. Any one can see this by referring to the RECORDER, but I have besides made enquiry of the author of that statement, and he, besides pointing out that he did not use these words, adds that the insertion of them entirely misrepresents his meaning.



Writing from the Far North he unfortunately used the phrase "Southern and Central China" in reference to the so-called "Southern Mandarin" (with Nanking for its centre), and the Ningpo as two dialects in which the New Testament has been Romanized without the use of tone-marks. There are special dialectical reasons which seem to make it unnecessary to mark the tones in these dialects. But so far was the writer from saying that this is an evil submitted to on the ground of expense, that the point of his sentence was to suggest that this feature might be borrowed by Mr. Murray, and the tone-marks omitted in his writing for the mandarin-speaking blind. I enclose a copy of his letter, which gives his view at greater length.

(b.) Again, it is not correct to say that the statement quoted was "signed by seven other missionaries." As a matter of fact it was signed by none. The author's own signature was, he says, inadvertently omitted, and what other six gentlemen signed was only the brief testimony appended to the statement: "The above seems to us a fair and adequate view of the advantages of Murray's system for teaching the blind in China to read and write. Of its success in practical working we are all witnesses." For anything beyond this these gentlemen take no responsibility. One of them writes to me: "My signature to it was not intended to substantiate every word in it, but to show that in my opinion it was as a whole 'a fair and moderate view of the advantages of Murray's system,' and that that sys-

tem had proved itself successful in practice. I did not even intend to support the opinion that it was necessarily superior, all things considered, to the ordinary Roman systems, for of this I had then and have now grave doubts."

Finally one other missionary signed a brief paragraph saying that "no one engaged in a similar work would be justified in setting aside this system for another without a careful study, &c., &c."

In short, no one of these gentlemen signed the statement you attribute to them, that "in Southern and Central China the tones are ignored in all Romanized books," and the one writer who made it did so in a sense which he says you have "quite misinterpreted" by your addition to it of the words, "on account of the expense." I think I have traced the origin of these mistakes. The statement from the RECORDER was reprinted by Miss Gordon Cumming in the interest of your Society and circulated along with your Reports. In doing so she omitted the qualifying sentences to which the signatures were attached as printed correctly in the RECORDER and represented the signers as signing the whole of the original statement. It appears as if your Committee, in drawing up their finding, had quoted from this inaccurate reprint without referring to the RECORDER itself. Whether this be the explanation or not I need hardly say that I have no doubt your Committee acted in perfectly good faith.

The terms of your Committee's finding are somewhat indefinite, but I presume we may take it that you accept our contradiction

of the three mis-statements to which we (I) called your attention. It is admitted that there is no ground whatever for the statement that "one version of the Holy Scriptures, printed in the Murray type, will be current throughout the vast empire (with Manchuria and Corea as well); you have offered no proof that books on the Murray system will cost only one-third the cost of Romanized books; and the statement that in Southern and Central China the tones are ignored in all Romanized books, has been shown to be groundless.

The correction of errors is tedious and thankless work, but it seemed to this Committee necessary to undertake it in the interest of the work committed to them. I have received letters from other missionaries warmly thanking us for the correction thus made; and your Committee assure us that the mistakes shall not be further repeated.

It is a good rule, generally adhered to among missionaries, that in advocating one kind of

work we shall say nothing to disparage another which may be capable of yielding good results, though we do not feel ourselves led to join in it. I am sure all the members of this Committee are far more anxious to promote the edification of Christ's Church in China by pushing on the publication of Christian literature in Roman letter, than to criticise methods which may commend themselves to others. In the interest of our special work, and of the Bible and Tract Societies of England, Scotland and America, which give it generous support, it seemed a needful duty to assure them that in aiding the publication of a Christian literature in the Vernaculars of China they are not wasting funds on a mistaken method. Trusting that you will kindly accept our assurance that this has been our only motive in this correspondence,

I am, my dear Mr. Slowan,

Yours very truly,

JOHN C. GIBSON,

Secretary.

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## Our Book Table.

*Fred. C. Roberts, of Tientsin, or For Christ and China*, by Mrs. Bryson. London: H. R. Allenson, 30 Paternoster Row, London. Price to missionaries \$1.50 at Mission Press or Mr. E. Evans.

The arrival of this book and the first dip into its contents reminds us vividly of a June Sunday evening last year, when coming out of Church, we heard the sad news of Dr. Roberts' death. "Dr. Roberts dead!" How well we remember the sad exclamation; in a tone of bewilderment as repeated by some;

with a deep sense of loss on the part of all. The sense of general loss and personal bereavement each one had, grew on contemplation of the consecration and enthusiasm which made his work so valuable, and with the thought of the tender loving heart which prompted the sympathetic courtesies which attracted to, and interested all, in Dr. Roberts.

We welcome this story of a consecrated life as it keeps green in

our memory and explains still further the source and growth of the solicitous amiability, glad spirituality, intense reverence, tireless energy, unceasing care and sound judgment of our departed friend. No better one could have been found than Mrs. Bryson to write this record, which shows "how amid the holy influences of an English home a lad of godly ancestry was trained for noble work in a foreign mission field."

The first chapter, "a godly ancestry," contains some good pen portrait writing, and prepares us for the early growth in grace of the subject of the memoir. Much of the earlier chapters might be summed up in an answer to the questions put to candidates for missionary service by the London Missionary Society, in which Dr. Roberts wrote: "My conversion at the age of ten, at the sick-bed of a Christian sister, presents nothing very striking. I had from my infancy been blessed with earnest Christian parents, who sought to bring me up in the fear and knowledge of God and of His Son; but I shall never forget the joy I had when, with a child's thoughts and understanding, I accepted Jesus Christ. I can say truly, 'all things became new.' From that hour He has continued to reveal Himself to me, so that, as I write, I can say, 'That which I have seen and heard declare I unto you.'"

Dr. Roberts early had the desire to go to China. In January, 1880, we find in one of his home letters: "I am now working for two entrance examinations at Edinburgh; so you see, dear sister, I am still fixed on the missionary life and

work. May I be trained for it in a higher school than that of earth! I am always thankful to receive news of China, and trust that God has allotted me a place in the mission field of that dark land."

In Edinburgh, as well as earlier in Aberystwith, Dr. Roberts found many opportunities of loving service for the Master; but in the midst of many engagements did not neglect his studies. He felt a student could make his studies an act of consecration to God, and in his fidelity to duty never seemed to find duties to conflict. In the chapter on "medical studies" will be found interesting notes of the visits of the Cambridge University Band to Edinburgh and indications of the share Dr. Roberts took in University deputation and evangelistic work. Chapter vi. tells of life and work in Tientsin, incidentally shewing the help and strength he received from Dr. Mackenzie's companionship. In the succeeding chapter on "Mongolian Solitudes" we get a glimpse of the short time of joint service with Gilmour; then on page 94 we have the call to Dr. Roberts to return to Tientsin to take up the work left unattended to by the death of Dr. Mackenzie.

It is unnecessary here to refer to the many labours of Dr. Roberts in Tientsin, or to his famine relief work, or country itinerations, or to the graphic details of his last days. No one can read these without getting a helpful impulse to more consecrated effort, or being filled with the desire to have a like grasp of spiritual realities.

His term of service was short, only about seven years; but some



of Dr. Roberts' old colleagues maintain that the work he accomplished in that period might well have been spread over the life-time of any ordinary man. And now that he is gone we are thankful that Mrs. Bryson has so gracefully and judiciously woven from many letters and close intimacy a memoir which, we hope, will lead young lives at home to devote the strength of their youth to the Lord and lead them to take the places so frequently left vacant. To all on the mission field, as well as at home, this book will be most helpful, giving as it does an interesting insight into the "devout spirit which longed intensely after personal holiness, and whose deep desire it was to show forth in daily life the image of the Master."

G. M.

*Transactions of the Asiatic Society of Japan.* December, 1894. \$2.50

The chief interest of this volume of the proceedings of the Japan Asiatic Society, centres in the able and full paper on Japanese Buddhism and its developments, contributed by the Rev. A. Lloyd; to all students of the subject this article offers considerable attractions, not so much on account of any philosophical discussion of the subject which the author has but little indulged in, as on account of its historical research and the clearness with which the teachings of the Buddha and those of the chief sects in Japan are given.

The article opens with a brief comparative statement of the essence of Brahmanism, priestly and popular (Hinduism) and of Buddhism, philosophical and popular.

A short discussion on the two vehicles follows, and then a *résumé* of Buddha's Life; the author has drawn his materials from Sir Monier Williams, M. Feer, M. Senart and others, and his views of Chinese Buddhism appear to be derived from reading in Japanese the Sutras and other works of Buddhists. In common with Chinese and Japanese and some Europeans Mr. Lloyd holds that the Mahayana School is included in the original idea of Gautama; with this view many join issue, Dr. Rhys Davids, Dr. Edkins and many others; into the learned *pros* and *cons* we cannot enter here.

Buddhism first reached China at the commencement of the Christian era; it entered Japan early in the sixth century, and then *via* Korea; it is a century later that Japan studies for herself in China where Buddhism shone strong and clear.

The voluminous literature that Buddhism has gathered round it offered a fine field for eclecticism;—and, may we add, for original talent also; the Buddhist Canon was not reduced to writing till 88-76 B.C., and is it possible that all its eight million and more syllables, the number which the Pāli Canon contains, were ever retained in the memory of living men?

The various Japanese schools of thought have arisen from the somewhat exclusive study of one Sutra or set of Sutras; of many of these Mr. Lloyd has given us interesting summaries.

In one chapter we have a translation of an account of a Conference between some clergy of the Shinshu sect at Kyoto and the members of the French Scientific

Mission sent to enquire into the religious condition of Japan; the Conference was in form of question and answer. In another chapter we have a succinct account of Nichiren, one of the most popular and picturesque of Japanese priest-heroes, and Mr. Lloyd has contributed a long poem on the life and teaching of this priest.

The paper would have been of more value to students of Chinese Buddhism if the Chinese characters of Sutras, etc., had been given. Who would recognize the Hwa-yen-king in Ke-gon-kio. There is further no estimate of the comparative strength of the followers of the various schools.

We have a far more attractive view of Buddhism put before us here than we have in, say, Griffis' "Religions of Japan" or Eitel's Lectures; Mr. Lloyd is not blind to this side (p. 445), but should he not think more of the practical effect on the mass of the people of a religion he has so closely studied and be more faithful to its practical shortcomings?

This volume contains also prose translations of three popular ballads of an outcast tribe in Japan—the Yama-no-moro, or rag and waste paper buyers—who live near Matsuyé; three other classes of social outcasts are also found in this neighbourhood, and perhaps the Society will encourage further research among these people.

An idea of true love runs through these three ballads which give an interesting insight into the early history and character of the island people; have Chinese ballads anything so simple? for this must we not look to the aboriginal peoples

scattered in a few provinces of this empire?

We are glad to learn that the Transactions of the Society continue to have an increased sale—were this not so we would suggest that their price be reduced—the Society's finances can easily afford a reduction, and as it is would not such be still possible? Personally we should welcome it, as in the publications of the sister Society in China.

A. H. H.

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Review of the *Memoirs of Rev. John Leighton Wilson, D.D.* Richmond, Va. Presbyterian Committee of Publication. Presbyterian Mission Press. \$2.50.

This book has been expected for some time, and it was received with great pleasure, and has been read with avidity, and it is now laid down with the feeling that Dr. DuBose has done his work well. It is the life of a missionary by a missionary, of a secretary by one who served under him, of a venerated senior by an admiring and loving junior. Our author wields a facile pen, and though he claims to be only an editor he has used his material with discrimination and has added explanations, observations and remarks of his own, so as not to give simply a compilation of letters, reports, etc. In fact he has combined the work of author and editor in such just proportion as to produce a very interesting sketch of one who came near being a model man. One great reason of this success lies in the fact that Dr. Wilson lived in the midst of, and took part in, many stirring and important events on two continents. He was born on a plantation in South Carolina in 1809 and died



in the house where he first saw the light, in 1886.

In 1832, when not quite twenty-four years of age, he offered himself to the American Board of Foreign Missions, and was accepted as its pioneer missionary to Africa. He was first sent on an exploring voyage to Western Africa, and made arrangements to start a mission at Cape Palmas, about five degrees above the equator. He then returned to the U. S. for his bride, with whom he lived seven years at this place.

When a vessel brought the mail, which was sometimes once in six months, and again at the end of twelve, it was the practice of Mr. and Mrs. Wilson to open one letter or paper a day, so as to make the pleasure last as long as possible.

Cape Palmas was a colony, and the proximity of the mission to it seemed to be such a disadvantage that it was moved to Gaboon, where they lived twelve years directly on the equator. The colonists once fled to the mission house to escape from an attack of the natives. "Picture to yourself a band of five hundred savages, armed with guns, cutlasses and spears, intoxicated with revenge and thirsting for blood, with demoniacal yells. I found it necessary to place myself before our gate to prevent bloodshed within our very doors." He arranged a palavar and settled the difficulty.

He paid visits to tribes in the interior, and was generally received with hospitality. He writes of one such visit: "In the morning I found Teddah and his headmen assembled to thank me for my visit and

to proffer me their country's hospitality. A handsome bullock was brought out, and the king pronounced it mine."

"I requested Teddah to assemble the people at some convenient place that I might preach to them. At twelve o'clock we repaired to an open space in the town. The king took his seat near me, and the people formed in an oblong square in front. I need scarcely say that my feelings were deeply engaged when I found myself, a minister of the living God, surrounded by five hundred human beings, not one of whom had heard the name of Jesus or the glad tidings of salvation."

Aside from the many interesting incidents of his missionary labors the book is full of items of interest relating to other subjects, as he was an enthusiastic student of the botany and the fauna of the Dark Continent, and was a member of the Royal Oriental Society of Great Britain.

Among his personal experiences he writes: "A few evenings ago a leopard intruded himself into our yard and carried off a full grown sheep. You can judge of its size and strength when I tell you it leaped, with the sheep in its mouth, over two fences, neither less than eight feet high."

Of the boa constrictor he writes: "The writer has not seen one more than twenty-five feet long, but it is said that they attain much greater length. I assisted once in extricating a favorite dog from the folds of one of these monsters. The dog received no injury, but it was several weeks before the varnishing he had



received from the snake's tongue could be removed."

He observed the ant and saw how the *soldiers* weaved themselves into an arch, through which their caravans might pass a dangerous place, or how they formed a raft and thus crossed a stream.

But his crowning discovery was that of the gorilla, to which he gave its name. He was the first man to bring this animal to the attention of American and European naturalists. A complete skeleton presented by him is now in the Museum of Natural History in Boston, and it was the first skeleton of the gorilla ever taken to Europe or America. Paul Du Chaillu, who was brought up in his family, was the first white man to see this animal and the first to kill one.

One of his greatest works was the influence he had in suppressing the slave trade. It seems that the English people were getting discouraged, and the British squadron was about to be withdrawn from Africa. Dr. Wilson prepared a paper urging increased efforts. Lord Palmerston directed an edition of ten thousand to be printed and distributed, and he afterwards informed Mr. W. that after the publication of his article all opposition in England to the retention of the African squadron ceased. In his last letter from Africa he says: "The English squadron has very nearly put a final end to the slave trade."

Dr. Wilson spent eighteen years in Africa with only one furlough

home, but his health was too much impaired to permit him to return. He was then for thirty-three years Secretary of Foreign Missions, eight years in the rooms of the Presbyterian Board and twenty-five years in the Southern Presbyterian Church.

It was in this last position that he did his greatest and best work. At the beginning of the civil war in 1861 he found the Church destitute of organization for aggressive work. He was just the man for such a time as that, and he became the moving spirit first in organizing a system of sustentation and home mission work, like Dr. Chalmers at the disruption in Scotland. Then he addressed himself to the foreign mission cause, and as soon as the smoke of the battle ceased he began to send missionaries to the Indians, then to China, Brazil and other foreign lands. For a number of years he had charge of both the home and foreign work, and used his great gifts of practical wisdom, executive ability and personal magnetism in building up the waste places of Zion and in spreading the Gospel to the ends of the earth. No man in the southern Church has ever wielded such power for good, and to no other man does that Church owe so much for its prosperity at home and for its success abroad.

Dr. DuBose is to be congratulated on the manner in which he has presented to us, in a compact and interesting volume, the life of this great, good and wise man.

J. L. S.

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## Chinese Tract Society.

The following letter has been received from Pastor Kranz and placed before the Directors of the Chinese Tract Society, who on his behalf have undertaken to distribute the 2,000 copies in accordance with the conditions contained in the letter received from him and printed below.

All applications should be addressed to the Mission Press, Shanghai, or to

ERNEST BOX,  
*Hon Sec.*

P. S.—Orders must be marked “C. T. S. Grant.”  
Shanghai, Nov. 1st, 1895.

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5 CARTER ROAD,  
*Shanghai, 27th September, 1895.*

Rev. E. Box,

*Secretary of the Chinese Tract Society.*

DEAR MR. BOX,

The undersigned begs to offer \$800 (eight hundred dollars Mexican) to the Chinese Tract Society for the purpose of distributing **2,000 copies of Dr. Faber's Commentary on Mark** (5 vols. each).

My intention is, that these 2,000 copies shall be **FREELY** given to such Christians (especially to native helpers, pastors, evangelists) who are **able** and **willing** to make a **study** of the work, but whose means would make it difficult for them to *buy* a copy. The work may also be given to such educated Chinese (heathen), of whom there are indications that they will *appreciate* and *carefully read it*.

In order to secure this purpose it seems advisable to solicit special applications for the work from those missionary brethren who would take an interest in this matter.

Yours very sincerely,

P. KRANZ.

## Editorial Comment.

WE would call attention to the letter of the Rev. Hudson Taylor in our correspondence columns, as giving the "other side" of what has perhaps been too much overlooked in the recent troubles in China. Dr. Taylor does not speak without experience, both personal and through his mission. There is certainly abundant food for thought in the subject, and we are glad to have the matter brought forward in such a calm and forcible manner and by one so entitled to speak and write as Dr. Taylor.

\* \* \*

THE latest we can gather in regard to the Mohammedan rebellion, is that Lan-chow is quite safe, and the siege of Hsi-ning by the Mohammedans has been raised; they having failed to capture the place. The missionaries in that region have concluded that it is not necessary for them to leave their work, and some who had been absent are returning. The Mohammedans are said to be willing to make peace if they can be assured that those who have been implicated will not lose their heads. Judging from the past, however, it is difficult to conceive what satisfactory guarantee China could possibly give that she would keep her word, even after it had been pledged. The sources of this information are from the missionaries and not the Chinese government, so that we deem them reliable.

\* \* \*

THE paucity of information with regard to the Mohammedan rebellion leads us to think of the very unsatisfactory condition in which China finds herself at the present time. About eight years ago the late Marquis Tseng wrote regarding China's "Sleep and the Awakening." He granted the probability

of his country having fallen asleep in the dangerous contemplation of her own greatness; but pointed out that the burning of the Summer Palace had singed her eyebrows, and that the advance of the Russians in Kuldja and the French in Tongking had made her realise the situation in which she was being placed by the ever-contracting circle that was being drawn around her by the European. "By the light of the burning palace which had been the pride and the delight of her Emperors, she commenced to see that she had been asleep whilst all the world was up and doing; that she had been sleeping in the vacuous vortex of the storm of forces wildly whirling around her." These disasters, in teaching China her weakness, had also discovered to her, as Marquis Tseng pointed out, her strength.

What was to be the result of the awakening? In the putting of the query: "Will not the awakening of three hundred millions to a consciousness of their strength be dangerous to the continuance of friendly relations with the West?" even although answered by: "No, the Chinese have never been an aggressive race," there is a certain amount of pathos, as we note China's unpreparedness for the war with Japan, and as even now we are speculating as to the extent and consequences of a serious rebellion in her own borders. The unreliable nature of the official reports of this rising indicate that not only has China been asleep, but that she is very sick indeed.

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IN further proof of this we would refer to several other significant circumstances recently brought to our attention. A shocking tale of inhumanity comes from Nanking. A sick employee in a



rice shop is turned into the street, where for three days and nights, with a temperature at night time approaching the freezing point, he lies with no covering. A missionary physician only finds him when it is too late to save his life. The report adds:—"A few yards to the west of him is a large Buddhist monastery, a smaller temple no farther along on the east. A Mohammedan mosque stands but a short distance to the south, while Confucianists abound on every hand. These neighbours may have felt some stirrings of pity, but they all 'passed by on the other side.' It is said that the late Viceroy Tseng spent Tls. 60,000 on the monastery known as Pei-lu-sze. A favourite of his, a notorious scapegrace, was made abbot, and support provided for two hundred monks and several thousand idols. Hundreds of millions of dollars are spent every year in this way in China, and three millions of the people, it is estimated, die in the same time from starvation, i.e., from insufficient nourishment. Thus the idle and profligate are nourished while the unfortunate poor perish by the road-side, and a mud god is more cared for than a man of flesh and blood."

\* \* \*

ANOTHER indication of the complex nature of the disease from which China is suffering is found in the Report of the Ku-cheng Commission of Investigation. Writing on the 12th of last month Mr. Bannister says:—"The saddest thing in this sad duty has been the ceaseless fight with lies and duplicity, and all to get the barest justice in the end. I see from the Shanghai papers just to hand that 11 men have been executed within six weeks of the perpetration of their crime, which was robbery with violence of the goods of a wealthy Chinaman. We have been fighting for two months to get bare justice

for the cruel and cold-blooded murder of innocent women and children. The sole cause for the difference—the promptness and severity in the one case, and slowness and haggling in the other—lies in the fact that in one case the sufferer was a rich Chinese, and in the other only despised foreigners. If this is possible can we wonder that men should go about and boast, as is done this day in the Ping-nang district (adjoining Ku-cheng), that the killing of a few foreigners is a very small matter indeed."

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THESE and other like matters require no comment. They significantly indicate that there is no stimulus in the oft-repeated caption: "China's sleep and the awakening." "China's disease and the cure" is the subject that more naturally occupies our attention. Recognising that it is not in the strengthening of coast defences or in the organization and development of the army and navy that this land will escape from her troubles, we more than ever realise the only true and radical cure for China's ills; and devoutly thankful are we for the many co-workers who on so many different lines, but with one aim and animated by one spirit, are working for China's greatest good under one Leader—the Great Physician.

\* \* \*

WHILE so many things unfavorable to Missions are being said in the home papers, especially in connection with the recent riots and troubles in the interior, it is refreshing to note the words of the Hon. John W. Foster, as delivered in the Episcopal Convention (albeit Mr. Foster is a Presbyterian) in Minneapolis not long since. We can bear personal testimony as to the pains Mr. Foster took to become ac-

quainted with missionaries and their work, not getting his information from hearsay, or from men who, though living in China, really know as little of the missionaries' work as of what is going on in the heart of Africa, but visiting the missionaries in their homes, seeing the schools and attending services, and so gaining a knowledge which is attainable in no other way. If there were more travelers and writers like Mr. Foster a great many of the hard things which are now said about the missionaries and their work would never be said.

The *New York Independent* thus sums up his remarks:—

Not less calm and judicial in tone than Norman and Curzon and Vivekananda and their associates, his statements carry on their face the evidence of an amount of personal investigation which does not appear in theirs. To begin with, he admits that his first impression was one of disappointment at the small results apparent, and acknowledges that this was the prevailing testimony of natives, foreign residents engaged in business and business officials. Closer examination, however, changed his opinion. In India he found great improvement in the moral and social condition of the people, great advance in education, hope for women and the lower classes such as had, under the old religions, been impossible, and a number of Christians equal to those that could be counted under the Roman Empire at the end of the first century of the Christian era, a fact which he considers a just indication of success. As to the relation of missions to the general welfare of the country, he mentions two significant facts: the contribution by the British administration of \$100,000 annually to the support of missions,

and the statement by a government official that if missions did not exist, it would be the government's duty to invent them.

Similar is his testimony to the work being done in China—medical, educational and evangelistic. The charge that the Chinese are so stolid and utterly degraded, that it is a hopeless task to attempt to convert them, he answers by the simple account of what he saw in a revival at one of the stations of the Methodist Episcopal Church. Even the riots, he considers, do not indicate any general hostility among the great mass of the people or nobility to the missionaries or their work, but are the direct result of the scheming of the literati and the mandarins, assisted by the unpopularity of the government in view of the victory of Japan in the late war. Turning to Japan, after hearty words of appreciation for her great advance, he utters a word of warning, in the remark that "she makes a great mistake in accepting the results while she rejects the cause of Christian civilization;" but there is still sharper rebuke to some Americans in the following:—

"Christianity, however, would undoubtedly be to-day the recognized religion of Japan had those nominal adherents to it, with whom she first became acquainted, been true to their principles."

Missionaries in the field who have become almost fearful to entertain American guests, lest their hospitality be turned into occasion for attack, will read with gratitude Mr. Foster's tribute to the self-denial which, even in comfortable homes and with several servants, makes of their life a long-continued, almost unintermitting tax upon strength, physical, mental and nervous. They will also indorse most heartily his interpretation of their appeal for government help as being based not at all on their work as missionaries but on their rights as citizens to the same protection



accorded to other citizens. Perhaps the most significant passage of all is that in which he claims the triumph of Christianity and shows the present opportunity furnished by open doors to the whole heathen world, except Tibet, by accumulated facilities of steam, electricity and the press, and most of all by the fact that the Bible is open to nine-tenths of the population of the earth in their native languages.

Such words, coming from the man who probably did more than any other to bring about an honorable peace between two nations, themselves the field of extensive missionary effort, are full of meaning. No man who did not understand both Chinese and Japanese character could have had his influence with Chinese and Japanese rulers. More than that, they are the words of a man trained by a long experience to sift evidence and form just con-

clusions—one intimately acquainted as Secretary of State with foreign nations—and as such they must have weight, not only with men who already sympathize with missionary work, but with those who do not. We do not forget the testimony already given by Minister Denby in China, by every minister that has spent more than a few months in Turkey, by English ambassadors and statesmen, including Governors-General of India and such men as Lord Shaftesbury—in fact, by every man of broad culture who has taken the pains to examine into the work of missions. If missions needed defenders they have had them by the score; but none the less will mission workers in every field be personally grateful to Mr. Foster for his stirring words and earnest appeal.

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## Missionary News.

### PRESBYTERY OF SHANTUNG.

—The Annual Meeting of the Presbytery of Shantung was held November 2-7 in the old temple building, now the prayer hall of the Tungchow College. Rev. Tso Li-wên was elected moderator, and gave great satisfaction.

A unanimous call was presented from two Churches to Rev. Lan Yueh-hwo. A salary of 200,000 small cash was pledged, about \$100.00 Mex. This makes two pastors who receive their entire support from the Churches. Two others are supported from native contributions to the sustentation fund. During the past year three new Churches have been organized and 409 added to the Church

on profession of faith, making a total membership of 4491. More than 300 hopeful inquirers, who have not yet been baptized, were reported. Twelve young men who have spent several years either teaching or preaching since graduating from the Tungchow College, have given in their names as wishing to enter upon a three years' theological course in a class to be opened after the new year. Five who were present were examined and taken under care of Presbytery. Others, not expecting ordination, will enter the class, that they may be better qualified for Christian work.

The overflow of rivers and excessive rains covering the level



and marshy land to remain for many days under water, destroying the bean and sweet potato crops, upon which multitudes depend for food, has brought distress to many people. In view of this \$1,443.00, native contributions, in addition to local support for schools and other purposes, was thought to be liberal.

Owing to the great distances over which our Presbytery now extends, and the time and money necessary to attend meetings, it was unanimously voted to request the next General Assembly to organize a new Presbytery, comprising the stations of Chi-nan-fu, I-chow-fu and Chi-ning-chow, to be called the Presbytery of Chi-nan-fu.

One morning a service of special interest was held to dedicate the new college building.

It is a two-story brick building, well adapted to meet a long felt want. Every room is heated by steam and lighted by electricity. This building, an engine room, dormitories for about 50 students, reading and other rooms, were built at a cost not exceeding \$5,000.00 gold; part of this was contributed as special gifts. Dr. Mateer's time is so urgently needed to help in the Bible translation and other literary work that he felt constrained to resign the presidency of the college in favour of Rev. W. M. Hayes, a man well qualified for such an important position. Dr. Mateer accepted the position of vice-president, and hopes to teach special classes and assist in various ways.

Some of the graduates of the college, who are now doing grand work in helping to evangelize China, paid glowing tributes to the long, faithful and successful work of Dr. and Mrs. Mateer in connec-

tion with the college. More than 30 years ago they began the school with six little boys, all they could secure at a time when there were few converts and the people feared and hated everything foreign. The late Dr. Mills was greatly missed. His genial, hopeful manner, ready sparkling wit, which never left a sting, and willingness to bear his full share of every work, added to the fact that he was able to speak on all missionary matters as a pioneer who had seen nearly 40 years of service on the field, has left a wide vacancy, which all lament. During the last six months of his life he was permitted to daily preach to a larger number of intelligent and attentive hearers than ever before. The bombardment of the city by the Japanese men-of-war seemed to awaken the people as from a dream, and many visited the Churches day after day to hear the Gospel. Surely there will be fruit from the sowing of good seed. One young woman was killed by her husband for refusing to deny the Lord Jesus, whom she accepted as her Saviour while on a visit to her mother's home, into which Christianity had lately entered. The middle man who had arranged the marriage five years previous, was so bitter against Christianity that when he heard of this woman's decision to be a Christian he urged the husband and his mother to see whether force might be necessary to reject the truth. The day following the funeral this man, when attending a market, was shot by soldiers deserting when Wei-hai-wei was attacked. Both Christian and heathen regarded this as a judgment from heaven and a warning against evil.

HUNTER CORBETT.

—The following has also been kindly sent to us:—

The Presbytery of Shantung (Amer. Presb., North) reports the reception of 389 converts during the past year; the entire membership now being 4491. Three new Churches were organized and a second native pastor settled at a salary of 200,000 cash annually. The total contributions for the year amounted to \$1443 Mexicans. Great interest is reported in the region north-west of Wei-hien; three hundred inquirers having been enrolled. Owing to the large size of the Presbytery a unanimous request was made to the general assembly to set off the stations of Chi-nan-fu, I-chow-fu and Chi-ning-chow with dependent Churches as a new organization to be known as the Presbytery of Chi-nan.

W. M. H.

Tungchow, Nov. 9th, 1895.

—Rev. Dr. Ross, writing from Newchwang, 11th Nov., 1895, says: "You will be gratified to learn that not only is the country in great peace but that the missionaries have been at many of the out-stations. Three missionaries have baptized more than three hundred converts. Other stations are to be visited, and many more applicants to be examined."

—The following Resolutions were recently passed by the Protestant Episcopal Church sitting in General Convention in the city of Minneapolis, Minnesota, U. S. A.:—

Resolved, That the Board of Missions has learned with deep sorrow of the outbreaks of violence in China, by which mission property has been destroyed, the safety of missionaries threatened, and in some instances lives of missionaries sacrificed and women and children horribly treated.

Resolved, That this Board convey to our own missionaries in

China, and through them to all who are laboring in the Gospel of Christ in the midst of perils, the assurance of our prayerful sympathy and solicitude for their welfare.

Resolved, That this Board expresses to the Church Missionary Society of England and to the Church of England Zenana Missionary Society, whose missionaries were slain and wounded in the late massacre at Ku-cheng, its deep sympathy in their sorrow and loss, and that we earnestly call upon the United States Government to extend its strong arm of protection over the citizens of our country residing in that unhappy land and secure them in their treaty rights.

## The Children's Scripture Union.

### 會書聖讀

The following particulars of the work of the Chinese Branch of the Children's Scripture Union are given in the hope that a wider interest may be taken in this organization, and that those who are already assisting may still further help in its development. When we hear that more than 500,000 cards of membership were issued this year to the branches of the Union all over the world, and that the work has proved particularly helpful in India and Japan, we regret that so few in this great empire are members of this helpful Union. The fact that the cards of membership are printed in thirty different languages, and that there are more than 1200 branches in foreign countries, makes us earnestly desire that our native brethren and sisters—young and old—may be led to join this family, so happily and profitably drawn together in listening to, or reading, day by day, the same words from our Heavenly Father.



### Lists of Chinese Readings.

The new supply has been issued to friends in the following places:—

| Place.                    | Mission.        | Copies. |
|---------------------------|-----------------|---------|
| Hangchow ...              | C. M. S.        | 100     |
| Foochow* ...              | "               | 330     |
| Wenchow ...               | C. I. M.        | 25      |
| Amoy ...                  | L. M. S.        | 10      |
| Ningpo ...                | Am. Presby.     | 20      |
| " ...                     | C. M. S.        | 30      |
| Shaohing ...              | C. I. M.        | 30      |
| Taichow ...               | "               | 20      |
| Wuhu ...                  | F. C. M.        | 10      |
| Kiukiang ...              | M. E. M.        | 10      |
| Hankow* ...               | —               | 50      |
| Paoningfu* ...            | C. I. M., etc., | 150     |
| Pakhoi ...                | C. M. S.        | 20      |
| Canton ...                | L. M. S.        | 100     |
| Melbourne (Australia) ... | "               | 100     |
| Sydney ...                | "               | 12      |

Total† ... 1017

These Lists of Readings begin January 1st, 1896, and end with the close of the Chinese year (February 1st, 1897). This new plan was adopted on the recommendation of friends in the interior, who felt that the lists would be more acceptable if commencing on the 1st of the Chinese year, 正 月. As the present readings end with the close of the foreign year in 1895 it was necessary for the new list to contain the readings required between the close of the foreign and the beginning of the Chinese year. In future the Lists of Readings will commence with the Chinese year.

### The Course of Reading

goes through the Bible in five years; 1896 is the second year of the present five years' course. Each year's readings include two of the Gospels, three or four of the

\*The asterisk at Foochow, Hankow and Paoningfu, indicates that at these three centres we have Provincial Secretaries, who kindly act for Fuhkien, Szechuen and Hupeh provinces respectively (see further on under *Provincial Secretaries*).

†In addition to the above a number have yet to be sent to members in Shanghai and elsewhere.

Old Testament Historical Books, three or four of the Prophetical Books and three or four of the Epistles. The Acts of the Apostles, and many of the Psalms, are read twice during the five years. In the New Testament, with slight exceptions, the whole of each book is read. In the Old Testament Books the most suitable portions are chosen. Where portions of Old Testament chapters are omitted (to prevent portions being too long) it is hoped that the older members, if they have time, will read the verses omitted.

### Published Notes.

Feeling that it is not sufficient to have the mind stored with Scripture, but that the reaching of the heart and influencing of the life is of first importance, *Our Own Magazine* was started in English by the parent Society. With its notes on the daily portions and interesting narratives, each illustrating and enforcing some Bible truth, it aims at the application of the Scripture words and truths to the heart and life. The Hon. Secretary for China will gladly order copies from home for friends wishing them, but he would be further gratified if those able to do literary work would co-operate in the publication in Chinese of notes on the daily portions and eventually of a Chinese magazine similar to *Our Own Magazine*.

### Subscriptions

will be gladly received by the Hon. Secretary in Shanghai, or by the Provincial Secretaries, to defray the expenses incurred in carrying on the work in China. Hitherto we have felt it advisable not to make any regular charge for Lists of Readings, leaving it to the members themselves to give as they felt able. The smallest offerings are thankfully received; some time ago I received 12 cents, being the equivalent of 120 cash received from



some school boys. Probably the ten cash each from these boys cost more to them than a dollar from some of their bigger foreign brothers or sisters.

### Provincial Secretaries.

The following friends have kindly agreed to act as Organising Secretaries for the Provinces in which they are located:—

Mr. WALTER C. TAYLOR (Postal Address, C. I. M., Hankow), for SZCHUEN; Miss E. H. EACOTT, Hankow, for HUPEH; and Miss AMY K. WOLFE, Foochow, for FUHKIEN. We trust that brethren or sisters willing to act as Organising Secretaries in other provinces will kindly communicate with the undersigned at once. In a welcome P. S. to a letter sent by Mr. Walter C. Taylor on Sept. 21, is the query: "When Szchuen is properly underweigh may I extend to Kueichou and Yunnan?" By all means, and may God bless the intention and the effort.

### Leaflets (訓蒙畫報).

A number of these have been prepared in Mandarin and Wên-li, and samples will be sent on application. The leaflets are printed on foreign paper (with illustration) supplied by the home Society. The selling price is 30 cents per 100.

### English Branch.

Returns have not come to hand as to the number of readers. There are about 120 lists in use in Shanghai and out-ports. We trust that this branch will be speedily and richly developed.

### Reports, etc.

The following Reports, as well as extracts from correspondence, may be of interest. On July 10th Miss Wolfe kindly forwarded the following particulars from Miss Bushell:—

"There are about twenty members of the Children's Scripture Union in the C. M. S. GIRLS'

SCHOOL IN FOOCROW and many more among those who were formerly here and have now left.

It is a source of great blessing to the girls, as they themselves frequently testify. It gets them into the habit of regularly reading God's Word, a habit which, when once formed, is not easily dropped.

At the close of the last term of work the girls carried home these great cumbersome Chinese Bibles, that they might daily read the appointed Scripture portion. The teachers must make an effort to read regularly the same Scriptures themselves, and thus from time to time stimulate the zeal of the dear children, and let them feel that they are so many parts of a great and noble whole."

Rev. J. McLelland writes as follows regarding the C. M. S. BOYS' HIGH SCHOOL, FOOCROW: "On taking charge of this school at the beginning of 1893 we started a branch of the Children's Scripture Union; all the boys (28) and the native assistant masters (2) joined; the head boy of the school acted as secretary.

At the beginning of 1894 the new boys entering the school also joined the Union. The number of members for 1894 (deducting those who had left the school at the end of 1893) was: boys, 30; masters, 2; in all 32.

We had a monthly meeting in connection with the branch which I generally took myself, giving a short address on some aspect of the Bible. We had also special prayer for the members of the Union throughout the world in which the boys took part.

At the end of the year ten of the boys left the school for employment as school-masters in our various districts. Copies of the Readings have been sent to them, and I hope they continue their reading.

As I was transferred to a country station at the beginning of

1895 I cannot report as to this year.

I regard this daily private reading of the Scriptures as a most important thing for our Chinese boys and girls, who in our schools use the Bible so much in class as a text-book, and so are apt to neglect it as the daily food of the soul."

Writing on July 19th Miss Amy Wolfe says: "The number of members, as far as I have been able to get the names, is 134. Of these 38 have joined this year. The number would have been greater, but small-pox broke out in the Methodist Schools, and it was thought wiser not to distribute the entrance forms at the time."

Writing on August 1st with regard to C. S. U. work in Szchuen Mr. Walter C. Taylor speaks of the unlikelihood of the work extending for some time on account of "the rioting on the other side of the province" upsetting the regular work of the stations. Soon after, however, he had the joy of receiving the news of the starting of a new branch at Kuan-hsien with 12 members. From last letters the

membership in Szchuen was about eighty.

It will interest all the members of the Union to know that several of the leper Christians at Pakhoi wished to become members. A number of Chinese Lists were sent to the care of the Church Missionary Society, who have a very hopeful work among the lepers, for whom there is a separate hospital, where daily services are held.

The incompleteness of the returns have made it impossible for me to give definite particulars regarding the number of members etc., but it is hoped that the publication of the foregoing will lead to a greater interest in the work of the Children's Scripture Union. We feel that such a Union enables us to realize our oneness in Christ Jesus, and will not only teach the native and foreign members to "hold fast the Faithful Word," but will be an incentive to "holding forth the Word of Life" to others.

GILBERT MCINTOSH,

*Hon. Secretary.*

## Missionary Journal.

### BIRTHS.

At Chong-pa, Szchuen, 23rd Sept., the wife of Rev. O. M. JACKSON, C. M. S., of a daughter.

At Old North Gate, Shanghai, 25th October, the wife of Rev. E. F. TATUM, Am. Bapt. Mission, of a son.

At Portrush, Ireland, 3rd October, the wife of Rev. T. C. FULTON, Irish Presbyterian Mission, Moukden, Manchuria, of a son.

At T'ai-ku, Shansi, 8th October, the wife of Rev. G. L. WILLIAMS, A. B. C. F. M., of a daughter.

At West Gate, Shanghai, 17th October, the wife of Rev. E. N. FLETCHER,

Am. Bapt. Mission, of a daughter (Ruth).

At Chungking, 30th October, the wife of LEONARD WIGHAM, B.A., Friends' Mission, of a son.

At Amoy, October 30th, the wife of the Rev. FRANK P. JOSELAND, L. M. S., of a daughter (Doris Edith Alice).

### MARRIAGES.

At Hankow, 5th November, Mr. A. W. LAGERQUIST, to Mrs. A. W. GUSTAFSON, both of China Inland Mission.

At the Cathedral, Shanghai, on the 27th November, by the Rev. Jas. Bates, assisted by the Rev. H. C. Hodges, Rev. W. GILBERT WALSH, C. M. S.,

Shao-hing, to ELEANOR, eldest daughter of the late Admiral Young, R. N.

#### ARRIVALS.

At Canton, in November, Rev. Dr. and Mrs. GRAVES, (returned); also Rev. and Mrs. R. E. CHAMBERS, for American Southern Baptist Mission.

At Shanghai, 2nd November, Rev. TH. HIMLE, wife and three children and Rev. C. W. LANDAHL, for American Norwegian Lutheran Mission, Hankow; also Rev. C. WAIDTLOW, for Danish Mission, Newchwang.

At Shanghai, 7th November, Dr. J. H. INGRAM, wife and child (returned); American Board; Rev. C. H. FENN, wife and child (returned) and Rev. Mr. GILL and wife, all of American Presbyterian Mission, Peking.

At Shanghai, 9th Nov., Mr. M. J. WALKER, wife and three children, National Bible Society (returned); Miss E. H. JOHNSON (unconnected), for Kiukiang; Miss LINDHOLM, for Am. Presby. Mission, Shanghai; also Mr. D. M. ROBERTSON (returned), Mr. and Mrs. H. N. LACHLAN and child (returned), Messrs. E. G. TOYNE, H. J. HEWITT, E. C. SEARLE, E. H. JEFFERYS, WM. GRUNDY, J. COOPER, M. PEDEN, D. J. HARDING and RICHARD BROWN, for C. I. M., from England.

At Shanghai, 12th November, Messrs. A. H. SANDERS, N. E. KING and J. C. PLATT, for C. I. M., from Australia.

At Shanghai, 20th Nov., Misses L. F. BRIDGE, JESSIE THOMPSON, E. BURTON, J. A. ROBSON, E. A. OGDEN, HANNAH BANCE, CAROLIN HUNT, from America for C. I. Mission; also Rev. CHAS. and Mrs. LEAMAN (returned), Miss J. McKILLICAN (returned), Miss M. A. GRIER, Miss E. E. LEONARD, M.D. and Miss HILL, M.D., for American Presbyterian Mission.

At Shanghai, 22nd Nov., Mr. and Mrs. T. JAMES and family (returned) and Miss BONTWOOD, for C. I. Mission; also Rev. and Mrs. ELWIN (returned) and Misses ELWIN, for C. M. Society.

At Shanghai, 25th Nov., Rev. M. L. TAFT, D.D., wife and two children (returned), M. E. Mis., North; Rev. THOS. BRYSON, wife and three children (returned), L. M. S., Tientsin; DOUGLAS FOLWELL, M.D., for M. E. Mission, Corea; also Mrs. BONSEY (returned) and family, L. M. S., Hankow.

At Shanghai, 30th Nov., Mr. T. J. HUDSON and Miss V. DIVERS, for Gospel Baptist Mission, Shantung; also Misses A. C. THOMSON, BESSIE WEBSTER, LILIAS REID and H. L. REID, from Australia, for C. I. Mission.

#### DEPARTURES.

From Shanghai, 8th Nov., Dr. E. C. and Mrs. SMYTH, Eng. Baptist Mission, for England.

From Shanghai, 7th Nov., Miss M. A. POSEY, American Presbyterian Mission, for U. S. A.

From Shanghai, 12th Nov., Rev. SPENCER LEWIS, wife and two children, of M. E. Mission, Chungking, for home *via* India; also Rev. W. M. LANE and wife, of American Presbyterian Mission, for U. S. A.

From Shanghai, 13th Nov., Rev. E. N. FLETCHER, wife and family, for Maine, U. S. A.

From Shanghai, 16th Nov., Mr. W. HOPE GILL, C. I. M., for England, and Miss E. BEWES, C. I. M., for Australia.

From Shanghai, 20th Nov., Rev. F. H. CHALFANT, of American Presbyterian Mission, for U. S. A.

From Shanghai, 30th Nov., Rev. J. B. THOMPSON and wife, for U. S. A., *via* India.













